

ADIAN PACIFIC... GIVING DAY... TICKETS OFFICE

October 22nd to 25th, in... October 27th, 1909.

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Through Sleepers, Dining... TICKETS OFFICE

TRUNK RAILWAY SYSTEM... GIVING DAY

OCTOBER 25th 1909... GIVING DAY

\$4.90 TORONTO - \$10.00... GIVING DAY

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FIRST CLASS FARE... GIVING DAY

October 22, 23, 24, 25... GIVING DAY

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REDUCED FARES... GIVING DAY

October 15th, inclusive... GIVING DAY

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W BRUNSWICK and... GIVING DAY

W SCOTIA... GIVING DAY

October 17th to 31st... GIVING DAY

til December 4th, 1909... GIVING DAY

GIVING DAY... GIVING DAY

ER 25th, 1909... GIVING DAY

ickets will be sold at... GIVING DAY

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and 23rd 24th and 25th... GIVING DAY

il 29th October, 1909... GIVING DAY

e Maritime Express... GIVING DAY

St. Hyacinthe, Drummond... GIVING DAY

Levis, Quebec, Riviere... GIVING DAY

le, Murray Bay, Riviere... GIVING DAY

oup, Cacouna, Little Metis... GIVING DAY

pedias and Campbellton... GIVING DAY

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through to Chatham, Mon... GIVING DAY

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GEO. STRUBBE... GIVING DAY

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City Ticket Agt... GIVING DAY

Sailors' Club... GIVING DAY

MEMBERS WELCOME... GIVING DAY

Wednesday Evening... GIVING DAY

ent invited. The fl... GIVING DAY

pay us a visit... GIVING DAY

5 a.m. on Sunday... GIVING DAY

et on Sunday eve... GIVING DAY

ays from 9 a.m. to... GIVING DAY

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Businesses who realize the... GIVING DAY

advantage of advertising... GIVING DAY



CONDUCTED BY HORTENSE

To-Day,

To-day is the time for laughter, To-morrow the time for tears...

Catholic Mothers Should Read This.

Did it ever occur to you how the saint's names are generally vanishing from our Catholic families?

Seven Rules of Life.

Live upstairs if you wish to be in good health! 'Up how many flights' Only one flight of seven steps. I will describe them.

Woman's Charm is in Individuality.

The charm of woman lies not in beauty, but in individuality—if she could be brought to understand that fact.

Hat That Can Be Taken to Pieces.

A leading Parisian milliner has just invented a hat which may be adapted for various occasions at will.

has simply to readjust her crown and she is ready for any function demanding the greatest elegance.

A Sunset Song.

Fade not yet, O summer day, For love has answered "Yea," Keep us from the coming night...

To Stimulate Eyelashes.

What woman does not wish for long, curling eyelashes? They are one of the details that make a homely woman attractive...

The Faithful Girl.

A current writer who claims to have observed much, gives the following hint to young women and "tip" to young men:

Cold Weather Desserts.

INDIAN TAPIOCA PUDDING.

Soak five tablespoonfuls of pearl tapioca for two hours in water to cover. Pour four cupfuls of scalded milk over four tablespoonfuls of Indian meal mixed with three-fourths of a cupful of molasses...

FRUIT PUDDING WITH APRICOT SAUCE.

Butter a Charlotte Russe mold generously, and sprinkle the bottom and sides with blanched and chopped almonds. Cut bread lengthwise of the loaf in three-fourth-inch slices, and cut two slices of correct size to exactly fit the mold.

CREME AUX FRUITS.

Soak one tablespoonful of granulated gelatine in one fourth of a cupful of cold water, and dissolve in one fourth of a cupful of scalded milk, then add one half cupful of sugar. Strain into a pan, set in a larger pan of ice water, and stir constantly until the mixture begins to thicken...

prunes cut in small pieces and one third of a cupful of chopped figs. Turn into a mold, first dipped in cold water, and chill.

ORANGE PUFFS.

Cream one third of a cupful of butter, using a wooden cake spoon, and add gradually, while beating constantly, one cupful of fine granulated sugar; then add two eggs well beaten. Mix and sift one and three fourths cupfuls of pastry flour and three tablespoonfuls of baking powder (level measurement). Add to the first mixture alternately with one half cupful of milk. Bake in buttered individual tins. Remove from the tins, arrange on a serving dish, and serve hot with orange sauce.

How to be Popular.

Be natural. People are quick to discover affection of any kind, and have a contempt for it; so give up affectation. Be neat. There is great charm in neatness.

A Jolly Paper Party.

The invitations were regularly formal. Paper buttercups were used for decoration, yellow being the color-scheme. When all the guests had arrived they were shown into the library, where each was handed a large yellow envelope.

This test of our skill was followed by another. From a sheet of pale yellow or light brown paper we were each asked to cut out our favorite bird. These, also, were fastened to a large sheet of dark paper. There were birds in all attitudes, from the one running as fast as a pair of very short legs could carry him to the one all dressed and ready for the pie.

The numbers on our folded slips were next called, and we responded with some "act." When we entered the dining-room we found the table a color symphony in yellow and white. Over a pale yellow cloth had been laid one of white paper. In the centre, on a lace paper doily, stood a tall yellow candle, lighted. Shorter ones decorated each corner—all in handsome stands. Surrounding the candles were circles of yellow buttercups with a few sprays of natural green. At each place was found a large bunch of buttercups, and fastened to each bunch was a white card on which was written an original verse, which helped the guests in finding their places.

The menu consisted of lemon-buttermilk and egg sandwiches, chicken salad, small rolls, gold cakes with yellow icing, orange cream, hot coffee and fruit punch. On returning to the library we each used our last sheet of paper, the white one, and from it we cut an ideal man. From this motley array of tall men, short men, fat

men and thin men, we each selected the one we preferred for an escort and departed for our homes with happy memories of a very pleasant evening.—Mary Carroll.

What is Worn in London

London, Oct. 12.—As the autumn advances and people return to town in ever-increasing numbers, one of the pleasantest seasons that London can boast begins—the season of little dinners and theatre parties.

So a description of an evening gown will be timely. It showed one of the dominant peculiarities of fashion as regards the juxtaposition of colors and tints. Heretofore the lighter color or shade has always been uppermost except as regards black and white; and it was perhaps from noticing the beautiful effect of black over white that has caused the edict to go forth that the dark color was to be the dominant one.

Princess robe is carried out in velvet, with a round plaque waistband of silk, which is some 7in. broad in front, but quite narrow at the sides and back. A gumpo of oxidized silver is charming with a gown of this persuasion.



It Cleanses all kinds of clothes—Injures none. Flannels washed with Surprise Soap never shrink. Laces washed with it are preserved as heirlooms. It makes child's play of washday. Keep in mind: Surprise is a pure, hard Soap.

Princess robe is carried out in velvet, with a round plaque waistband of silk, which is some 7in. broad in front, but quite narrow at the sides and back.

Regarding Skirts and Shoes.

Concerning the skirts to be worn with the Russian and Louis XV. coats, they are far fuller and shorter than heretofore—if the latter is possible—while those destined to accompany the redingotes are far narrower; in fact, the extremists find it exceedingly difficult to walk gracefully.

The Vogue For Bead Trimming.

For evening toilettes bead trimming is extensively employed, the corsages being frequently composed of it, while on the skirt it is requisitioned to hold the draperies in position. The beads are opaque or lined, the beauty of the colorings beggarly description.

Embroideries of all kinds are, as popular as ever, but the jewelled ones for evening wear are likely to find very serious rivals in the gorgeous stuffs which the Lyons manufacturers have prepared.

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"I will devote my whole life to the interests of the business. It shall be my aim and ambition to keep the family name free from stain."

"What little boy can tell me the difference between the 'quick' and the 'dead'?" asked the "Sunday school teacher."

"The Duke of Sutherland at a dinner in New York praised ardently the icy and delicious watermelon."

"'Bredden an' s'istern, Ah' warn't yo' against de heinous sin o' shootin' craps! Ah' charges yo' against de brack rascality o' liffin' pullets! But above all else, bredden an' s'istern, Ah' demonesh yo' at dis-hyer season against de crime o' melon-stealin'!"

"'Yo' jes remind me, pahson,' the man in the back seat answered meekly, 'whar Ah lef' mah knife'!"

Fisherman (chaffing pensioner)—They tell me, Kenny, that all your old age pension goes in drink. Kenny—No, man; no, a penny of my pension am I spendin' on the drink.

"What's the matter, dear!" asked Mr. Justwood, as he came into the house and found his wife crying as if her heart would break.

"I am so discouraged," she sobbed. "What has bothered my little wife?" "I worked all the afternoon making custards, because I knew you were so fond of them, and—"

"And they turned out to be sponge cakes."

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

Mrs. Fred. Biggs, Kingston, Ont., writes:—"I was completely run down, my blood was out of order, and I used to get so weak I would be compelled to stay in bed for weeks at a time. I could not eat, was pale and thin; every one thought I was going into consumption. I tried everything and different doctors until a friend advised me to use Burdock Blood Bitters. I did not have one bottle used when my appetite began to improve. I used six bottles. I gained ten pounds in two weeks. When I began to take it I only weighed ninety-three pounds. It never expected to be strong again. I will tell every sufferer of your wonderful medicine."

Manufactured only by The T. Milburn Co., Limited, Toronto, Ont.

MORRISON & ADVOCATES, Barristers, 1st Floor, 87 ST. JAMES ST. W. TORONTO.

Hon. Sir Alexander HAVANAGE, LAJ. ADVOCATES, 801 7 PLACE D'ARCADE, K.C. P. QUEBEC, K.C. J.

ROSSARD, CHOLE ADVOCATES, Barristers, 1101 1/2 ST. JAMES ST. W. TORONTO.

Lawrence PLASTE, Successor to John Riley, 155 CENTRE ST. W. TORONTO.

D. H. WELLS, Caterer and Confectioner, 1042 BERNIE ST. TORONTO.

PATRICK'S SOCIETY, Held March 6th, 1868; Meets at Hall, 92 St. Alex. Monday of the month.

Summary of Canadian HOMESTEAD RE...

SAFETY FOR CHILDREN. Mothers should never give their little ones a medicine that they do not know to be absolutely safe and harmless.

Punny Sayings. JUST ONE QUESTION. A colored woman was on trial before a magistrate charged with inhuman treatment of her offspring.

Blood Was Bad. From impure blood comes Pimples, Boils, Ulcers, Tumors, Abscesses, Festering Sores, Rash, Constipation, Headaches, etc.

MILBURN LAXA-LI PILL. Stimulate the Sluggish...

Manufactured only by The T. Milburn Co., Limited, Toronto, Ont.

Manufactured only by The T. Milburn Co., Limited, Toronto, Ont.

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MORRISON & HATCHETT
Advocates, Barristers, Solicitors.
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Main 374.

Hon. Sir Alexandre Lacoste, K.C.
AVANAGHI, LAJOIE & LACOSTE
ADVOCATES, SOLICITORS, ETC.
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KAVANAGH, K.C. PAUL LACOSTE, LL.B.
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H. A. Cholette, LL.B.
Hon. M. Tansey, B.C.L.
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Advocates, Barristers and Solicitors
160 ST. JAMES ST.
Guardian Bldg.
Main 1207

BARRARD & DESSAULTES
ADVOCATES
Savings Bank Building, 150 St. James
Bell Telephone Main 1679.

Bel Tel. Main 3557. Night and day service.
Conroy Bros.
159 CENTRE STREET
Plumbing, Gas and Steamfitters
Estimates Given.
Jobbing Promptly Attended To

Lawrence Riley
PLASTERER
Successor to John Riley. Established in 1866.
All kinds of Ornamental Plastering. Repairs of
plaster promptly attended to.
15 Paris Street, Point St. Charles.

D. H. WELSH & CO
Caterers and Confectioners
1012 HERVINE STREET, MONTREAL
Manufacturers of the Famous D. H. W.
Cakes and Everets Toffee.
Bachelors' Wedding Suppers, etc. Personal
Attention. PHONE MAIN 5301

SOCIETY DIRECTORY.

ST. PATRICK'S SOCIETY.—Estab-
lished March 6th, 1856; incorporated
1863; Meets in St. Patrick's
Hall, 92 St. Alexander street, first
Monday of the month. Committee
meets last Wednesday. Officers:
Rev. Chaplain, Rev. Gerald Mc-
Shane, P.P., President, Mr. H. J.
Kavanagh, K.C., 1st Vice-Presi-
dent, Mr. J. C. Walsh; 2nd Vice-
President, W. G. Kennedy; Treas-
urer, Mr. W. Durack; Correspond-
ing Secretary, Mr. T. C. Ber-
ingham; Recording Secretary, Mr.
T. P. Tansey; Asst.-Recording Sec-
retary, Mr. M. E. Tansey; Mar-
shal, Mr. B. Campbell; Asst. Mar-
shal, Mr. P. Conolly.

Synopsis of Canadian North-West

HOMESTEAD REGULATIONS

ANY unenumerated section of Domini-
on Land in Manitoba, Saskatchewan
and Alberta, excepting 8 and 26,
not reserved, may be homesteaded by
any person who is the sole head of a
family, or any male over 18 years of
age, to the extent of one-quarter sec-
tion of 160 acres, more or less.
Entry must be made personally at
the local land office for the district
in which the land is situated.
Entry by proxy may, however, be
made on certain conditions by the
father, mother, son, daughter, brother
or sister of an intending homestead-
er.

The homesteader is required to perform
the conditions connected there-
with under one of the following
plans:

- (1) At least six months residence on and cultivation of the land in each year for three years.
- (2) If the father (or mother, if the father is deceased) of the homestead-er resides upon a farm in the vicinity of the land entered for, the requirements as to residence may be satisfied by such person residing with the father or mother.
- (3) If the settler has his permanent residence upon farming lands owned by him in the vicinity of his homestead, the requirements as to residence may be satisfied by residence upon said lands.
- (4) Six months' notice in writing should be given the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.

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

MILBURN'S LAXA-LIVER PILLS

Stimulate the Sluggish Liver.
Clean the coated tongue, sweeten the breath, clear away all waste and poison-ous material from the system in Nature's easy manner, and prevent as well as cure Constipation, Sick Headache, Bilelessness, Flatulency, Catarrh of the Stomach, Sour Stomach, Water Brash, and all troubles arising from a disordered state of the Liver, or Bowels.
Mrs. J. C. Westberg,
Swan River, Man., writes:
"I suffered for years,
more than tongue can
tell, from liver trouble.
I tried several kinds of
medicines, but could get
no relief until I got Milburn's Laxa-Liver
Pills. I cannot praise them too highly
for what they have done for me."
Price 25 cents a box, or 5 for \$1.00, at
all dealers, or mailed direct on receipt of
order by The T. Milburn Co., Limited,
Toronto, Ont.

IS HYPNOTISM ILLICIT?

THE CHURCH'S OPINION.

Many Government's Have Positively
Forbidden Its Use.

Hypnotism (and all that is covered by the name) is not a communication with the invisible world, but the use of occult forces of nature to produce abnormal effects on living beings. The forces of hypnotism are real, and play a very large part in our psychological processes. The magnetism of personality, as it is called, the power of a strong will, the influence of thought on bodily conditions, etc., are all instances of the spontaneous and natural activity of these occult forces. But hypnotism practiced deliberately is an endeavor to use these occult forces in an abnormal manner with a view of producing abnormal effects, whether on self or on others.
In the abstract, there seems to be no intrinsic reason against our using these occult forces judiciously, and for good ends, so far as we find ourselves able to do so—just as we use electricity or steam. If in practice their use is wrong, this is only because of the evil consequences involved. Now it is alleged that hypnotism is an efficacious means of curing certain morbid conditions, such as a propensity to drink, or anger, or hysteria, or nervous disorders, etc. So far as these benefits are attained without any accompanying bad effects, there seems no intrinsic reason why we should not make use of the powers we possess. This has been recognized by the Roman authorities, who, in answer to a certain question, declared that hypnotic experiments for medical purposes might be allowed (See later.) This decree, we ought to add, does not constitute a law, but only a direction showing the mind of the Church authorities; still less does it involve a sweeping condemnation of all use of hypnotism other than that specified. It rather leaves the question unsettled, so that we have simply to judge the matter by the light of evidence and of reason.

SERIOUS EVIL EFFECTS.

So far as regards alleged benefits. On the other hand, it is alleged that hypnotism, at least if practiced extensively, is calculated to produce most serious evil effects. First, it induces a morbid condition—analagous to that following an opium habit—in which the moral tone is lowered, the autonomy of the will weakened and the self-consciousness of the personality destroyed. Secondly, susceptible characters are placed at the mercy of others, and under unlimited possibilities of evil influence. Thirdly (and most important), supposing hypnotism became a widely spread practice among ordinary individuals, the very foundations of the social system would be shaken; for in dealing with our fellowmen we should never be sure what they might do next, nor whether they were acting fairly on their own initiative or under the secret spell of some other mind.
Taking for granted that these general effects are correct, it follows that as a normal and promiscuous practice hypnotism must be deleterious and therefore wrong. The only question is whether its occasional practice, say as a form of public amusement, must also be condemned. At first sight one might argue that "just as the evil of drink and gambling lies not in the single act, but in the excess of a habit, so with hypnotism. No definite evil seems to come from an occasional experiment, and therefore there is no harm in attending a public performance occasionally, and even allowing oneself to be experimented upon, for the fun of the thing, so to speak." This seems quite plausible, and as the prohibition arises solely from ascertained harmful effects, one can quite understand Catholics arguing in this way and acting accordingly. But still, on the other hand, it must not be forgotten that such performances go a long way towards the spreading of hypnotism among the general public, and thus pave the way to those deleterious consequences which we have enumerated. Hence we should consider it important to discourage them as much as possible, and to dissuade others from encouraging them. Nay, we consider that any far-sighted government would be justified in prohibiting such performances as penal, on account of the harm they are likely to do to the public mind, to the ultimate detriment of the commonwealth. Consequently we should not be surprised if after a longer spell of experience the Church were, some day or other, to issue a law prohibiting Catholics to practice hypnotism or take part in it, without the express permission of the Ordinary, and that only in certain specified cases.

THE CHURCH EXPRESSES ITSELF.

As regards authorities. The Church has expressed itself in an encyclical addressed to all the Bishops on July 30, 1856, in which several previous answers were cited. In one of these the principle is laid down that "when all error, or magic, or dealing with the devil is removed, the use of magnetism, as a pure act of applying physical means otherwise licit, is not morally forbidden, provided it is not used for any evil end." The condemnation in the encyclical falls rather on a mixture of magnetism and spiritism, which it stigmatizes as a recrudescence of superstition. Hence it does not really meet our case. For since

that time an exact line has been drawn between spiritism and hypnotism, and all the superstition has attached itself to the former and been separated from the latter.

The only recent decree that we know of is that of the Inquisition dated July 26, 1899. It is a reply to a medical man, who wishes to know whether he can conscientiously attend meetings of the medical faculty to discuss and make experiments in hypnotism. The answer given is: "As regards the experiments already in use as described in the question, they can be allowed, provided all danger of superstition or scandal is avoided. As regards other new kinds of experiment, if mature facts, if not licit to take part in them, but if their nature is not as yet ascertained, they are to be allowed, with a previous protestation of not wishing to have a hand in anything pernicious, and provided there be no danger of scandal." (Acta S. Sedis, vol. 32, p. 320.)

Lapponi says that "hypnotism is absolutely reprehensible if used from motives of curiosity or amusement, or without definite precautions; but sometimes it may be admitted and applied in public courts in order to establish certain facts, and in medicine as a means of cure. Even then it should only be used under fixed conditions, and with previously defined limits."

ITS USE RESTRICTED.
Noidin ("Summa Theol. Moral.", vol. II, p. 763) says that though the Church has not pronounced about the origin of hypnotic phenomena, it is evident that in her judgment they are not ascertained superstitions, and he thinks that they do not seem to pass the limits of the natural. He says that hypnotism normally is licit, because it injures health and induces other kinds of mischief. For this reason, he adds, many governments have forbidden the public to practice hypnotism, and even placed restrictions on its private use (I believe France is one of the countries referred to). It may, however, be used for medical purposes, if done by a proper medical man or under his supervision, if it is the only means of effecting the cure, if there is no fear of abuse, if the patient consents; but there must be grave reasons before even this use is justified.

Noidin goes on to say that the Holy Office in its response, above mentioned, did not wish to settle the question of licity, but only the conditions under which experiments might be made. As regards what is called "suggestion" he distinguishes between that made on a subject who has been put into a state of hypnotic sleep and that which is done or waking persons without hypnotic sleep. The physical scientist, he says, is connected with the sleeping state only; hence he considers "waking suggestion" harmless in this respect. Still, we should say that even if no physical harm comes from this kind of hypnotism, at least it would be perverse of the social order if people possessed of this power went about the world hypnotizing neighbors in this way.
The really important question is whether a person can be hypnotized against his own will, or whether full consent is required before the influence can be brought to bear; and this is a point which seems not yet to be fully ascertained. It would help to a solution of this question if our correspondent would send us a detailed account of the performance, stating whether the subjects were first put into a state of sleep and then made to act, or whether they remained awake and merely made fools of themselves; also, whether any one was hypnotized against his will, or whether any one tried not to be hypnotized, and with what effect, etc.—Ernest R. Hull, S.J., in New World.

THROW AWAY ALL YOUR FEARS

Backache, Gravel and Rheumatism Vanish Before Dodd's Kidney Pills.

Proved Once Again in the Case of Mrs. Fred Krieger, Who Suffered From the Worst Forms of Kidney Disease.

Palmer Rapids, Ont., Oct. 25.—(Special).—The thousands of Canadians who live in daily terror of those terrible forms of Kidney Disease known as Backache, Gravel and Rheumatism, will be deeply interested in the story of Mrs. Fred Krieger, of this place.
"I was for years a great sufferer from Kidney Disease, Gravel, Rheumatism and Backache," Mrs. Krieger states: "It all started through a cold, but I got so my head ached, I was nervous, my limbs were heavy I had a dragging sensation across my loins, and I was totally unfit to do anything."
"Reading about wonderful cures by Dodd's Kidney Pills led me to buy some. After using a few I found they were doing me good, and this encouraged me to continue their use. Eight boxes made me well."
"I have been able to do my own work ever since and to-day I am completely cured. Dodd's Kidney Pills gave me health, and I feel like a new woman."
If you keep your Kidneys strong and healthy you can never have Backache, Rheumatism, or Gravel. Dodd's Kidney Pills never fail to make the Kidneys strong and well.

The Autumn of Life.

It Should Be the Happiest Period.

(By Rev. Dr. P. A. Sheehan.)

Yes! the garish lights and the jocular music are gone; the laughing children who tossed the daisies and wove the cowslips of spring, and the maidens who crowned themselves with the roses of summer are gone; and the cowed and grey-haired, but gentle friar, Autumn, has just come out from the sidings onto the stage. I have chosen that simile because I like monks. I like their dress, so flowing, so graceful, so majestic, I like the falling scapular; I like the folded hands; I like the placid face, unfurrowed by care and undisturbed by passion; I like the solemn eyes that seem to regard us from "Eternity's stillness;" and I like the hood that frames the placid face.

And so, too, I like this grey monk, Autumn, that comes to us so quietly, so solemnly, without noise or laughter, except the sighing of gentle winds through the changing foliage of the tree, sounds which seem to be quite in unison with the decay and demise of the year.

So, too, I think the Autumn of life is best. I admit that youth has its raptures and enthusiasms—its intense enjoyment of the present, its magnificent dreams of the future. The sun shines out in all his splendor and majesty. That grey, sombre cloud, experience, which warms and fertilizes our little lives has not yet thrown his shadow across our path. We live in the present moment, which is the sum total of all philosophy; we ignore the past with all its faults and blunders and sins; and we look forward to the future under the shining iris of eternal hope. And yet youth has its pains and its penalties, too—its uncertainties, its disappointments, its keen pangs of unrequited passions and unrequited loves; its heat and fury and headlong plunging into abysses, whence it emerges with broken wings and shattered nerves. Yes! the autumn sorrows are less keen; and if only the middle-aged could keep that great secret of youth—to live in the present moment and let the future and the past take care of themselves—I think it would be the supremely happy period of our mortal existence.—Parerga.

Is This Religion?

The religious peace of our rural communities is from time to time disturbed by the advent of some gibbeted blackleg, who comes much heralded and advertised for the purpose of infusing spirit into the Baptists and Methodists. He comes not uninvited. He comes as the guest of the minister or of some big gun in the church. The local parson is full of him long before his arrival and his address is duly chronicled after his departure. Unless the local priest gets busy and shows him up, the occasion passes off as an event of importance, and the Protestants are delighted. The local Catholics and their Church have been insulted and misrepresented; ancient lies and slanders have been dug up and dangled before the public as truths; foul-mouthed calumnies have been uttered about the priests and the nuns? What of it? It is not all that Religion, and isn't it right to expose the monster in their midst?

Strange, is it not, that respectable decent Protestants countenance such things anywhere! Strange that the Ministers are not ashamed and do not rise up and protest in the name of Religion! It is, however, in the power of the Catholic lay-people to take affairs of this kind into their own hands and to show their fellow townsmen a true picture of themselves.

Recently a fellow who called himself an ex-priest came to the town of Huntington, W. Va., and endeavored the local Protestants with all the scum and filth in the sewers of Protestant history about the Catholic Church.
A well-known and highly-respected Catholic, Mr. T. S. Scanlon, immediately writes to the local paper and asks how this is:
"Why should my neighbors, who have known me for twenty-five years, who know that I am a Catholic and who know that I am truthful and upright, and from these points of view have the respect of all my fellow men, send off to Canada to get an unknown a foul-mouthed man to tell them something about the Catholic Church? Why do they not ask me? Is my language too coarse for them? Do these sanctified people love dirt and filth? Does Mr. Paugh, whom I saw sitting on the platform with that vile creature, remember how many times I have accommodated him? Do many others of the misguided people whom I saw at these meetings, remember that I often supplied their wants, for which I never received pay and never expected to? Yet they sit by and let a man malign and slander an institution that is responsible for everything that is good in me, and tell them that that organization is out for the purpose of destroying them?"

That's what we need everywhere: Catholic Lay Champions of the Faith. Not occasionally, but at all times; in politics, in business and in society, wherever and whenever Catholics are discriminated against, looked down upon or placed in the background as Catholics. The Priest can't do it all. He must have his people back of him.—The Monitor, (N.J.)

Unique School.

Institute of Domestic Science Opened by Franciscan Sisters.

St. Angela's Institute, the first Catholic School of Domestic Science in the country, was one of the first in the West and one of the first in the country, was opened in Carleton Place, Ont., Oct. 1, by the Franciscan Sisters. The building in which the new institute is housed is just completed and is one of the largest and best equipped school buildings of any kind in the state. The description of this unique educational institution, destined to have many imitators, is of general interest.

The basement, which on the west affords egress on the level, says the Carroll Times, has excellent light and ventilation, while its massive walls afford coolness for the storage rooms which are on the east side. The kitchen, pantries, preserving departments, storage rooms, and departments connected with the study and preparation of foods, are located here, also the gas plant furnishing gas for light and fuel, although the entire building has an electric lighting equipment, and is thus well provided in any emergency. The laundry department, where the scientific treatment of the subject is taught in the practical way, is also located in the basement.

The main floor contains the office, reception room, music rooms, art room, refectory, dining rooms and the culinary art. Dumb waiters connect the dining rooms with the kitchen in the basement. The second floor contains classrooms, rooms for plain sewing, dressmaking, cutting, fitting, darning and mending. The class rooms for home nursing, hygiene, general application for personal and domestic health, care of the sick and the sick room, precautions and disinfectants and study of dietary for invalids and various diseases, are connected with the infirmary.

The third floor contains the dormitories for the girl pupils, boy boarders having their dormitory in the former rooming building. The classes in cooking, baking and serving of meals also learn table etiquette, composition and nutrient value of various foods. House-keeping, furnishing and home management, laundering, treatment of flannels, silks, prints and a variety of useful accomplishments, are contemplated in the course of study. Beginning with simple lessons, the courses grow broad and comprehensive as the pupils advance, the second year's work comprising grades aimed to well equip the student for a mastery of all the details of housekeeping and home management to a degree that shall render her self-reliant, confident, and above the embarrassments calculated to hamper and mar many a life, home and happiness.

Tuberculosis of Souls.

(Translated from the "Verité.")
Mr. Andrew Besson, a French writer, denounces in La Croix du Jour what he calls the "Tuberculosis of Souls," a malady that in our day causes greater ravages than the tuberculosis of bodies.
"There is," he writes, "another form of tuberculosis, a hundred times more pernicious than the well-known namesake, against which we should wage war at once and apply a remedy already known."
This evil is the neutral press from which proceeds the phthisis of souls. One by one, it attacks the most healthy members, and soon contaminates our Christian homes. It insinuates itself craftily into souls, renders them anaemic, ruins their faith, dries up the vital sap of Christianity, and slowly prepares the organism for the progressive infection of vice.
Oh, those emaciated souls! Those weakening wills, those hardening hearts, those darkening eyes of young men and women whose mothers can hardly recognize them. Do you wish to know what poisonous germ is producing such ravages? It is the neutral press. Neutral journalism is the purveyor of the evil, the feeder for the impious and obscene press.
Think of the multitudes who read nothing but the daily papers, sheets in which there is often not an elevating thought, not a reflection on the hereafter, scarcely a morsel of good for heart or soul. How can we hope then that people having no food, but newspapers contaminated by atheism and immorality, can escape the infection?
Gradually mortal symptoms show themselves; at first coldness, then indifference, and, in extreme cases, hatred—all the result of rejected graces. Once the virus is introduced who can stay the progress of the disease?
And yet an antidote is necessary, a vaccine. It exists in the Catholic press. "It is only good that can cure us of evil," said the Dominican Lacordaire, "half measures do not suffice."
Against the neutral press we must set up a truly Catholic press that will raise its standard bravely and fearlessly in defense of God and of the best of the neutral press. Even at the best the neutral press can nourish only an intellectual dietantism, and what we want is Christianity. The neutral press helps to form the self-indulgent the prosperous and egotistic capitalist, the Voltairian scoffer and the weakling.
What we need are soldiers capable of abnegation and sacrifice, moral wrestlers whose faith gives them courage to struggle, whose ideals are uplifting, and who conquer because they hope. We want men!

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. Eight delicious flavors. Sold everywhere.

The Cowan Co. Limited, Toronto.

Good Advice.

In the current Collier's Samuel Hopkins Adams gives this bit of good advice:
"Pay no money to an unknown person for an unknown article. If a man who doesn't know you offers you a job through the mails and asks money from you, find out what the job is first, and then don't pay the money. Good jobs don't hunt men by mail. They don't have to. If it's a salary he offers you, he's a swindler. Honest business men do not pay salaries to unseen applicants. If he guarantees so much per day or week or month to you, he's a liar. No man can guarantee your earning powers without knowing who or what you are. If he sees tempting figures seeking to enroll you among his agents and asks you for a deposit on a sample article, shun him. You wouldn't pay money for an article you had never seen to a man whom you chanced to meet on the street because he promised you an agency. Why, then, pay it to an unknown who calls from afar to you through a newspaper or magazine? Let him, if he be honest, send his sample on approval. And above all, when you have been swindled by a fake advertiser, tell the publisher of the medium in which you found the advertisement. If he's honest he'll be glad to know of it. If he's dishonest he'll be uncomfortable. Two to one he took that advertisement with an uneasy feeling anyway. And if ten per cent. of the victims protested with the might that is in them against these swindlers ninety per cent. of the petty larcenists who thrive on printer's ink would take either to honest labor or to the woods."

REBUILDING THE WHOLE BODY.

That is the Constant Business of the Blood.

And That is Why a Blood Making Tonic Will Make the Body Well and Keep it So.

Pure, red blood is the vital principle of life, for upon it the tissues of the body live. It goes practically to every part of the body, carrying nourishment and oxygen, taking up the wastes and so changing them that they can be cast out of the body. As our every act results in the breaking down of some of the tissues and the formation of waste materials, the body is in a constant state of change. To maintain health, strength and life the blood must be pure in order to replace these tissues with plenty of fresh nourishment and rid the body of its waste material.
Men and women who are run down will find Dr. Williams' Pink Pills the best tonic for their condition because these Pills are a certain blood-builder and purifier. They enable the blood to meet the unusual demands of the body and give perfect health. We offer the case of Mrs. John Harman, of Welland, Ont., as a proof of the great power of Dr. Williams' Pink Pills over disease. Mrs. Harman says:—"For several years I lived a life of pain and misery, and even now as I recall that illness it seems awful to contemplate. The trouble began with weakness and loss of appetite. This was followed by headaches and emaciation. At times I had violent palpitation of the heart and shortness of breath, finally I was completely prostrated. I was so haggard that my friends hardly knew me, and I often thought my last hour had come. My sufferings would follow me into the region of dreams with such distinctness that often times I would awaken shivering and shaking with sobs, and scarcely able to realize that I was but dreaming. The best efforts of three doctors at different times failed to help me. Then I was urged to try Dr. Williams' Pink Pills. Within one month I felt a distinct improvement, and after using eleven boxes I was again in full possession of health and strength. Several years have now elapsed since this illness and as I have constantly enjoyed the best of health I am warranted in saying that the cure is permanent."
Dr. Williams' Pink Pills should be used in all diseases caused by thin, watery or impure blood, such as anaemia, rheumatism, stomach trouble, and the various ailments common to women and growing girls. These pills are sold by all medicine dealers, or sent by mail at 50 cents a box or six boxes for \$2.50 by The Dr. Williams' Medicine Co., Brockville, Ont.

The True Witness

is published every Thursday by The True Witness P. & P. Co. 312 LaSalle Street, West, Montreal P. O. BOX 1136

Subscription Price: Canada (City Excepted) and Newfoundland \$1.00; City, United States and Foreign \$1.50

Terms: Payable in Advance. 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. Remittances by P. O. order or registered letter.

TERMS: Matter intended for publication 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 SOLICITED.

IN vain will you build churches, give 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 consulted their best interests, they would soon make of the TRUE WITNESS one of the most prosperous and powerful Catholic papers in this country.

I heartily bless those who encourage this excellent work. PAUL, Archbishop of Montreal.

THURSDAY, OCTOBER 28, 1909.

THE TEMPERANCE DEMONSTRATION.

We feel sure that our esteemed exchanges, and our many readers outside of Montreal, will be pleased to read the subjoined editorial from the Montreal Daily Star which deals with the late grand turnout and demonstration of the temperance workers. As the Star plainly intimates and declares, such a thrilling sight and exhibition has been made pleasingly possible, principally through the undaunted efforts and enlightened policy of the Archbishop whom God has given the Church in Montreal.

Under the caption "United For Temperance", Montreal's big daily says:

"The spectacle of Protestants and Catholics, English-speaking and French-speaking, marching together yesterday in the sacred cause of temperance, and joining in a religious service in St. James Cathedral—the representative church of the majority—was one which must have filled the hearts of those who labor earnestly for the uplift of the community with hope. In union there is strength; and the opportunity of the evil forces is always found in the division of their opponents.

The letter of Archbishop Bruchési to the gathering put the fact with blunt directness when he said: "There are far too many saloons in Montreal." With this every man who knows anything of the life which centres about them, will agree. Those who believe that one saloon is "too many," and those who hold that a certain number are inevitable, and that the best we can do is to see that they are respectable and well run, will unite in saying with the Archbishop that in any case there are far too many in Montreal, and that not a few are a disgrace to Christian civilization.

If the moral forces which are incorporated in the various churches can be got to work steadily and harmoniously together for civic betterment, we ought to be able to make this an infinitely better city in which to live and rear our families. These are questions in which every decent man—no matter in what fashion he may serve his God—is profoundly concerned. A moral miasma is more deadly than a leaking sewer, and boys drink in a far more destructive infection from the seductive drafts which are pressed to their lips than they would find in typhoid-laden water; we must have clean morals and pure lives.

These are battles in which every Christian can fight on the same side. Such spectacles as that of yesterday might better be commonplace than unique. We should show the men who propose to fatten themselves on the weakness and destruction of others that they have a combined religious community to overcome before they can hope to reap their baleful harvest. Differences in doctrine may be settled, or agreed to leave alone, during our hours of leisure in this mighty warfare upon wrong, injustice and infamy; but we have no differences when it comes to calling drunkenness a sin and proclaiming the divine

wo upon him who "giveth his neighbor drink." The "scarlet woman" is a trap for the young and inexperienced which every religious organization must strive on its peril to remove; and the twin dangers of the low saloon and the brothel might well become the objective of a united campaign enlisting the support of our entire moral citizenship.

THE MONTH OF THE SOULS.

November belongs to Purgatory and to the souls of the faithful departed. This we have heard a thousand times, but what has the result of our hearing been? Are we deeply interested in the holy work of rescuing souls from the flames of Purgatory? Do we ever truly realize that, in all probability, we shall be there one day ourselves, through the mercy of God? What do we really do for the poor souls in bondage? Do we, at least, pray for those belonging to us now suffering under the chastening hand of God? Is the month of November this year, going to be better spent and employed than ever that month was before? What will prevent many of us from piously hearing Holy Mass each and every day? Will it not be a consoling service we may offer if, each day, we say the Rosary for the poor souls? If we are deeply and sincerely interested in the work of delivering Purgatory's weeping captives, we may rest assured that God will permit that others grow piously interested in us, when our turn comes. A very fruitful devotion is that of the Way of the Cross; innumerable indulgences are attached to it applicable to the Poor Souls. Then, of course, the crowning work of all would be daily Communion, for, at least, the month of November. Cold and obdurate are our hearts, indeed, if they are not ready for and open to the appeal of the Souls. Mary our Mother is there to second our prayers and good works, to help and to bless us. Jesus, her son, is still the selfsame holy, tender Jesus.

ALL SAINTS.

Next Monday, the first day of November, the Church will celebrate the gloriously pathetic feast of All Saints. And what a grand anniversary it must be in heaven, while the Angels and Archangels of God, will, on that day, bend over the battlements of heaven inviting us to share in the celestial hymn of triumph with Patriarch and Prophet, Apostle and Martyr, Virgin and Confessor, as well as with their own line exultant choirs of God's spirit-messengers. There are many millions of God's faithful ones who have taken up an eternal dwelling-place in the mansions above, and whose names do not appear on the Sacred Scroll of the canonized. They, too, are saints, and the Church is mindful of them. She prays to them, and offers them her tribute of honor in common with all the blessed of God, on All Saints' Day. And, then, each and every one of us has near and dear ones safe above in the keeping of God. Loved parents and grandparents, cherished brothers and sisters, have gone before us marked with the sign of the faith. To them we must pray in a particular manner, for they must be especially interested in our eternal welfare. The Catholic Church alone realizes what the Communion of Saints is to the faithful of God. She understands that if neighbor can help neighbor while here on earth, the glorified servant of God can do so and will do so, when rejoicing in the fulness of His gift. The saints are our elder brothers in the faith; the crowns they have won are theirs for eternity. Heaven awaits us, too, to be with God and His Mother and with the saints and angels, for all ages.

WHITHER ARE THEY DWINDLING?

We are sorry to notice that some of our honest Catholic tradesmen are becoming alarmingly imbued with dangerous ideas. Ignorant spokesmen are at work with their incoherent speeches and groutly criticisms. Down in Quebec, a little while ago, a few Socialists made fools out of themselves, and that while the Archbishops and Bishops sat in Council. They met with the rebuke they deserved, however. Then, up in Ottawa, we know that two or three distant disciples of the Chapleau school of oratory, showed what hardy thinkers they are, upon questions pertaining to religious teaching, and upon other matters concerning which they are solemnly ignorant. Even Mr. Varville, the Labor candidate and member, lately claimed that education was a business concern and not a religious affair. And so on, and so on! Where is it all going to stop? Are our honest workmen going to forsake the pulpit and listen to a half-dozen

irresponsible Socialists from across the ocean? Is that Canadian independence? Do we free men of Canada, toilers and sons of toilers, need any madman from France or England to show us how to work? Are we to be marshalled by the lieutenants of Beelzebub? No; the Church is the workingman's best friend. She will, continue her noble work, in spite of the speech-making lunatics from across the sea, and in spite of the fellows born here who have never yet lived decently.

ARCHBISHOP GAUTHIER.

A few days ago Archbishop Gauthier celebrated his eleventh anniversary in the episcopate, and The True Witness is gratified to be able to join in the soul-meant chorus of felicitation. Archbishop Gauthier is not only a great and good shepherd of the flock, but he is also one of the most lovable men Canada is privileged to possess. That he may long be spared and that he may continue to spread the sweet balm of his charity, the sunshine of his winning personality, and the fulness of his thorough Canadianism, throughout the ever-widening circle of his friends and admirers in all creeds and nationalities, is a wish and a prayer we find it a pleasure and a solace to breathe under the smile of what must be God's own well-doer and sanction. Ad multos atque beatissimos annos!

BISHOP GRAFTON'S THEOLOGY.

Our readers have often heard of Bishop Grafton, the Protestant Episcopal Angel of the Anglican Church in Fond du Lac, Wisconsin. He is very "High Church"; in fact, he admits nearly all that the Church teaches outside of questions pertaining to such eternally vital questions as the supremacy of the Pope and his infallibility. Now, Bishop Grafton guided some of his friends and admirers among the clergymen in his own communion into the paths of Catholicism, and they soon found out that it was much better to enjoy the whole truth; and so they became really and truly members of God's Church. Of course the Wisconsin Bishop did not enjoy the like of that; hence, he decided to try theological argument in favor of his own special quality of English Churchism, and, in this, he ignominiously failed. He is an extraordinarily courageous writer, however, since he undertook to prove the truthfulness of Anglicanism. In his book, "Christian and Catholic," the bishop "attempted to be Roman Catholic without the Pope." "The effect of the effort was to hasten the Romeward movement of a large number of Episcopalians, who otherwise might have lived and died in good faith and communion with the Church of England." As he said, some of the bishop's closest personal friends are among the seceders. In a small brochure, "Pro-Romanism and the Tractarian Movement," he undertook to undo the effects produced by "Christian and Catholic." Father Lewis J. O'Hern, the Paulist, writing in the New York Catholic World, gently but tellingly killed the bishop's fighting chances. Then the bishop wrote a "Rejoinder," which Father O'Hern replied to with a kindly vengeance, showing up the Angel of Wisconsin in a quite sorry light. Of course, we must not forget that Bishop Grafton can write of Rome and the Papacy with much of the rancorous venom of an A.P.A.; yet we had thought that, in his theologically lucid moments, he could, at least, cite and quote the Fathers honestly and veraciously. Father O'Hern's answer to the "Rejoinder," with that harmless (in a way) instrument itself, forces the contrary opinion upon us. Even a "Reverend Therrien seems to know as much about Patristics as Bishop Grafton, and to be able to garble as well.

True, Dr. Briggs, Rev. Spencer Jones, and the "Father" Francis, of the Lamp, are only "belligerent flies" in Bishop Grafton's mind, even if the first-named knows ten times more about general theology than the Bishop of Wisconsin, could possibly learn. They do not accept many of the Bishop's findings, for, in the light of honest scholarship they cannot; hence the confusion! When Mr. Grafton quotes or cites a Catholic as against the Pope and the Church, he can find no better than an excommunicate and a hypocritical Jesuit. Is that sincerity? At any rate, no man will ever think of telling lies about Bishop Grafton, by calling him a theologian. At least, we could not without having recourse to irony.

QUEBEC'S BITTER TRIAL.

Montrealers' hearts and the hearts of all Quebecers abroad have gone out in sympathy with the good people of the gallant old city of the

Citadel in their hour of trial. But after death comes the resurrection. Quebec nerve and Quebec spirit are never daunted. Notwithstanding the grievous loss of the hour, there is a silver lining to the cloud overhanging, and greater prosperity awaiting the ruin of to-day. And, let us say, it is with heartfelt sincerity and readiness we subjoin what the Quebec Daily Telegraph told its readers, the day after the disaster, the while assuring all Quebecers that we share, in earnest truth, the burden of its counsel and encouragement:

"It is idle to shirk the fact; the terrible conflagration of Saturday night constitutes a grave blow to Quebec. It is not so much the money loss involved, though it is very heavy, and will probably foot up to a million and a half of dollars, which is more than can well be borne by this community at present, but it is the damper which the awful and altogether unexpected calamity has cast upon the spirits of our citizens and which tends to paralyze their energies and to almost annihilate their bright hopes of the future. It is not so much the inconvenience and the depression of this blow will cause to our maritime and commercial interests as the set back it will give to projects upon which so much reliance was placed for the early revival of Quebec's mercantile activity and importance. Yet it needs but little reflection to show that the disaster had as it is, might have been much worse, and that we have reason to be deeply grateful to Divine Providence for many mercies and favors in the connection. Had the wind been in any other quarter than it was, we would certainly have had to deplore a very much greater catastrophe, and a far more widespread destruction, either in the direction of the Lower Town and Champlain ward, or of St. Paul street and St. Roch's. It is fortunate, too, that the affliction should have come upon us almost at the close of the business season, rather than earlier in the year at the height of its activity. It is possible also that what we are now inclined to regard as an unmixed evil may in reality prove to be a blessing in disguise for us eventually. Already many thoughtful minds are advertising to the opportunity which it affords for a better location than the Champlain Market of the Transcontinental terminus or of a great union station in close touch with the landings of emigrants and other passengers from the ocean steamships and for other great improvements on our harbor front running westward from the Louise Devel in fact, many are disposed to see in it a solution ready to hand of all the difficulties arising out of the question of the site of the terminal station. In the face of the unhappy affliction from the melancholy contemplation of which our citizens have hardly yet recovered, it is probably not now the moment to discuss this idea calmly, but it is well to carefully bear it in mind for future consideration.

But the time may be opportune to emphasize once more the opinion we have so often expressed that a wrong direction was given to the whole design of Quebec harbor improvements, when the works, which should have been spread on the river front westward along Champlain street and the coves, were concentrated at and practically confined to Point-a-Carrey. Instead of turning to account the natural and existing facilities of our splendid port, we were forced into the construction of an artificial harbor at Point-a-Carrey, upon which more money was spent, wasted and stolen than would have sufficed twice over to put the port long ago in a condition to retaliate its footing trade and accommodate all the maritime demands upon it, present and future. Had the rests wholly upon the Conservative administration of the past, and when Conservative sheets seize upon the actual disaster, to whine over the pretended remissness and apathy of the present Government, to show on the day after the fair the wonderful wisdom of all their so-called warnings, and to talk about object lessons, fire steamers and the lamentable deficiencies of our port's equipment in general—in fine, to try to make miserable party capital out of the staggering blow that the whole community has just received, and so deeply deplores, it is well to recall where the responsibility for much of, not most, of the unhappy situation really belongs. Had one-half of the public money that was years ago squandered upon and filched from the Point-a-Carrey works been spent upon properly equipping our port along the lines of its natural facilities, Quebec would have an entirely different tale to tell to-day."

CATHOLIC MOVEMENT IN FRANCE.

The French Parliament will be dissolved after the coming session, and new elections will take place in next May. What are the French Catholics going to do to better conditions for the Church? Are they simply going to keep on crying "Vive" somebody and framing resolutions, or are they going to get a little Gorman, grit? The Government, notwithstanding Premier Briand's announcement of a "détente,"—moderation,—need not be expected to relent its fury. Fools never listen to logic nor have the criminals been known as the friends of equity. There are already two bills before the Chamber which have for their object the silencing of all

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plaints from parents as to the grave abuses by the teachers of school neutrality. Briand himself seconded the Bills, although, for the second time, the French Hierarchy have issued a joint pastoral against them. True, Briand attended, in his official capacity, the requiem service at Versailles for the victims in the disaster to the airship La Republique but words and even official courtesies at a moment of national mourning are one thing, and legislative and administrative policy quite another. Even in France a parliamentarian is capable of a lucid moment. If ever Briand brings candles and cassocks again into the French Chamber of Deputies, we may rest assured it will not be in the interests of charity that he will do so.

A call to Catholics has been sounded by Colonel Keller and re-echoed by Archbishop Amette of Paris. To come together upon a platform solely and exclusively Catholic for the furthering of a policy which has for its device "Faith and Fatherland." The purpose of this policy, as explained by Mgr. Amette, is "union for the defence of religion and religious liberty, under the flag of the Cross, and under the command of those whom God has appointed to rule His Church and to lead the children of that Church, not in the pursuit of human interests or in the strife of parties but in the work of the establishment of the kingdom of God upon earth." The Holy Father approves the platform, and, through Cardinal Merry del Val, he has informed Colonel Keller that "answers completely to the thoughts and desires of the Sovereign Pontiff, who is happy to give it his full and entire approbation." Later developments in France have forced a change of attitude upon the Catholics from the policy laid down by Leo XIII. The organization is framed to meet the issues of the hour. Catholics will not be asked to join this or that party, but simply to remember, in all emergencies, that they are Catholics "before all," and not "after all." Congresses will be held. The parish committees will be the least common expression of the movement; above it will stand the diocesan congress, and so on up. If Frenchmen can only be led (or drawn) to the polls great changes may be looked for; not that the Catholics will soon rule the country, but, through union and concord, mightily check Satan's madmen. The elements of organization for the coming electoral fight would seem to be ready at hand in the parochial and diocesan organizations which "Separation" has called forth, and in the growing closer contact between the clergy and laity of which Mgr. Touchet, Bishop of Orleans, told the Catholic Congress at Malines, Belgium. If Catholics can but be got to go to the ballot-boxes and to vote straight in the interests of religion, happier days may dawn for the much-tried Church of France.

OUT WITH THE WHIP!

Our friends, the Jews of Chicago, are sorrowfully alarmed, we are told, even scandalized, because among those who in that city acknowledge that they were conducting filthy brothels and were paying for police "protection," was the president of one of the Jewish Synagogues. Now, it is neither our custom nor our desire to fight along doctrinal lines. We do not draw an argument against a class, just because one of their number happens to live and act as a jackal; however, we cite the case of the Jew in question, just because too many of his kind are trying to build up fortunes with Christian flesh and blood and Christian minds and souls in the way that has made him rich. The law of Moses allows polygamy, but the Saviour changed that law. The Jews do not accept the Gospel and their Talmud—which is nearly as much as money

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to them—permits concubinage. Hence as Father Phelan remarks, his brethren of the Synagogue should not be too quick to condemn their Chicago brothers. But we, Christians, call for the whip! Let those vile old usurers who trade in souls and bodies, feel their ignoble lifeblood wet their ungodly backs! Are poor girls born in this land or brought hither to be the victims of the dirty old buzzards? Show them we have other ideals, and "Out with the Whip!"

CHEAP DIVORCES.

Asquith is not at all pleased with the English laws on divorce: he thinks the poor man and woman are not given a good enough chance of breaking up home. The undoing of the marriage bond, at present, is something of a luxury, and, of course, some earnest Radicals feel that it is a matter in which the wealthy are unduly favored. The Law Society of Newcastle (England) think that County Court Judges should be given the right to grant divorces; of course, that would bring grist to the professional mill. A Mr. C. H. Pickstone said that the English divorce laws furnished the only justification which really existed for the gibes about there being one law for the rich and another for the poor; for, although the Divorce Act governed rich and poor alike, the remedy provided was impossible for the poor man. The homes of the poor, he claims, are as recklessly and as hopelessly wrecked by infidelity as are the homes of the well-to-do. The Lord Chancellor and Lord Gorell, extended some hope, even if the Archbishop of Canterbury is not in favor of measures too lenient toward divorce. But there you are again! The "Hands Across the Sea" countries are too civilized to put up with the requirements of decent wedlock. The divorce courts in the United States are nothing better, in the second analysis, than bureaus for the licensing of concubinage; while the nine-tenths of the re-married divorcees, the world over are nothing holier than people living in open sin, simply bad men and lewd women. Asquith and his weak Government should find another way of helping the people. The most intelligent English parliamentarians are Liberals; so let them use their brains. They will not help the people by facilitating divorce and making it cheaper.

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Effer- vescent malady an

A morning, you will not

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John Dillon Manchester, Eng Party will not of Norfolk. Go

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It was rather a Catholic paper dical Cullen as The Cardinal wshed man, we not Irish. Let u while.

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"Broadway Squ ten of either New go's policemen co ution in France v We have been at never seen anythin faces in the piec mob. It is an hor to have the likes against her. T degenerates with eternal punishment their brows. It is who will "en of heaven", even ashamed to wast some taltale vira

"The preachers", lab, "told us th Protestantism had Louis in the pas Protestantism doe men make Protestantism, as done anything th thwart the activit Church. It did a in the past hu more than it will years to come" I that "the Protest thoroughly alarme multiplying daily dying out among l crowds. . . Who is Christ are quest answered among the

An evangelist by tor Russell wanted istence of Hell fro Presbyterian meeti St. John, N.B. L actors, he has a m manager had leas an evening. To t congregation, let us ed when they heard wise apostle (?) y preach or the Bad our friend, Pastor stesake himself with by fifty in number, house. Can't these made take out a

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All Druggists, 25c and 60c bottle.

Echoes and Remarks.

John Dillon lately declared, in Manchester, Eng., that the Irish Party will not be led by the Duke of Norfolk. Good!

"Loot" Peary has gone down in public esteem, since he grew jealous of Cook; but, as long as the world is the world, there will be popular cooks and jaundiced Peary's.

A bigotted fellow with the handle "Sir" to his name undertook to half insult the new Catholic Lord Mayor of London. Happily the fellow spoke Chockaw and the Mayor could not understand.

It was rather a good joke to see a Catholic paper cite the late Cardinal Cullen as an Irish authority. The Cardinal was a very distinguished man, we know; but he was not Irish. Let us be serious once in a while.

Lord Edmund Talbot, Tory Catholic, whipped up one of the last votes against Irish welfare! He deserves a doll's dress! The Talbots, all through, have had no mortgage on sanity. "Qui potest sapere capiat."

Some papers deem it a mortal sin for Irish Nationalists to tell Norfolk and Talbot just what they think of English Catholic Tory ingratitude. Is Norfolk one of the gods of Greece, or is Talbot one of the sacred cats of Egypt? Some of the greatest English Protestants, mostly Liberals, have tried to help the "Little Island of our Fathers," however.

Some of the most loud-spoken Anglo-Saxons of the last (and present) generation are Canadians with Queen Anne handles to good old Mary Ann names. We respect a thoroughly English Englishman, but the Anglo-Saxon Irish are a sorry set. At least let them have a painter change the signboard! Then, of course, you are considered crude and vulgar, if you have a wee little bit of the John Mitchell in you!

"Broadway Squad", or nine or ten of either New York's or Chicago's policemen could quell a revolution in France within ten hours. We have been at circuses, but have never seen anything to equal the faces in the picture of a Parisian mob. It is an honor for the Church to have the likes of such creatures against her. They are simply degenerate with a vision of future eternal punishment written upon their brows. It is not such pygmies who will "extinguish the light of heaven", even if the stars are ashamed to waste their light on some telltale visages.

"The preachers", says Father Phelan, "told us last Sunday what Protestantism had done for St. Louis in the past hundred years. Protestantism does not make men; men make Protestantism. Protestantism, as such, has never done anything but hamper and thwart the activities of the Catholic Church. It did a good deal of this in the past hundred years—much more than it will do in the hundred years to come." Elsewhere he says that "the Protestant papers are thoroughly alarmed at the evidences multiplying daily that worship is dying out among Protestants of all creeds. . . . Who is God and Who is Christ are questions still unanswered among them."

An evangelist by the name of Pastor Russell wanted to deny the existence of Hell from the pulpit of a Presbyterian meeting-house, down in St. John, N.B. Like all other rich actors, he has a manager, and that manager had leased the building for an evening. To the credit of the congregation, let us say, they objected when they heard that the money-wise apostle (?) was going to preach on the Bad Place, and so, our friend, Pastor Russell, had to betake himself with his heavers, fully fifty in number, to a cheap play-house. Can't these evangelists be made take out a license? But,

In Britain the opposition newspapers regard it as settled that there is to be a general election within a few weeks, and they are engaged in measuring their chances of success. One of the most sanguine of the Unionist journals gives this analysis of the parties in the present House of Commons, showing a majority of 386 against the Unionists, two seats in Ireland be-

then, we suppose such men and their methods are part and parcel of our non-Latin ideals on civilization!

All the infidels, heretics, anarchists, socialists, etc., are sorely put about over the death and burial of Prof. Ferrer. Of course, it all happened in Spain. The news came through the Associated Press, and the Freemasons of all shades are shedding upturned umbrellas full of tears—the umbrellas, too! The Lodges have decided that King Alfonso must pay for having brought his queen and wife into the Church. Editors are expected to do their duty towards the craft, Spain must be painted in the blackest of colors; while the fact that Ferrer had the Freemasons of Paris on his side was enough to cause him to deserve hanging a dozen times. Spain is tried enough; she can hardly afford to enjoy the luxury of encouraging "freak" professors in their work of overturning the throne. The Lodges had better find new causes of sorrow.

Mr. W. T. R. Preston is making very hot dumplings for the heretical missionaries who are wasting time and money in Japan. However, he admits that any child is as safe in a Buddhist school and atmosphere as he could be in the average public school of the western world. But that is hardly praise for the Japs. Of course, in spite of the good faith and evident courage of some of the misguided missionaries, Mr. Preston is firmly convinced that the system they work under is lamentably ridiculous. The synods and assemblies in our land speak of the few leading Japanese who have become Christians; but, as Mr. Preston explains, they were not converted by the missionaries. In evident contrast with his opinion of Protestant efforts is the esteem he bears for the Catholic work. In a word, it might be better for the heretics to leave the Japanese heretics alone. Many of the Japs accept as much of the Bible as do half of the preachers.

Socialism has so affected France with its first cousin, anarchy, that not only are purely independent organizations in the last degree of putrefaction from it, but the army, too, and the navy will, if things continue, die from it. The idea of obedience has been swept from the popular mind. All authority is contemned and abhorred by the mob the undermob, and the supermob, in poor France. It was only the other day that a French corporal sold a valuable piece of information to the Germans, handing over facts and tools. Dreyfus has a whole school of followers; and an intelligence department is out of the question. All this while the Germans look on after dinner at the general circus just across the Rhine. The best citizens of France are treated as aliens, and worse than aliens, in the very land of their birth and love. While bishops are fined for telling the truth, Socialists of the sorriest stripe can rant and talk as they have a mind to. The soldiery, as well as the general run of people, are carefully subtracted, by the ambassadors of Hell now ruling France, from all the influences of religion. The present result is revolt and dismay; the final outcome, ruin and disaster. Even the flag of the country has been polluted in the very barracks of soldiers. Is France blind? Has the curse foretold fallen upon her! Shall the Stalwarts from across the Rhine demand another billion? Socialism and anarchy are eating the very vitals out of the country. Let the Catholics arise! Onward to rout and victory!

It Will Cure a Cold.—Colds are the commonest ailments of mankind and if neglected may lead to serious conditions. Dr. Thomas' Electric Oil will relieve the bronchial passages of inflammation speedily and thoroughly and will strengthen them against subsequent attack. And as it eases the inflammation it will stop the cough because it allays all irritation in the throat. Try it and prove it.

Apparently Catholicity is gaining among the colored people of Kentucky. A Louisville correspondent of the New World writes that a third Catholic church for negroes is now nearing completion in that city.

Archbishop Farley has purchased a house in Chinatown, New York, for work among the Chinese residents of the city. The house is arranged to accommodate Father Montemar, an alumnus of the Paris seminary, who was sent by Bishop Morel of Canton, to look after the mission.

Among many details of the death of Lefebvre, the French aviator, the French papers mention the circumstance that he received the full rites of the Church, Abbe Millet, who was present, gave him absolution, and the officials of the Aviation Society at once put an automobile at his disposal, with which he was able to bring the holy oils in time to administer the last sacraments.

ing now vacant:

Liberals	367
Nationalists	81
Labor	3
Socialist	1
Total	668

Seats.

Majorities under 50	10
Between 50 and 100	7
100	15
200	200
300	300
400	400
500	500
600	600
700	700
800	800
900	900
1000	1000
1500	1500
2000	2000
3000	3000
4000	4000
5000	5000
Unopposed seats	10

The Unionists have gained nine seats since the beginning of 1906, and the Liberals have lost ten. The opposition must win 168 seats to tie and 200 to have a working majority, and a small one at that. There are 50 seats in which the government majorities were less than 300, and 345 seats in which they were less than 3000. The Standard says no Liberal seat where the majority was less than 3000 is to be regarded as safe, a statement which cannot be true unless there has been a tremendous loss of popular favor by the ministry. In Scotland, Ireland and Wales the government will carry nearly all the constituencies. It is really in England that the Unionists must gain the 200 seats they need if they are to win and have majority enough to carry on the business of the country. That is a big contract. It looks bigger now than it did before the Lloyd George budget proposals were made public.

Franciscans in Ireland.

In connection with the seventh centenary of the foundation of the Franciscan Order, The Freeman's Journal says: As they made their mark in history, the Franciscans have left indelible footprints wherever they have gone. In our own country, ever since Maurice Fitzgerald, who later became a Franciscan, founded their first Irish convent in Youghal in 1231—five years after the death of St. Francis and three years after his canonization—the friars have been with us. Sprung from the people and mingling with the people, they shared in their joys and sorrows, in their triumphs and trials, faithful to Ireland and its ancient Church in weal and in woe. In dark penal days, appraised like the wolves, they were hunted, like them. They largely helped to forge that unbroken and unbreakable link which binds priests and people in Ireland, uniting faith and patriotism in an indissoluble union. They paid dearly for their fidelity: the Cork Convent, or Monastery of the Blessed Virgin Mary of Ireland, on account of its strict observance, and known as the Gray Abbey—its name and location being still indicated by one of the city squares—was the first marked out for suppression. Within its walls were interred Cormac, Dermot, and Thadaeus MacCarthy, Kings of Desmond; for princes as well as people, in Ireland as well as in England, welcomed "the coming of the friars," sometimes put on the habit and were led to rest in the convents they erected. The O'Briens, Princes of Thomond, were munificent benefactors to the Ennis Convent, founded by one of them, Henry III, and Edward I. were benefactors to the Dublin friary, founded in 1286 in Francis street, as well as to the Cork Convent, and the Convent at Athlone erected by Cathal Deary O'Connor, Prince of Ulster, built the Convent in Limerick to which Edward I. liberally donated. Gerald Fitzmaurice, Lord Offaley, completed the Convent of Kildare and founded one at Clane; while other convents were erected by the Plunkets, O'Byrnes, O'Toole's Barrys of Buttevant (ancestors of Lord Barrymore), and the O'Connors of the King's County.

The friends of Father Conrardy in the west will sorrow to learn that the zealous missionary, who had recently gone back to his work among the lepers of the Canton province of China, is dangerously ill in a Canton hospital. The Bishop of Canton has sent another priest to take temporary charge of Father Conrardy's leper colony. In a letter to an American correspondent Bishop Morel writes: "If Father Conrardy dies I will see that his good work is continued and his American benefactors may be assured that everything possible will be done for the unfortunate for whom Father Conrardy received such generous help in Europe and America."

General News.

The Society of Jesus has so increased its work in Austria-Hungary that another new province has been added. The Rev. John B. Wimmer, S.J., is the new provincial.

The Ohio courts divorced 5034 couples during the year ended June 30, according to information filed with the Secretary of State by the probate courts of the State.

The Bishop of Pittsburgh has officially ordered that a Holy Name Society be formed in every parish of that diocese within sixty days, as a solemn protest against public sins of blasphemy, obscenity and profanity.

Dysentery corrodes the intestines and speedily eats away the lining, bringing about dangerous conditions that may cause death. Dr. J. D. Kellogg's Dysentery Cordial clears the intestinal canals of the germs that cause the inflammation, and by protecting the lining from further ravages restores them to healthy condition. Those subject to dysentery should not be without this simple yet powerful remedy.

Hotel bellboys in Michigan will have to stop carrying beverages from the bar to guests in their rooms, according to Deputy State Factory Inspector Frank Wood of Lansing, who has announced that his department believes the practice has a bad effect on the morals of the boys.

Under the auspices of the Knights of Columbus a pilgrimage to Genoa in honor of Columbus is being organized for August 1910. A visit to Rome, and to the Passion Play at Oberammergau are included in the program. It will be under the spiritual supervision of Bishop Keane of Cheyenne, Wyo.

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The Jesuit Fathers of the northwest are about to establish themselves in Superior, Wisconsin, where they will soon begin the erection of a college in the suburb known as Billings Park. Bishop Schinner of that diocese is working strenuously for the upbuilding of its religious institutions, and not long ago welcomed a community of Sisters of St. Joseph, who have built a convent and school.

Two violins, magnificent specimens of Antonius Stradivarius' art, made their way to Berlin and are for sale. Their estimated value is estimated by connoisseurs at \$47,000. One instrument, dated from 1708, splendidly preserved, is remarkable for the exquisite red tone of its varnish. The purflin on both is of exceptional beauty. Tops and backs hardly show a crack.

The Springfield Republican, commenting on the figures recently given out by the United States Census Bureau, says: "New England is now Roman Catholic—so far as it is anything in the way of church membership." In every state of this quondam stronghold of Puritan Protestantism Catholic church-goers outnumber by a liberal percentage the church-goers of all other creeds combined.

French Catholic papers report that the diocesan ecclesiastical tribunal, charged with the preliminary examination of the cause of the beatification of Bernadette Soubirous (Sister Marie-Bernard) to whom the Blessed Virgin appeared several times at Lourdes fifty years ago, has opened her tomb in the Convent of the Sisters of Charity at Nevers, and that the body, which was buried in 1879, has been found absolutely intact and in a perfect state of preservation.

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Powish, pale, restless and sticky children owe their condition to worms. Mother Gray's Worm Expeller will relieve them and restore health.

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 (See Reading Notice on 8th Page.) **AGENTS WANTED.**

Judge Gaynor and the Catholic Vote.
 Will He Carry it or Has He Alienated Himself.

At regular intervals, for several years past, Judge Gaynor has been mentioned for nomination to an elective office on the Democratic or independent ticket. But in each instance, his name has faded away from prominence as the time for nomination drew near.

At the last Democratic national convention the name of Judge Gaynor was heard on all sides as that of the probable nominee for the vice-presidency. It was said that the support of the New York delegation might be relied on for him in the convention and it was evident even to the unpracticed political eye that a nominee from the important and pivotal state of New York was desirable on the ticket. And no man was mentioned that seemed to combine in safer measure the radical and conservative elements than the learned judge from New York. And yet when it came to nominations for the vice-presidency, Judge Gaynor's name was not heard.

At the last gubernatorial election in New York, Judge Gaynor again loomed large for nomination. He was particularly strong among a discontented section of the party, which might be rallied for him as for no other candidate and which afterwards deserted the Democratic rank and bitterly fought the candidate of the party.

But again his name faded away as the hour of nomination was at hand.

And now, again, Judge Gaynor is more than prominently mentioned for the mayoralty of New York. In many respects it is believed and understood that he is the strongest candidate the Democratic party can name for that important office; in fact, many think that his nomination would serve to undermine effectually all the independent movements stirring into being here and there in the metropolitan city.

Will history repeat itself? Will a name which stands for so much strength and ability pale away from the political slate till men wonder what has become of it?

But let us examine into what might be the cause of this strange political phenomenon. Why is it that Judge Gaynor appears so strong at first sight for these political battles, but only to wane as the hour of conflict approaches. And are those who are responsible for the political fortunes of the Democratic party in New York mistaken as to the effect of the nomination of Judge Gaynor for mayor might have on the success of the ticket?

It is pretty well known by this time that Judge Gaynor was originally a Catholic and many say, a more than usually devout one. As time went on, the judge fell away from his original fervor, possibly through some marriage complications. This marriage, according to the laws of the Catholic Church, took away, unless repudiated, all possibility of leading a Catholic life. Estranged from the Church of his birth and younger years, Judge Gaynor has drifted along, and some say, not touched by the indifference and infidelity which is now so rife. A student always, a man of ripened views and strong character, he has become an eminent judge. But he is more even than an eminent judge. In the minds of the people at large, he stands for ideal justice. He is steeped in principles that are basically American. His justice bubbles up, pure and untainted, not from a multiplicity of laws, but from a character that crucified laws and enactments into right.

Such is Judge Gaynor. And perhaps it begins to dawn upon our readers why, when his name is mentioned for an elective trust, motives of political prudence impel leaders to pass it by.

There is a very large Catholic population in New York City. Catholics are peculiarly loyal to their Church. Would the nomination of Judge Gaynor alienate the Catholic voters? Would they trust a man in civil life who had been false to all they hold dear in religion?—Father Cantwell in The Monitor.

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Book Review.

(a) "A Programme of Social Reform By Legislation," by John A. Ryan, D.D.
 (b) "Bishop Grafton and Pro-Romanism," by Rev. L. J. O'Hern, C.S.P.
 (c) "Is Bishop Grafton Fair?" by Rev. L. J. O'Hern, C.S.P.

We have received the three above-named pamphlets from the offices of the Catholic World Press, 120-122 West 60th street, New York City. They are reprints of very valuable papers which appeared in later numbers of the Catholic World magazine, and they are now offered for sale at one dollar for a hundred copies.

(a) Doctor Ryan's pamphlet is a masterpiece. In it he deals with such burning topics as the "Minimum Wage," the "Eight Hour Law," "Laws Affecting Industrial Disputes,"

(b) and (c) In his two pamphlets Father O'Hern reduces the theology of (Protestant Episcopal) Bishop Grafton to its least common expression. Father O'Hern's "Bishop Grafton and Pro-Romanism" elicited an answer—"rejoinder" Bishop Grafton calls it—from the Episcopalian Angel of the (Anglican) Church in Fond du Lac, Wisconsin. The "rejoinder" proved to be one of the weakest pieces of theological defence one could come across in a lifetime; then Father O'Hern dedicated his second paper, "Is Bishop Grafton Fair?" to the Bishop himself.

We hope our readers will buy hundreds of such valuable pamphlets and spread them broadcast.

N.B.—All books and other publications sent us will be carefully and conscientiously reviewed. They may be obtained through Milloy's Bookstore, 241 St. Catherine street west.

A Diocese of 600 Islands.

In view of the reports of the alarming illness of Bishop Hendricks, of the diocese of Cebu, Philippine Islands, it is interesting to recall a statement made by the Rev. Joseph Casey, United States Army Chaplain.

"Bishop Hendricks' diocese," said Chaplain Casey, "is probably the largest and most scattered of all the dioceses in the Philippines. He has undoubtedly 500, or 600 different islands to look after, principally the islands of Cebu, Bohol, Leyte, Samar, Surigao and a large portion of the island of Mindanao. Furthermore, the island of Guam, about six days' journey from the Philippine Islands, is under the jurisdiction of the Bishop of Cebu, and in order that he may visit it it is necessary for him to go from Cebu to Manila, to Japan, to the United States, to Honolulu, and finally to Guam, a journey of about sixty days. As you can easily understand, the poor Bishop of Cebu is generally on the go, and very little of his time can be spent in the episcopal residence in the city of Cebu. In fact, he told me that he makes a biennial visitation to the different parishes of his diocese, and that even to do this it is necessary for him to travel every year by boats, which are unfit, for any white man to travel upon, a distance equal to the distance from Honolulu to New York City."—Catholic Standard and Times.



Bringing Autumn In.

Grandma's paring apples, Sign that's full of cheer, Summer's nearly over, Autumn's nearly here.

Lucy Saves Mamma Many Steps.

I know a little maid of six years who rejoices in the privilege of being a little step-saver.

Busy Mr. Frog.

"Hello, Mr. Frog, what are you doin' in your garden?" said Jimmie to the big brown toad that was sitting in the middle of the lettuce bed in his "corner" of his father's garden.

The Wind and the Flowers.

Miss Buttercup and Miss Daisy were having a quiet little chat together. They were great friends, and loved nothing better than to be together.

Fred's Summing Up.

"Yes, Fred, this shall be yours if you get well into the nineties on your examinations."

The paper was taken out, the results were all there, showing at once where his own mistakes had occurred.

"Wait, wait," cried some of the boys who brought their lunch. "You said you were going to stay. We're going to play ball as soon as we're done."

"I haven't done it, and I'm not going to. But have I? I meant to—and I wonder if the intention will stand against me?"

"Where's that paper?" Reaching for his coat, he felt for it, but it was gone.

"Here it is. Tom handed it to me as you came in," she said. He looked into her face, feeling as if the shameful story of those figures must be patent to every one.

"I'm glad to have it," he said, in a little excitement. "Please tear it up, mother—into small bits."

"But," he still argued with himself. "I wish I could quite make up my mind whether I am a cheat or not a cheat."

"There isn't anything in the world that's worth putting a blot on your soul."

"I think you might put it out of your mind, dear. You were strongly tempted to do a dishonest thing, and came perilously near it."

Because of the effectual work accomplished by the chapel car as an adjunct of missionary endeavor, a second car will shortly be offered to the Catholic Church Extension Society.

"Jack Raynor's got his all right," he said, gazing with half envy after his seatmate as with the stroke of 12.30 he quietly left his desk and went out.

"I shall not take the time to go home," he presently concluded. The room became very quiet, and with the discovery that he was alone in it he remembered that Jack had with the satisfied air belonging with difficulties honestly overcome, laid a carefully folded paper in his desk before going out.

"There are only one or two examples that have got the better of me. Of course, they're all in that paper."

Eliot's New Religion.

What a Great Catholic Editor Thinks About it.

The Rome correspondent of the New York World writes: A short time ago a cablegram was sent from here to several American newspapers purporting to be an interview with Father Brand, editor of La Civiltà Cattolica, and stating on his authority that the Pope would make a formal reply to Dr. Eliot's pronouncement of a new religion.

"Father Brand," I said, "a story has been cabled to America that the theory of a new religion, broached by Dr. Eliot, has so stirred up the Church, even here in Rome, that the Pope has decided to make a formal reply to the doctor. Is that right?"

"It is not." "Is it possible that the rumor arose by reason of some other dignity of the Church assuming such a task?"

"You can say for me that nobody in Rome has ever seriously thought of writing a reply to Dr. Eliot's pronouncement on the new religion. Why should they? The subject is not worth a reply. The ideas ventilated in Dr. Eliot's address were broached a long time ago by Herbert Spencer and others, and they were amply refuted at the time. There is really no need to thresh old straw merely because it happens to be used again in an address by the President of Harvard."

A Pill That is Prized.—There have been many pills put upon the market and pressed upon public attention, but none has endured so long or met with so much favor as Par-mele's Vegetable Pills. Widespread use of them has attested their great value, and they need no further advertisement than this.

John Redmond's Appeal to America. In a special cable to the New York World, the London correspondent thus says of the refusal of Premier Asquith to dissolve Parliament, the action of the House of Lords regarding the budget and the part the Irish Party will play if a general election ensues:

"This is the most vitally important election for Ireland since she lost her Parliament. It is the first time since Parnell formed the Irish Party that we have had a fair chance of seeing the House of Lords involved in a defeat so direct and crushing that its veto power cannot possibly survive. The great obstacle to Home Rule as well as the lesser reforms for Ireland has been the power the Lords have possessed of destroying Irish bills, knowing that the Liberal Party is unwilling to face the expense and turmoil of a general election, as well as risking its hold of power, by appealing to the country every time Ireland is victimized."

"The Irish vote will be the deciding factor in many British constituencies, and in all probability when a new Parliament assembles, the Irish Party, which will be returned in undiminished number, will hold the balance of power. I have therefore appealed, once more to our fellow countrymen in America to help us, as they so generously have done in the past, to meet this momentous crisis fully equipped."

"The Irish Party cannot replenish its war chest by selling titles or positions, as the Liberal and Tory parties have always been able to do."

"I wish I could quite make up my mind whether I am a cheat or not a cheat. If I had failed in my examination, that would be a thing that would soon pass, but if I had a black mark on my heart it would be there for always. I never could forget it or wipe it off."

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What Other Editors Say.

TEACHERS AND PARENTS.

Something more than a sense of humor is required from the average teacher when the unceasing flow of complaints from parents begin to flow schoolward at the beginning of the school year.

Many of these parents expect from the teacher what they cannot do themselves. The teacher is anxious to develop the underlying qualities of the child, religious, physical and moral, but little can be done with pupils coming from homes where parents are swayed by children. If obedience and respect are not traits of the child in the family circle, they will not feature to any extent in the school. If sufficient attention is given to the development of the child's character at home, many causes of complaint against school and teacher will cease to exist—Providence Visitor.

WHY HE FAILED. It was said of a middle-aged man who died last week, that his failings were on the generous side of his nature.

His very superabundant health and spirits made him an attractive social companion. But the companionship was, frequently, a waste of time. His gallantry, naturally kind, clean and chivalrous, led him, or was the means of leading him, into adventures and intrigues. His social propensities and his expansive hospitality lured him into immoderations which apparently he could not resist. This affected his health, and to some extent his work. So, all in all, the man's very social gifts were a real handicap to him; shortened his life and cheated him of his fair measure of success. He could not exercise self-control. He could not practice moderation.—Catholic Citizen, Milwaukee.

IF CHRIST WERE TO COME. Father Bernard Vaughan scored social evils in a sermon recently in Aberdeen in which, speaking on the text: "Seeing the City He wept over it," he asked if our Lord came to a typical modern city would He not weep to see the terrible yawning chasm between the rich and the poor, a chasm, too deep to be filled up, too wide to be bridged over? Would He not weep to see the gross and terrible inequalities, the poor without room to live and one in every five dying in the poorhouse? Would He not weep if He passed into some of their counting-houses, crossed the counter of some of their shops, or went into some of their factories and saw the well-to-do men grinding the faces of the poor and happy to toss them a sweated wage?

Again, if our Lord were to pass into so-called society, what would be His impression of the laziness and luxury, what would He feel about people who found the best hardly good enough for them; those who were defying the laws of race, and committing racial suicide; those who made so little of the marriages they had tried through the law to have the knot cut; what would He think of the falling birthrate and the rising divorce record? He would weep, weep, weep.—N. Y. Freeman's Journal.

"EVERYTHING MATTERS EXCEPT EVERYTHING." It is a curious characteristic of this modern age that we are devoting nearly all our thought to things which do not really matter, and that we rarely confer serious consideration upon the phases and features of life which are so essential that it is impossible to escape from them. Thus we are thinking a great deal about flying machines, which the world has managed fairly well to live without for many centuries. We are very fussy about getting from New York to Chicago in a few hours than twenty-four in order that we may economize that precious entity we call our time; but we seldom bother to consider our eternity. The men of the Middle Ages devoted their best thought to religion because they found that it was something they could not possibly escape; now, for the same reason apparently, we ignore it and assume the attitude thus phrased by Mr. Chesterton—"Everything matters except Everything."—The Forum.

MARY CALDWELL'S DEATH. The Marquise des Monstiers-Morinville, formerly Miss Mary Gwendolin Caldwell, died on board ship off Sandy Hook, New York harbor, on October 5.

She gave \$300,000 to found the Catholic University at Washington, D.C.

Later, in 1897, she made an unhappy marriage, and in 1904 she suffered a stroke of illness that left her blind and deaf and a constant sufferer. Her illness affected her mind. In 1905 she left the Catholic Church, to which her late father, William S. Caldwell, of Louisville, had come as a convert in the fullness of his mental powers.

She died on the steamer Kroppinz.

Vapo Cresolene.

For Whooping Cough, Croup, Sore Throat, Coughs, Bronchitis, Colds, Diphtheria, Catarrh.

"Used while you sleep." VAPORIZED CRESOLENE stops the paroxysms of Whooping Cough, Ever-dreaded Croup cannot exist where Cresolene is used. It acts directly on the throat, soothes the sore throat and stops the cough, acting both as a curative and preventive in contagious diseases. It is a potent germicide.

CRESOLENE is a powerful and preventive from Asthma. CRESOLENE'S best recommendation is its 30 years of successful use. For sale by all druggists. Send Postal Note for Descriptive Booklet. Cresolene Anti-Septic Throat Tablets for irritated throat of your druggist or from us, in stamps.

THE LEEMING-MILES CO., Limited. Canadian Agents. Leeming-Miles Building, Montreal, Can.

essin Cecile on her way home from Europe, away from all who loved her, and without the comforts of religion, which, those who knew her best, hoped and prayed would, if her malady did not entirely obscure her mind, be hers at the end.

It was a sad conclusion to a sad life.—Catholic Columbian.

Modernism Defined. "You ask me what is Modernism, and what do I think of it?" says Father Bernard Vaughan, S. J. "I will ask you another. 'What is appendicitis, and what do you think of it?' Appendicitis is a new name for an old disorder—for typhilitis, perityphilitis, etc. . . . Modernism is not a new malady, but only a new name for scepticism, rationalism, etc. As appendicitis, unless got rid of by surgical operation, might prove fatal to human life, so, too, Modernism, unless treated surgically, might easily poison the very springs of spiritual life."

That seems to cover the situation in a few, simple words and in an intelligent manner.

The Priest. It comes quite naturally to the layman with city pleasures at command to sympathize with the priest, "condemned" to what the city may consider is exile in a sparse country parish. And, indeed, the pastor who, perhaps, was born and brought up in the city, and who has long enjoyed its opportunities for culture and intellectual companionship, needs a Spartan soul when he gets his first rural assignment. The long nights, the dreary days, the often heartrending effort to make one dollar do the work of two or five, no music, no chance to drop in on a brother priest for a smoke and chat,—nothing but divine grace and the real apostolic spirit sustain the souls of these intrepid young men who thus go out to conquer or to die.

But, then, we dinal Newman was "giant," by the san theologian, as Ch say "of the Calibres," criticism of the hard to reconcile his new opinion what he once said, scholar, namely, "a shining light in the theodicy, with truth like the Cardinal Newman marks, "was not, saint theologian, I. Suarez, but he was poor or unsafe the ment is offensive pious readers, who Newman's writing milk of orthodox as bar Dom Chap length:

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Combines the potent healing virtues of the Norway pine tree with other absorbent, expectorant and soothing medicines of recognized worth, and is absolutely harmless, prompt and safe for the cure of

COUGHS, COLDS, BRONCHITIS, HOARSENESS, CROUP, SORE THROAT, PAIN or TIGHTNESS in the CHEST, and all throat and lung troubles. It is put up in a yellow wrapper, 3 pine trees the trade mark and the price 25 cents.

A HARD DRY COUGH. Mr. J. L. Purdy, Millvale, N.S., writes:—"I have been troubled with a hard, dry cough for a long time, especially at night, but after having used Dr. Wood's Norway Pine Syrup, for a few weeks, I find my cough has left me. To any person, suffering as I did, I can say that this remedy is well worth a trial. I would not be without it in the house."

You Can Test the Kidneys

Then let Dr. A. W. Chase's Kidney-Liver Pills prove their power to cure.

Let urine stand for twenty-four hours and if at the end of that time there are deposits of a brick dust variety, or if the water becomes smoky and cloudy, you may be sure the kidneys are deranged.

Another very marked symptom of kidney disease is pain in the small of the back.

The letter quoted below tells how these symptoms were overcome and kidney disease cured by Dr. A. W. Chase's Kidney-Liver Pills. Because of their direct and combined action on both liver and bowels these pills cure the most complicated cases.

Capt. W. Smith, a veteran of the Crimean war, living at Revelstoke, B.C., writes: "I can testify that for years I was a sufferer from chronic kidney disease, which was the verdict after the doctor examined me and analyzed my urine. As his medicine did me no good I bought a box of Dr. Chase's Kidney-Liver Pills and was benefited so much that I kept on taking them until I can say that I am perfectly cured, which the doctor certifies."

One pill a dose, 25 cents a box. At all dealers or Edmanson, Bates & Co., Toronto. Dr. A. W. Chase's Kidney-Liver Pills

Another Chapel Car.

Because of the effectual work accomplished by the chapel car as an adjunct of missionary endeavor, a second car will shortly be offered to the Catholic Church Extension Society.

The new car will be called Pius X, after the reigning Pontiff. It will be decorated in blue and have the papal shield upon it.

WHAT THEY ARE CALLED. In Paris the hoodlums and rowdies who try to make life unbearable for decent people are called Apaches. In Philadelphia they are called university students.—Catholic Standard and Times.

A CARD MAN

HIS LAT

Eminent Eccle

An eminent Australia lat interview with and in the ce failure in Oration of other things, and the question of the moment, the two other all, as to Lat

The eminent ation of Newy drawn, as Pat S.J., remarks, London Tablet Newman's L was criticized lan ecclesiasti not have been those eminent to whom Latin tongue, invari seminaries"; y ture is willing tains "that C a first-rate cla good Latinit. ture is a Licen er of the form ty of Dublin; f der Professor O fessor Stewart, tells us he "le writing of Latin given privately own house, b tutor, than he course, under t foresaid, while have read the G Newman was t treat. Then, it mind that the deemed a schola kept up his clas end, never lettin Mr. T. Mozley, tells us, withou Latin prose. fessor of Philol Chapman (in th The Tablet to above), "and him to have b scholar in the se or Madrig were; membered that, Cardinal himself, was not modelle English masters; patterns of imita of style I ev strange consideri languages) is C owe a great deal as I know, to easily a greater some critics.

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A CARDINAL NEW-MAN DIFFICULTY. HIS LATINITY ASSAILED. Eminent Ecclesiastic's Opinion of Great Oratorian.

An eminent Irish ecclesiastic of Australia lately declared, in an interview with a newspaper reporter, and in the course of a conversation as to Cardinal Newman's alleged failure in Ireland, that the great Oratorian of Edgbaston was, among other things, a "poor theologian" and "bad Latinist."

The eminent ecclesiastic's appreciation of Newman's Latin may be drawn, as Father C. de la Pasture, S.J., remarks, in a late issue of the London Tablet, from the report that Newman's Latin oration in Rome was criticized by distinguished Italian ecclesiastics.

But, then, we are told that Cardinal Newman was a "poor theologian," by the same eminent critic; a theologian, as Canon Murphy would say, of the Carlyle rabbit-brains calibre; criticising the eminent critic, but, as the Canon adds, it is hard to reconcile the eminent critic's new opinion of Newman with what he once said of the self-same scholar, namely that Newman was "a shining light and a pillar of orthodoxy, with a deep and divine truth like the Apostle of love."

But it is on the eternal doctrines of Christianity that Newman's work is greatest, though far less read. Ancillary to Dogmatic Theology must always be the study of Positive Theology and of Historical Theology.

nied by numerous studies of particular Fathers or periods, among which those of the late Dr. Loofs are, perhaps, the best known. Now neither the general studies nor the historical synthesis are of much value unless the writer has a sound knowledge of dogma to start with (and this is nearly always wanting in a Protestant writer), as well as elaborate learning and clear critical insight. It seems to me that this deeper and wider theology—I mean Dogmatic Theology resting upon and explained by the historical treatment—is just what we expect from a university as distinguished from a seminary, where little if anything beyond the ordinary line can be attempted.

Now it is precisely in this larger sphere that it seems to me that Newman is not merely unsurpassed but unequalled by the men who have succeeded him. His chief work in this line was in a series of papers, some of which were published in 'Atlantis,' when he was head of the Dublin University, and as head of the Dublin University, they are in the volume entitled 'Tracts Theological and Ecclesiastical.' Here will be found deep and accurate learning—sometimes astonishing learning—combined with theological knowledge and insight, which together throw more light on the history of the dogmas of the Holy Trinity and the Incarnation than the industry of the Germans has since been able to accomplish, for they have omitted to consult this obscure volume, where they would have found a superior in mere learning as well as in doctrinal accuracy and subtlety of mind.

There are other parts of Newman's writings which show another side of dogmatic theology, which belongs again rather to the "great theologian" than to the ordinary professor or student, I mean the deeper, the inner, the devotional side. Cardinal Moran will, I know, willingly admit how much beauty there is of this kind in Newman's writings. But I should maintain that this beauty rests on a basis of profound understanding of what one may call the bare dogmatic outline. It would be easy to refer to some well-known passages. But I have wished rather to point to what is less known.

And then the eminent critic says Cardinal Newman knew nothing of Ireland; yet the great ecclesiastic once said things in another way; he it was who declared that "the whole Christian world ratified the choice of the Irish Bishops, for, as rector of the University, Newman was one whom for his virtues all should revere, whilst, by his learning, his University experience, his literary fame, he was admirably suited to open to Irish youth the sealed fountains of higher knowledge and to guide them in the pleasant paths of scientific pursuits."

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IRISH INFLUENCE IN CONSPI- CUOUS. We search in vain for Irish influence

Troubled With Backache For Years. Now Completely Cured By The Use Of DOAN'S KIDNEY PILLS.

Mrs. W. C. Doerr, 13 Brighton St., London, Ont., writes: "It is with pleasure that I thank you for the good your Doan's Kidney Pills have done me. I have been troubled with backache for years. Nothing helped me until a friend brought me a box of your Kidney Pills. I began to take them and took four boxes, and am glad to say that I am cured entirely and can do all my own work and feel as good as I used to before taken sick. I am positive Doan's Kidney Pills are all you claim them to be, and I advise all kidney sufferers to give them a fair trial."

in the Liturgy. The organization of the Saxon Church was from Augustine and Theodore, and the Irish bishopric of Lindisfarne disappeared. That holy isle itself became Benedictine under St. Cuthbert, himself Northumbrian born, and the Irish tongue was far to seek in Britain of the eighth century. The typical Anglo-Saxon Churchmen are the "ultramontane" Benet Biscop and Wilfrid and Boniface. How far they are from the holy Colman, who stuck to the older Roman Easter, from the great St. Columbanus, who lectured the Pope about the Three Chapters and patronized schismatics, until he got boycotted by his Italian neighbors! He was no Gallican indeed, but his Romanism was not of the same type as that of the Saxon Wilfrid. I know that Cardinal Moran will be anxious with no Englishman who is anxious to claim for himself that Roman parentage which no one denies to our Irish brothers in the faith. I am sure that is all that Cardinal Newman had in his mind.

The learned Benedictine ends his letter to the Tablet, as follows: "So, later on, Alcuin took to France an Anglo-Roman and Benedictine monachism, and an Irish education; his care in the Palatine school and at St. Martin of Tours have a semi-Irish text and a wholly Irish script. Thus did English missionaries and teachers propagate their Irish civilization and their Roman ecclesiasticism in Gaul and Germany. Of course, to-day we are chiefly proud to remember the persistently Roman sympathies of our forefathers. But we ought not to forget that after Pede, the era of the Italian importations by Biscop and Wilfrid had no more influence and that the education of the Anglo-Saxon was due to the Irish." And then, Dom Chapman adds the prayer, "May the new University of Dublin send to us across the channel as much enlightenment as our fathers received from the ancient Irish schools. I am sure no Englishman will be jealous, or refuse to learn from them, even if they are not wholly in sympathy with English nationality; for that would be more than we could have a right to expect."

KINDLY FEELINGS TO IRELAND.

Talking of attachment to Ireland, we think that Cardinals Manning and Newman, the former especially, while Englishmen, deserve more credit on the score than Cardinal Cullen, or any; one who shared his ideas of nationality, even for a while, ever did. And then, how beautifully the great Oratorian describes, "the glorious and much-enduring Church of Ireland, who, from her own past history, can teach her restored English sister how to persevere in the best courses and can interchange with her, amid trials common to both, the tenderness of Catholic sympathy and the power of Catholic intercession."

"Ireland within fifty years, if Newman's prophecy comes true, will be the road of passage and union between two hemispheres and the centre of the world—the land to which as 'a sacred soil, the home of their fathers and the fountain head of their Christianity' students from all parts of the English-speaking world will be flocking, in order to acquire true wisdom and to bring back again over all the earth 'peace to men of good will.'"

W. H. K., in Literary Notes (Y-Tablet) remarks: "The present writer, whose sympathy with Irish nationalism is as strong as his admiration for Newman's theology, might be at some disadvantage in this discussion. It may be well to observe, however, that the appointment of so many English converts as Professors was not so unreasonable as it seems at first sight. For on the hypothesis that a University of this kind was needed in Ireland, it is fair to argue that the Professors must be men who had themselves had the advantage of University education. And at that time the converts were practically the only men who had enjoyed this advantage. Their appointment might thus be considered a case of natural selection, implying no sinister preference for Englishmen or for converts from Anglicanism. We put the matter hypothetically. For we are by no means clear that any University of this Anglo-Irish type was desirable. Sixty years ago the national tongue of the Gael was still spoken over a great part of Ireland, and to our thinking it would have been better to have started a true Gaelic University."

A MISTAKEN CONTEMPORARY.

The New Bedford, Mass., Standard has an article entitled "No Grades in Sin." One might ask the pertinent question: Is it all the same to the editor whether an assailant takes his pen or takes his life? This doing away with grades in sin is pretty much like the Christian Science way of doing away with pain; some people like the theory but mighty few welcome the pain.

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Caught Cold By Working In Water. A Distressing, Tickling Sensation In The Throat. Mr. Albert MacPhee, Chignecto Mines, N.S., writes: "In Oct., 1908, I caught cold by working in water, and had a very bad cough and that distressing, tickling sensation in my throat so I could not sleep at night, and my lungs were so very sore I had to give up work. Our doctor gave me medicine but it did me no good so I got a bottle of Dr. Wood's Norway Pine Syrup and by the time I had used two bottles I was entirely cured. I am always recommending it to my friends."

Religious Institutions Having Designs Engravings Done Should Apply to LA PRESSE PUB. CO. PHOENIX ENG. DEPT. EXPERT ILLUSTRATORS. Engravers to the True Witness.

Time Proves All Things. One roof may look much the same as another when put on, but a few years' wear will show up the weak spots. "Our Work Survives" the test of time. GEO. W. REED & CO. Ltd. MONTREAL.

WHEN YOU BUY FLOUR It is just as easy to get the BEST as to get the next best. The most skilful baking can't make good bread out of poor flour, but any housewife by using PURITY FLOUR can bake bread that will come from the oven JUST RIGHT. If you want "more bread and better bread," bake with Purity Flour. Try it to-day. At all grocers. THIS IS THE LABEL. See that it is on each bag or barrel you buy. WESTERN CANADA FLOUR MILLS CO. Limited. 107 BRASARVILLE STREET, WINDSOR, ONTARIO.

Parnell Anniversary. The Annual Procession to Glasnevin Cemetery.

St. George's Baking Powder. "It's simply astonishing the way St. George's Baking Powder has taken hold of my customers." "They say it makes lighter, tastier, finer-grained Biscuits and Cakes than any other they ever used!" Send for our new Cook-Book—free. National Drug & Chemical Co. of Canada, Limited, Montreal.

There is a belief prevalent among the natives of Asia Minor that the thicker the clothing worn at all seasons of the year, the better for the human body, protecting it alike from the winter cold and the summer heat. In Caucasus it is not uncommon to see people wearing huge bearskin coats in the midst of summer, with the thermometer standing at 100 degrees. An Italian journal says that Adeline Patti has sold her throat for \$100,000 to an American, who will exhibit it after her death. London public schools taught more than 3200 children to swim last year. New York ranks first and Iowa second in the value of its dairy products each year. Corns and warts disappear when treated with Holloway's Corn Cure without leaving a scar.

WOODS' GREAT PEPPERMINT CURE FOR COUGHS, COLDS, BRONCHITIS, WHOOPING COUGH, SORE THROAT, AND ALL AFFECTIONS OF THE THROAT AND LUNGS.

Woods' Great Peppermint Cure for Coughs, Colds, Bronchitis, Whooping Cough, Sore Throat, and all Affections of the Throat and Lungs.

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St. Patrick's A. A. A.

Dramatic Entertainment and Hallowe'en Social

FRIDAY EVENING, OCTOBER 29th, 1909.

STANLEY HALL, Stanley Street.

TICKETS:

Reserved, 50c and 75c; General Admission, Adults, 25c., Children, 15c.

Plan of Hall on view at Milley's Book Store, 241 St. Catherine St. West.

C. A. SINGLETON, Secretary.

News by the Irish Mail.

The oat crop in many parts of Ireland is remarkably good.

The annual death rate per 1000 of the population, represented by the deaths registered in the Tralee, Co. Kerry, registration area for the week ended September 18, was 10.6.

The Local Government Board has sanctioned scales of salaries for doctors in Waterford Union.

The death is announced of Rev. Thomas Bourke, D.D., C.B., St. Columba's, Drumcondra.

The report issued on Oct. 16 of the Commissioners of National Education in Ireland for the school year 1908-9, shows that at the end of 1907 instruction in the Irish language was given in 2861 schools.

The "Wexford People" report a record attendance at St. David's Well, Ballynaslaney, Co. Wexford, many travelling from Wexford and Ennisceorthy.

At a meeting of the Executive Committee of the Dail Uladh held in Derry recently, the following resolution was passed unanimously.

On October 3, St. Mary's Church, Granemore, in the parish of Ballymacnab, was solemnly dedicated in the presence of a large and representative congregation.

At the meeting of the Enniskillen Board of Guardians on October 5, a resolution was unanimously adopted expressing hope that a clause would be added to the Land Bill empowering trustees to lend money to respectable farmers on approved security.

From Dublin comes the sad news of the death of Mr. Joseph Devoy, brother of Mr. John Devoy of New York, the editor of "The Gaelic American."

The monumental cross to the memory of the late Mr. J. F. X. O'Brien, M.P., who took a prominent part in the Fenian movement, and was sentenced in Cork to be hanged, drawn, and quartered, is now in position in Glasnevin Cemetery.

Addressing the Grand Jury at the Mayo Criminal Sessions yesterday, his Honor County Court Judge Murphy said he was happy to be able to inform them that their business would not be very heavy.

that did not represent a serious condition of affairs in a large county such as Mayo.

The death took place in Dublin, Ireland, on Sept. 28, of James F. Egan, the City Sword Bearer.

Pills That Have Benefited Thousands—Known far and near as a sure remedy in the treatment of indigestion and all derangements of the stomach, liver and kidneys.

Lord Macaulay on the Church.

The Salt Lake Herald, in a sympathetic review of the Catholic Church in Utah, the day after the dedication of the Cathedral, quoted a sentence from Macaulay's Essay on Von Ranke's "History of the Popes."

"There is not, and there never was on earth, a work of human policy so well deserving of examination as the Roman Catholic Church."

The history of that Church joins together the two great ages of human civilization. No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon and when camelpards and tigers bounded in the Flavian amphitheatre.

"Her acquisitions in the New World have more than compensated for what she has lost in the old. Her spiritual ascendancy extends over the vast countries which lie between the plains of the Missouri and Cape Horn, countries which, a century hence, may not improbably contain a population as large as that which inhabits Europe."

Addressing the Grand Jury at the Mayo Criminal Sessions yesterday, his Honor County Court Judge Murphy said he was happy to be able to inform them that their business would not be very heavy.

vigor when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London bridge to sketch the ruins of St. Paul's."

Child Instruction.

Should the School be the Bulwark of Public Health.

The following article by Dr. H. B. Favill, of Chicago, with regard to child instruction, is timely and expresses strongly the position of the school to the child at least during the formative period.

There is no difference of opinion as to the importance of the child in the development of our social future.

There is little difference of opinion as to the fact that in education lies safety for the community. This not only with regard to problems of physical health, but with regard to all the defects and perversions of organized society.

More and more we concentrate our attention and our effort upon the protection of the child and his education. Disease, crime, pauperism, and mental and moral instability all revert to this proposition for their interpretation.

Under such a conception the importance of the teacher's function must become vastly magnified. The public's comprehension of this important function is slow to develop.

Physical health is the basis of mental and moral integrity. The question of public health is the most vital question connected with social and moral progress.

The problem cannot be met merely by means superficial. The individual must consciously and intentionally strive for his own physical perfection. This can only be accomplished by the establishment of a physical ideal which shall dominate the individual as an imperative motive.

The relation of the school to the child during this formative period puts beyond question the obligation to establish this ideal.

Local and Diocesan News.

LOCAL CALENDAR: Sat. Oct. 30. Fast. Eve of All Saints. Sun. 24. Patronage Blessed Virgin. Mon. 1. All Saints.

FORTY HOURS' DEVOTION.—Tuesday, Nov. 2, Convent of Holy Name of Mary, Outremont; Thursday, 3rd, Convent of Sacred Heart, Back River; Saturday, 5th, St. Henry.

OBITUARY.

THE LATE ROBERT STARNES. A very imposing funeral was that of the late Mr. Robert Starnes, fireman of No. 4 Station, who was fatally hurt while responding to an alarm on Tuesday last.

DODD'S KIDNEY PILLS. A circular logo with text: DODD'S KIDNEY PILLS. PREPARED BY DR. J. C. DODD, 23 THE PRINCE OF WALES HOTEL, LONDON, W. 1.

LAI'D UP FIVE YEARS

Until Half a Bottle of Father Morrissey's Liniment Cured His Shoulder.

Mr. Jos. J. Roy, a prominent tinmith of Bathurst, N.B., July 16, 1909:

"I cannot let this opportunity pass without letting you know what benefit I received from your Liniment. For five years I had a sore shoulder, which prevented me from working or from sleeping at night. I had tried everything possible and still could find no relief, until I was advised to try a bottle of your liniment, which I purchased without delay. I only used one half of the bottle when I was completely cured, and now I feel as if I never had a sore shoulder. I would advise anyone suffering from Rheumatic pains to give your liniment a trial, for I cannot praise it too highly."

A liniment that will do that is the liniment you want. It is equally good for sore throat or chest, backache, toothache, ear ache, sprains, sore muscles, cuts, bruises, burns, frost-bites, chapped hands or chilblains. Rub it in, and the pain comes out. 25c per bottle at your dealer's, or from Father Morrissey Medicine Co. Ltd., Chatham, N.B. 64

was borne on the salvage wagon and escorted by fifty of his comrades in uniform wended its way from his late residence on Centre street to St. Gabriel's Church on Tuesday morning, where a solemn requiem was celebrated.

Fifty white-helmeted policemen representing all the stations in the city under command of Capt. Coleman, of No. 9, and Lieutenants Medill and McGrath, headed the procession, and a band, with muffled drums, preceded Captain Doolan and the escort of fifty firemen. Chief Tremblay and Sub-Chiefs Mitchell and Mann walked in front of the coffin. Four jet black horses, in sombre drapery, led by Firemen Belzil, Mickle, Blain and Villeneuve, drew the improvised hearse.

The coffin, on which lay the dead man's helmet, belt and key, was covered with flowers, and six firemen, T. Villeneuve, E. Richer, J. E. Cullen, W. Cox, P. Diamond and A. Remillard, acted as pallbearers. After the service the procession was reformed in the same order, with the deceased's two brothers, John and Dan, and Charles Murray and W. Gettens, cousin and uncle, following as chief mourners. The cortege was a very long one, in fact one of the largest seen in the streets for years.

Attitude of the Irish Party.

(Continued from Page 1.)

for a moment, turn his mind—as indeed Mr. Lloyd George admitted in a speech recently in the House of Commons—he does not turn his mind at all to the separate needs, circumstances and resources of Ireland. He decides what is necessary what is suitable for Great Britain, and Ireland is then simply lumped in (laughter and cheers). Even when Ireland gains some advantage from a British budget it is not an unmixed gain. Last year old age pensions were carried, and under the system of old age pensions Ireland has been receiving more than her share according to the standard of population as compared with England, Scotland and Wales. I won't stop to consider the social reasons for that; emigration from Ireland has taken away all the middle-aged people and leaves behind only old men and old women and children. What I want to point out is this. In that scheme Ireland was simply brought in on the principle I have alluded to. The system of old age pensions was suitable or necessary for England, and the Chancellor of the Exchequer never stopped to consider whether it was suitable or necessary for Ireland. Ireland was simply lumped in (laughter and cheers). Well, under that system we are getting in Ireland about two and a half millions a year in old age pensions.

NOTHING BUT EXTRAVAGANCE.

I do not hesitate to say to you that for Ireland in the circumstances of Ireland it is nothing but extravagance. Do you imagine that if an Irish Parliament existed in Dublin and if it were found they had two and a half millions a year to spend for the benefit of the country, they would have spent the whole of it in old age pensions. Ladies and gentlemen, nothing of the kind. (A Voice—"You would spend it better, perhaps.") Yes, you would spend the two and a half millions far better. Some of it would go on old age pensions in Ireland, but the greater part of it could have been spent far better for the development of Ireland and in other ways (cheers). But we have no voice in these matters. The old age pensions scheme suited England, or it was necessary for England, or it was necessary, in the same degree at any rate, for Ireland. Yet, because it was necessary for England, we were lumped in, and the same system was given to both, so that from both ends of the argument—from the point of view of undue burdens upon Ireland, and even from the point of view of advantage, in a sense, financially to Ireland—Ireland suffers from being tied up in a financial union with a great rich country like this. We are willing in Ireland to pay our fair share of all proper Imperial charges, but we say, so far as domestic matters are concerned—mat-

BELLS

Province of Quebec, District of Montreal, Circuit Court of the District of No. 21693. Montreal.

Joseph Uric Emard, of the City of Montreal, Plaintiff, vs Ernest F. Colthorpe, of the same place, brick-layer, Defendant.

The Defendant is ordered to appear within one month. Montreal, 5th October, 1909. (By order)

J. CARTIER, Deputy Clerk of said Court. EMARD & EMARD, Attorneys for Plaintiff.

NOTICE.

Notice is hereby given that a general and special meeting of the members of the Mutual Fire Insurance Company "La Providence" will be held at the office of the undersigned, No. 15 St. Lawrence Boulevard, city of Montreal, the 19th of November, 1909, at 10 o'clock a.m., to take into consideration the liquidation of the said company, and to pass resolutions to that effect. By order of the Board. THEODORE MEUNIER, Secretary and Manager.

NOTICE.

Notice is hereby given that a general and special meeting of the members of the "Dominion Mutual Fire Insurance Company" will be held at the office of the undersigned, No. 15 St. Lawrence Boulevard, city of Montreal, the 20th day of November, 1909, at ten o'clock a.m., to take into consideration the liquidation of the said company and to pass resolutions to that effect. By order of the Board. THEODORE MEUNIER, Secretary and Manager.

ters that don't affect you at all, they only affect us—so far as these are concerned we should be allowed to budget for ourselves (cheers). The government of Ireland by England under this system is the most costly in the whole world. Since 1894 the cost of the internal administration in the government of Ireland has increased by two million pounds or so.

MOST OFFICIAL-HIDDEN COUNTRY.

We are the most official-hidden country in the world. I will give you one figure. In Scotland, with a population much about the same as Ireland, there are 936 Government officials assessed or income tax. In Ireland there are 4000 (cries of "Oh, and 'Shame'"). The salaries of Scotch officials amount to £815,000 a year. In Ireland they amount to £1,435,000 (renewed cries of "shame"). Ard, ladies and gentlemen, that is still going on. Why, even this budget will increase the great army of officials. Believe me, this extravagance can never end—as Mr Gladstone pointed out in 1886 and in 1893—it can never end until you throw upon the Irish people themselves the responsibility of conducting their own government. What is the position we are in at present? It is nobody's interest to economize in Ireland. I myself have repeatedly protested in the House of Commons against cutting down salaries and all kinds of economies in Irish administration (laughter). Why have I done so? Because every economy effected in Irish administration to-day simply goes back into the Imperial Treasury and is lost so far as we are concerned (renewed laughter and loud cheers). Make it the interest of Ireland to economize. Let Ireland reap the benefit of every penny that is saved in Ireland or in Irish administration and you will soon see the difference (cheers). What is the moral from your point of view? Fifty years ago Ireland was contributing five million pounds a year towards the general expenses of the Empire over and above the cost of government.

ROTTEN, INEFFICIENT SYSTEM.

Now, that contribution, which was about two millions a year when Gladstone's Home Rule Bill was proposed, has practically disappeared, and Ireland is being run under this rotten, inefficient system without any financial benefit to this country. It is no longer to the interest of England or the Empire to continue this system in Ireland. You may say to me, perhaps, if Ireland is practically making no contribution to the Imperial expenses, what is Ireland's grievance? I will tell you. Although the Imperial contribution has almost entirely disappeared, Irish taxation has gone on increasing. In the last fifteen years the taxation of Ireland has been increased by two millions a year. It will be increased still more by the budget which is now going through. Therefore, I say that this budget proves what is proved in every other way, but it would prove it if there was nothing else, that the present system is bad not only for Ireland, but bad for England and for the Empire as well (cheers). I say, give the Irish people self-government. Let the Irish people conduct their own administration. Let them levy their own local taxes for local purposes—and if you do I promise you this, we will, almost before you can imagine it possible, reduce the expenditure upon purely Irish government down to the same level per head of the population as it is in England or Scotland (cheers).

CANADIAN PACIFIC

HUNTERS' EXCURSIONS

FROM MONTREAL TO Mattawa to Temiskaming and Kipawa.

Ironides to Maniwaki, Que. Aylmer, Que., to Waltham, Que. St. Adele, Que. to Duhamel, Que. Riviere a Pierre Jct. to Chicoutimi, Que., including La Tuque and Roberval branches via Quebec. Morin Flats to Huberdeau, Que.

AT FIRST-CLASS SINGLE FARE AND ONE-THIRD.

Good Going until November 10th. Returning until December 4th, '09.

City Ticket Office

GRAND TRUNK RAILWAY SYSTEM

Montreal-Toronto

4 EXPRESS TRAINS EACH WAY DAILY. Lve Montreal—9.00 a.m., 9.45 a.m., 7.30 p.m., 10.30 p.m. Arr. Toronto—4.30 p.m., 9.45 p.m., 6.00 a.m., 7.30 a.m. Elegant Cafe-Parlor Car service on 9.00 a.m. train.

MONTREAL-OTTAWA

Lve. Montreal—8.30 a.m., 1.35 p.m., 8.00 p.m. Arr. Ottawa—11.45 a.m., 7.10 p.m., 11.15 p.m.

MONTREAL-NEW YORK

Lve. Montreal—7.45 a.m., 11.55 a.m., 7.40 p.m. Arr. New York—11.33 p.m., 11.08 p.m., 7.20 a.m.

MONTREAL-BOSTON

Lve. Montreal—8.31 a.m., 8.10 p.m. Arr. Boston—7.10 p.m., 8.05 a.m.

MONTREAL-PORTLAND

Lve. Montreal—8.00 a.m., 8.15 a.m., 8.45 p.m., 7.30 a.m. Daily. 1 Week days. Parlor Cars on day trains. Sleeping Cars on night trains.

CITY TICKET OFFICES,

130 St. James St. Phones Main 6905, 6906, 6907, or Bonaventure Station.

INTERCOLONIAL RAILWAY

BONAVENTURE UNION DEPOT

Hunters' Excursions

REDUCED FARES TO POINTS IN QUEBEC, NEW BRUNSWICK and NOVA SCOTIA. Going October 12th to 31st. Returning until December 4th, 1909.

WINTER SERVICE

IN EFFECT OCTOBER 17th.

EXPRESS

7.40 a.m. Except Sunday. St. Hyacinthe, Drummondville, Levis, Quebec, and intermediate stations, making connections for Montmagny, Riviere du Loup and intermediate stations.

MARITIME EXPRESS

12 noon Daily. St. Hyacinthe, Drummondville, Levis, Quebec, Montmagny, Riviere du Loup, Kinouasi and St. Flavie.

NIQUELLET EXPRESS

4 p.m. Except Sun. St. Lambert, St. Hyacinthe, Drummondville, Nicolet and intermediate stations.

CITY TICKET OFFICE:

130 St. James Street, Tel. Main 6905. H. A. FRICH, GEO. STRUBBER, Asst. Gen. Pass. Agt City Ticket Office.

Catholic Sailors' Club

ALL SAILORS WELCOME. Concert Every Wednesday Evening. All Local Talent invited. The best in the City pay a visit. MASS at 9.30 a.m. on Sunday. Sacred Concert on Sunday evening. Open week days from 9 a.m. to 10 p.m. On Sundays from 1 p.m. to 5 p.m. ST. PETER & COMMON STREET

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THE TRUE WITNESS is printed and published at 218 Leguano street, Montreal, Quebec, by The True Witness Co., Ltd.