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eal.

ERIOR COURT.

Alice McIntosh, of strict of Montreal duebec, wife comy of Lorne Mof the same place, uthorized to ester uthorized to ester f. vs. The said cairnie, defendant this 14th day of m an action in property against

16, 1910, TTCH & KEAR-

neys for Plaintiff:

The True and Campoline Chroniele. Culturess



Vol. LIX., No. 42

Senate Reading Room Jan 1 1909. preacher and _____ cholarly attainments are too well known to be remarked upon. The record of his work of Bishop is writ large over the face of the Diocese of Antigonish SUDDEN DEATH OF

A Distinguished Scholar and Eminent Preacher, Antigonish Suffers Severe Loss in His Passing Away.

BISHOP CAMERON.

Right Rev. Dr. John Cameron, Bithop of Antigonish, died there Wednesday night last. Bishop Ca-Wednesday night last. Bishop Cameron had been in comparatively
sood health for several months past,
suffering nothing more than the ordiary infirmities of age, though
two days before his demise he seemtwo days before his demise he seemteles robust than usual. On Wedsesday morning His Lordship arose
and performed the duties of the day
as usual, but in the evening he was
not so well.

Soon after ten o'clock however.

Soon after ten o'clock, however, he was seen to be failing and friends gathered round his bedside. The last ries of the church were administerities of the helf peat for the aldered rites of the church were administer-ed, and at half past ten the oldest living student of the propaganda at Rome and the oldest bishop in Ame-rica passed peacefully away.

Bishop Cameron was born at St. Bishop Cameron was born at St.
Andrews, Antigonish Co., on the
16th of February, 1827. His father,
also named John, was a native of
Iochaber, Scotland. His mother,
Christina McDonald, was born at
Moidart. His father and other
members of the family were brought
up in the Protestant faith, but became converts to Catholicism,
but one, a half-brother, who died
some few years ago at
the advanced age of 103. At the
age of seven young Cameron was some the advanced age of 103. At the age of seven young Cameron was sent to a school near his home. He afterwards attended the Grammar School at St. Andrews, C. B., which was established some sixty years ago, where he made good progress in the study of Latin. A precocious and ambitious lad, he easily kept at the head of his classes. In September, 1844, at the age of seventeen, he was sent to Rome, and there entered upon his studies for the priesthood in the lar-famed College of the Propaganda.

Having made his studies at the Propaganda with marked success, and taken his degrees in Philosophy and Theology, young Cameron was ordained to the priesthood on the ordained to the priesthood on the 26th of July, 1853, just one year before his return to Nova Scotia. The confidence placed in him by the authorities is shown by the fact that, in the absence of Mgr. Tancioni, he acted as Rector during the vacation of that year, at the summer residence of the College amid the Alban Hills. After spending well nigh ten years in Rome, he set out for home in the summer of 1854.

Upon his return from Rome, Cameron was placed in charge of St. Francis Xavier College, which had just been founded by the late Archbishop McKinnon. The Bishop Archbishop McKinnon. The Bishop being absent in Europe, it was Dr. Cameron who presided at the open-ing of the new college. There were at the time but few priests in East-ern Nova Scotia, and thus the duties ern Nova Scotia, and thus the duties that devolved on the young Roman Dottor were such as to tax to the utmost his strength and energy. For nearly four years he was at one and the same time Rector of the College Professor of Philosophy and Moral Theology, lecturing two hours a day and parish priest of St. Ninian's, then embracing a territory which is now divided into three parishes. He had charge of St. Ninian's from 1855 until 1863, when he was transferred to Arichat, by his friend. Cardinal until 1863, when he was transferred to Arichat, by his friend, Cardinal Cullen, on the 22nd of May of the same year. He bore a part in the Cullen, on the 22nd of May of the same year. He bore a part in the Vatican Council, and was still in Rome on the 20th of September, 1870, when Garibaldi's troops entered the City of the Popes by the breach of Porta Pia. He was thus twice an unwilling witness of the storming of Rome by a hostile force, being still a student at the Propaganda during the revolution headed by Garibaldi, in 1848. In January, 1877, he was made administrator of the Diocese, and succeeded the late Archbishop McKinnon in the See of Arichat in July of the same year. In 1886, the See was changed from Arichat to Antigonish, which had been already for many years the Bishop's residence.

residence.

More than once has the Holy See shown its appreciation of Bishop Cameron's ability and tact by intrusting him with important and delicate missions. In 1871 he was sent to Harbor Grace, NvId., to adjust difficulties that had arisen in the diocese. Again, in 1885, he went as Apostolic Delegate to Three Rivers, Que, to fix the boundaries of the newly formed Diocese of Nicolet, and to settle certain financial difficulties.

Bishop Cameron was the sole survivor of the Bishops who attended the consecration of the late Bishop Sweeny at St. John in 1860. On July 29, 1903, he celebrated his golden jubilee as a priest. Last year he attended the Plenary Council at Quebec, but he was obliged to retire before the sessions were ever, because of ill health.

Bishop Cameron's power as

Cardinal Ferrari and the Irish

Question.

served, as I passed out through the

marble-paved ante-rooms.

duct towards Ireland.

Distinction for Dominican Priests.

Subscription List

for Great Congress.

A Subscription list has been

placed in the True Witness office for St. Patrick's Church, for the

equipment of fifteen altars to be

used during the Eucharistic Con-

gress, also for the decoration of the

church and grounds with flowers and flags on the occasion of the

visit of the Papal Legate and dis-

tinguished delegates of the Congress

on Saturday, September 10, next.

MONTREAL, THURSDAY, APRIL 14, 1910

PRICE, FIVE CENTS

Delay Cannot Destroy Irish Hopes.

So Said John Redmond at St. Patrick's Day Banquet in London.

The London Daily News prints an interview of one of its correspondents recently with Cardinal Ferrari Archbishop of Milan, in the course of which his Eminence made some The St. Patrick's Day banquet in the Hotel Cecil, London, was one of the most successful Irish gatherings ever held iff London, says the Dublin Weekly Freeman. The menu, which was beautifully designed, was printed in Irish and French, and during the dinner an orchestra played a selection of Irish airs. Mr. John Redmond, M.P., presided for the eleventh year in succession, and proposed the toast of "Ireland" a proposed the toast of "Ireland" and proposed the toast of "Ireland" and ret the English interesting remarks on the Irish question and declared in strong terms his own sympathy with the cause of Home Rule:

"I have followed the elections with "I have followed the elections with the keenest interest," said the Car-dinal. "You are to be congratulated on the result, because it is a tri-umph for liberty. There is one cause I have at heart, and that is Home Rule for Ireland. It seems to me that the Nationalists have now. proposed the toast of "Ireland a Nation," in the following speech, which aroused tremendous enthusi-

Home Rule for Ireland. It seems to me that the Nationalists have now the chance of getting this great reform. For their leader, Mr. Redmond, I have the greatest admiration and respect. He has been true to the Irish cause, and at the same time has defended the cause of the Catholic schools in England." asm.

He said: —My Lord Bishop, Ladies and Gentlemen—Once again St. Patrick's bay has come around, and once again we are assembled in this Hall to celebrate the Nationality of reland and to celebrate it on the Feast of a Christian saint. We naturally on this occasion take stock of the Irish National cause, and tonight it is natural that we should ask ourselves—what advance has the Irish National movement made since last we assembled here. "Some people are of opinion," the correspondent observed, "that Home Rule will not be an advantage to the Church. Is it possible to imagine in the whirliging of time a Parliament with a Socialist majority at Dublin." last we assembled here. When last I spoke in this Hall I spoke words of hope, but I did not then dream that so soon the Irish National question would become so powerful a factor in the Imperial politics of the country as it has today. Dublin."

"As a foreigner," replied the Cardinal, "I cannot tell whether Home Rule will be good or bad for the Church. Above all I value liberty, and it is because I consider that Home Rule will give a wider liberty to the Irish people, liberty which is their due, that I hope to live to see the ideal of your great and good statesman, Gladstone, realized."

It was only, the correspondent observed, as I passed out through the country as it has to-day. Only a few years ago Mr. Chamberlain declared that the question of Home Rule was as dead as Queen Anne. Will anybody to-day in this country declare that the question of Ireland is dead at this moment.

BRITISH OBJECTION DEAD.

marble-paved ante-rooms, where a number of shabby people were waiting to see the Archbishop, who receives all coming to him for help or counsel, that suddenly a sense of shame came upon me. The Cardinal had said agreeable things about England, but I asked myself how much longer a foreigner would be justified, as he had been, in telling me that England had not yet done justice to Ireland.

This interview tends to confirm the The question of Ireland to-day at the moment dominates the whole imperial policy of this country; and if we of the Irish race only do our we of the frish race only do our manifest duty by putting down with a strong hand dissensions in our own ranks, and by standing to our guns here in England, never again will the Irish cause recede from the position of power in which it stands at this moment. Ladies and gentlement the last general election, has This interview tends to confirm the men, the last general election truth and accuracy of Mr. Glad-stone's famous declaration that the literature of all countries might be searched in vain for any expression or thought on the subject that did not bitterly condemn England's conhas men, the last general election has proved conclusively not that Home Rule is dead, but that the British objection to Home Rule is dead. Let me recall for a moment what occurred. The Albert Hall declaration put Home Rule specifically and prominently forward as one of the great issues for the electors to you work. minently forward as one of the great issues for the electors to vote upon in the coming election, and on that issue, for the first time in the history of this movement, on that issue a purely British majority—puting the Irish on one side altogether, a purely British majority—of over 60 in favor of Home Rule for Ireland was returned; and at this moment the one remaining obstacle to the concession of Home Rule is the veto of the House of Lords. On English democractic questions it sometimes happens that British opinion The Easter holidays at the Catholic University, Washington, were distinguished by a very significant ceremony held in the chapel of the Immaculate Conception College last week. The occasion was the conferring of the mastership of sacred theology upon two Dominican professors, Rev. V. F. O'Daniel and Rev. M. A. Waldron.

The degree with which Fathers M. A. Waldron.

The degree with which Fathers
O'Daniel and Waldron were honored
is rigorously reserved by the Dominican order as a reward of exceptional merit. It entitles its bearers to
circular nyiviloges at the exceptiontimes happens that British opinion becomes so enthusiastic, so inflamed, that after a prolonged struggle th House of Lords may be forced t surrender and acquiesce, but o Home Rule for Ireland, though Br al merit. It entitles its bearers to singular privileges, at the same time imposing serious obligations. Rarer indeed are the cases where it is purely honorary. It is conferred directly by the order, and not by any particular educational institution. An event like that of last Wednesday is regarded by Dominicans as having far more than a merely local interest. It is one that "concerns not a single province," says their constitutions, "but the entire order." That is why the requirements for the Dominican mastership are so severe, and why the number of those who attain to it is so limited. During the last twenty years only three re-

HOUSE OF LORDS DEAD.

the last twenty years only three re-ligious of the order in the United States have enjoyed the distinction. One of these is Very Rev. Dr. D. J. Kennedy, the present professor of sacramental theology at the Univer-The House of Lords as we have known it is dead. They have been for the last few nights discussing the precise method of their own exception, and I am told that Lord Rosebery's resolution, although not all we want—I mean, remember, the death of the present House of Lords—is, notwithstanding the anger of the backwoodsmen on the back benches of the House of Lords, going to be carried without opposition. Therefore, this much is certain, that the House of Lords as we have known it is dead. Well, their Veto, not merely upon Finance but their veto on general legislation is not dead at this moment, but it is under sentence of death, and it only remains to be settled what will be the exact time and method of execution. Now, this means much for the democracy of Britain. Until that veto is limited the democracy in Great Britain cannot be said to have come into its inheritance. Till The House of Lords as we sity. Father Kearney, the preacher for the occasion, the ex-provincial, is another, and Very Rev. A. V. Higgins, also ex-provincial, is the third. for the democracy of Britain. Until that veto is limited the democracy in Great Britain cannot be said to have come into its inheritance. Till that veto is limited, the democracy in this country cannot be sure of being able to translate its will into legislation, and heaven knows how many great issues, how many great causes affecting the well-being, the homes and the lives of the masses of the people of the country are bound up in this question of the abolition of the veto of the House of Lords. I believe myself that for Britain this is a question of the happiness, well-being, comfort, freedom—almost the lives of the democracy of this country; but for Ireland the aboli-

How much that claim of Ireland often still is misunderstood and misrepresented in this country! After all, the interests of the toiling masses of the people are much the same in every land, and yet the English people have been taught to believe that when we ask for Home Rule for Ireland we are asking for something inimical to the interests of the masses of the people of this country. A more absurd proposition was never put forward. We do not want to interfere with the liberty, or the prosperity or the rights of the peo never put forward. We do not want to interfere with the liberty, or the prosperity or the rights of the people of England. On the contrary, we want, so far as we can, to join hands with the democracy of this country, and protect their interests. country, and protect their interests, their liberties, their freedom, and their prosperity. We have no quarrel with the people of England. Our quarrel simply is with the ascendancy class in this country, which has been the enemy of English liberty and English interests just as when he of Initial interests and Initial interests. much as of Irish interests and Irish much as of Irish interests and Irish liberty. Home Rule means self-government for Ireland—that on our own poor humdrum, humble affairs we shall be allowed to decide, by our knowledge and higher interest, what is best for our own country. Home Rule for Ireland means for England the remysal of a mahar. England the removal of an embarrassment from their Parliament, the removal of a danger to their interests, the removal of a weakness in their Empire, and, believe me, Home Rule for Ireland further means the only certain method of making this Empire a really united and strong Imperial force. The removal of the veto of the House of Lords means that for us. The interest of the Irish people in this movement against the Lords is frecisely the same as the interest of the English people. Up to this point, at any rate, we may rassment from their Parliament, the interest of the English people. Up to his point, at any rate, we may congratulate ourselves. The democracy of the two countries have marched together and fought side by side. I have no doubt in my own mind that the rank and file of the two armies, the British and the Irish armies, are absolutely united in sentiment and intention. And I say as solemnly as I can, that it will be a crime if differences as to tactics between the generals of these two armies are allowed to lead to a rupture and a severance, which rupture and severance would naturally and necessarily lead to this—that the

necessarily lead to this—that the present campaign against the House of Lords will be a failure; and the victory—no matter what happens to-day or to-morrow or next year or the year after is inevitable in the end—would be put off perhaps for years, perhaps for a generation.

NO PART IN SHAM BATTLE.

Well now speaking for my friends. NO PART IN SHAM BATTLE.
Well, now, speaking for my friends and myself, we are only anxious to prevent that failure.—But, ladies and gentlemen, we will take no part in a sham battle. We demand a straight fight, an aggressive fight, and not a Fabian policy. We will have no responsibility for the policy of vacillation; and, come weal or woe, we, at any rate, will stand by our pideges and our words. When of vaciliation; and, come wear or woe, we, at any rate, will stand by our pledges and our words. Whether we succeed now at this moment, or whether, in accordance with the tragic history of our cause, we have once more to wait and see our hopes receding before us or no disappointment in the realization of Irish hopes can destroy the Irish National movement. If I may say so—and I know I can say so without irreverence—we believe in it in the same way as we believe in the existence of God Almighty. We believe our time of suffering and tribulation is nearly if not entirely rung out. St. Malachy, one of the great saints and apostles of Ireland, who in the eleventh century was Primate of Armagh, left upon record a prophecy as to the future of Ireland, if He foretold centuries of suffering and wrong, to be followed by the renewal of Ireland's ancient freedom and glory. Let one, in all reverence, on St. Patrick's night, recall the prophecy of this great Irish Primate and Saint. From his deathbed he wrote these words:

"With terrible discipline, long shall she be purified; but, afterwards, far and wide shall her magnificence is hine forth in cloudless glory. Oh! Ireland, lift up thy head; thy shall come—a day of ages. Thy light shall burst forth as the sun, and thy glory shall not pass away. There shall be peace and abundance and freedom within thy boundaries, and beauty and strength in thy degree of the tree words in its beauty like the rose."

We all assembled round this board believe in this prophecy. We believe in this prophecy.

and wrong, to be followed by the renewal of Ireland's ancient freedom and glory. Let one, in all reverence, on St. Patrick's night, recall the prophecy of this great Irish Primate and Saint. From his deathbed he wrote these words:

"With terrible discipline, long shall she be purified; but, afterwards, far and wide shall her magnificence shine forth in cloudless glory. Oh! Ireland, lift'up thy head; thy day shall come—a day of ages. Thy light shall burst forth as the sun, and thy glory shall not pass away. There shall be peace and abundance and freedom within thy boundaries, and beauty and strength in thy defence. Now, oh Lord, dismiss thy servant. Though long shall it be desired, my country shall one day stand forth in its might, and be fresh in its beauty like the rose."

We all assembled round this board believe in this prophecy. We believe in it as we do in the eternal principles of justice and right. God

grant we may all live to see its realization. I have no more to say to you to-night in proposing this toast. It is the Charter Toast of our race. Ireland has never ceased to be a nation; she is a nation still in tribulation, sorrow and subjection. When we talk of Ireland a Nation we are toasting that ideal—that Ireland which has never ceased to be a nation, becoming once again a Nation in freedom and prosperity. I give you "Ireland a Na perity. I give you "Ireland a Na-tion."

Provide Flowers for Eucharistic Congress.

A pious plan is proposed by a correspondent in the "Messen-ger of the Sacred Heart," where-by flowers will be provided for the Eucharistic Congress in September Eucharistic Congress in September next. Tons of flowers will be need-ed to decorate the streets through which the Blessed Sacrament will pass in the great procession. The

ed to decorate the streets through which the Blessed Sacrament will pass in the great procession. The writer says:
"How easy it would be, during the coming summer months, to set aside in honor of our Lord, a few square feet in our gardens for the cultivation of flowers, such as roses, lilies China asters sets the to Montreal for the Congress! One of the most touching acts of homage seen during the London Eucharistic Congress, two years ago, was that offered by the Catholics of France, who sent eight the locations are congressed as the congress of the Catholics of France, who sent eight the locations are congressed. who sent sixty thousand bouquets across the channel to strew the streets of London during the passage

The Priest.

The life of a Catholic priest is lonely at its best, but it may be made brighter by the devotion of the congregation, or be more burdened by criticism and opposition of parishioners. Priests are human, and rismoners. Priests are human, and so are the parishioners, and it may be expected that there will be misunderstandings between them and differences of opinion concerning important things which arise from time to time to make discord in their relations to each other.

As a rule, it may be devoted.

their relations to each other.

As a rule, it may be doubted if the priest's sufficiently honored by the congregation. Do we laymen always stop to consider who the priest is before finding fault with his work? We should remember that one who feels a call for the priesthood must, spend years at colpriesthood must spend years at colpriesthood must spend years at college and seminary in preparation, which includes not only acquiring the necessary learning, but in forming his character for the high calling to which he has consecrated his life. The same industry and perseverance in any other calling might have made him a man of prominence in the community. But he has set made him a man of prominence in the community. But he has set aside all worldly interest and ambition, and dedicated himself to the calling to which he believes God has chosen him. The world is closed to him by his own act. He does this because God has chosen him, and he must do God's work among his fel.

because God has chosen him, and he must do God's work among his fellows. A man who does this makes sacrifices and he should be nonored greatly for doing it.

In his work the priest takes the place of Christ. The seal of Christ is set upon him in his ordination, and henceforth he will consecrate the sacred species as Christ gave it to His Apostles; he will forgive the sins of the penitents as Christ forgave the sins of the paralytic; and he will baptize the children and consecrate marriages of members of the secrate marriages of members of the congregation. Should not the man congregation. Should not the man who does the work of Christ be ho-

nored next to Christ?

It would be good for all of us if believe in our cause. No delay or disappointment in the realization of Irish hopes can destroy the Irish National movement. If I may say so—and I know I can say so without irreverence—we believe in the same way as we believe in the

LETTER FROM BISHOP CAMERON.

Just Two Weeks Before His Death Aged Bishop Speeds Message to Montreal's Archbishop.

Very precious, indeed, is the following document to His Grace Archbishop Bruchesi, to whom His Lordship the late Bishop Cameron of Antigenish, sent it on Holy Thursday. It speaks of his feeble state of health, and yet there seemed no foresight of the coming dissolution, for although he did not expect to be of the number who would enjoy the privilege of attending the Eucharistic Congress, he said: "I shall be with you in spirit." There is, therefore, a pathetic interest in a careful perusal of the subjoined letter:

His Grace,

The Archbishop of Montreal.

My Lord Archbishop,

My Lord Archbishop,

Sickness and extreme old age have prevented me from writing to you at an earlier date concerning the Eucharistic Congress which is to be held in your metropolitan city of Montreal next September. To the same causes you will also attribute the comparative brevity of my present remarks. So great an event, one indeed which will shed lustre and glory not only on the illustrious See over which you preside but also upon the whole of Canada, merits a much longer and more elaborate treatment than can be accorded it by an old man now in the eighty-fifth year of his age, and who for forty years in the episcopate has "borne-the burden of the day and the heat"; but I cannot allow so memorable an occasion to pass witheut giving some expression to the joy which I share in common with all the fathful of Christ in this land, that our country is soon to be blessed with a most solemn and universal profession of faith in the Holy Mystery of Christ's most adorable Body and Blood.

In the series of Eucharistic Con-Body and Blood.

In the series of Eucharistic Congresses which have taken place within recent years in different parts of the world we can clearly see the marvellous design of God's Providence. For, it is manifest to anybody who observes the current of modern thought that the great each modern thought that the great and terrible evil of our day, an evil which threatens to destroy all religion and morality, is lack of faith in the supernatural. To this want of faith among non-Catholic peoples must be attributed the appailing reversion to pagan ideals which is, becoming every day more and more coming every day more and more characteristic of modern society, and which manifests itself in literature, in art, in the theatre, even in the relations of family life, thus striking at the very foundations of society. To the weakening of supernatural faith among Catholics is the the To the weakening of supernatural faith among Catholics is due the apathy or indifference to religious interests which to-day is the shame and humiliation of nations which have hitherto gloried in the name of Catholic. Can we doubt that God's Providence has designed these solemn and public demonstrations of Cartalage. Providence has designed these solemn and public demonstrations of Catholic faith in order to enliven in the hearts of His children throughout the world that heavenly virtue, and to open the eyes of unbelievers to the great reality which lies hidden under sacramental veils and can be seen only with the eyes of faith? So solemn and public a profession of faith cannot fail to produce a deep and lasting impression upon those whose religious convictions rest upon no surer a foundation than the on no surer a foundation than shifting and unstable basis of sonal opinion or sentiment. The will see and understand that truth or reality has ever commandtruth or reality has ever commanded a stronger or more certain assent of the human intellect than the real presence of Our Blessed Lord in the Holy Mystery of the Altar. They will see His Presence acknowledged with devotion, reverence, and grateful love, by rich and poor, by learned and unlearned, by hundreds of thousands in person and by millions through their distinguished representatives from all parts of the world.

To be present and take an active

To be present and take an active part in the Eucharistic Congress of Montreal is a privilege greatly to be prized by those who may be fortu-nate enough to enjoy it. My infirm-ities render it impossible for me to give you any assurance that I shall be among that happy number. But if I am not present in person, be as-sured that I shall be with you in

Let me assure Your Grace of my unbounded confidence that the highest measure of success will crown your understaking, and that the blessings which it will bring upon Montreal and the whole of Canada will surpass all power of human expression.

I remain, my dear Lord, Yours very devotedly in Christ JOHN CAMERON, Bishop of Antigonish.

Given at Antigonish.

Thursday of the Lord's Supper
March 24, 1910.



Everything we do is a step in one direction or another. Even the failure to do some-thing is in itself a deed. It sets us forward or backward. The action of the negative pole of a magnetic needle is just as real as the action of just as real as the action of the positive pole. To decline accept—the other alter-

Gossip Women.

"Women who lean over the back yard fence and gossip are one of the great evil influences in the world," is the statement, of Rev. De La Marche, a missionary from the monastery of the Dominican Fathers at astery of the Dominican Fathers at St. Hyacinthe, Quebec, who recently conducted the exercises of a mission the French language for women

at St. Joachim's Church, Detroit.
"You may generally believe whatever good they have to tell you of one another; for they dole out praise

one another; for they dole out praise as the miser, does his gold—only when driven to it by necessity.

"Who has not felt the sting of a woman's tongue," exclaimed the missionary. "There is no subject about which some women are so fond of talking as about their neighbors. You can rarely out; their society without either having heard them speak, or having yourself spo-ken something to the discredit of your neighbor. They set themselves up as censors of their friends, cri-ticizing their faults and imperfec-fections attributing unworthy mofections, attributing unworthy mo-

rections, attributing unworthy mo-tives even to their good actions.

"If you are pious and perform your religious duties faithfully, you are in their eyes a hypocrite. They say, sneeringly, that you are a saint in church and a devil at home. If you do good works, they claim you do them for pride, to show your-self. If you avoid association with evideors, they call you a simpleton. If you look carefully after your af-fairs they make you out to be a

miser.
"The tongue is so slippery a memhe tongue is so suppery a member and so hard to keep under control, that the Apostle St. James calls it 'An unquiet evil, a whole world of iniquity,' and considers one to be perfect who, in the use of it, does not offend God.

"Byil speaking is numbered."

"Evil speaking is numbered by St. Paul among those sins which close heaven against us. Yet this evil habit is most common and widespread. It is a vice which brings in its train the saddest consequences. Could we trace the gad sequences. Could we trace the end-less miseries of men, the disturbof society, the dissolution ances of society, the dissolution of friendship, the contentions, the jealousy, the envies that upset communities and change the paradise of home life into perpetual misery, we should find all these evils originating in malivious or indiscreet con-

Don't whine! Take what comes to Don't whine! Take what comes to you and do your best with it. Make the bravest fight you can; train youself to see the cheerful side of things, even the funny side of mishaps you can not help. Strangle complaints with a laugh—a cheery laugh is good for heart and brain, and clears the mists from the eyes of faith. Endure what must needs be endured, go forward bravely. A day is not a day well spent unless day is not a day well spent unles you have tried to send a ray of sunshine into some clouded life.

New Guild for Catholic Nurses.

Following the example of the medical fraternity of New York who have recently formed a St. Luke Guild for Catholic physicians, the Catholic nurses of that city have organized among themselves the Miriam Guild for Graduated Nurses. The main object of the Guild is to riam Guild for Graduated Nurses.

The main object of the Guild is to promote the spiritual, intellectual and social relations among the members, and provide a relief fund for

The Rare Gift of Courtesy.

Courtesy includes not merely so-cial kindness, graces of speech, ab-sence of rudeness, but honorable treatment of all business associates, and of all the fellow citizens with and of all the fellow citizens with whom a man of affairs may have business to transact. It is not American to keep one citizen waiting all day at the door because he is poor, and to grant another citizen an interview because it is believed he is rich. Wisdom is not confined in a purse, and frequently much wisdom may be learned from a poor man.

Immortality.

I lingered several weeks around the grave of my mother and in the neighborhood where she had lived. It was the place where I had passed my own childhood and youth. It was the scene of those early as-

sociations which become the dearer to us as we leave them the farther behind. I stood where I had sportbehind. I stood where I had sport-ed in the freedom of my early child-hood; but I stood alone, for no one was there with whom I could speak of its frolics. One feels singularly desolate when he sees only strange faces and hears only strange voices in what was the home of his early

I returned to the village where I returned to the village where I resided for many years; but what was the spot to me now? Nature had done much for it, but nature herself is very much what we make her. There must be beauty in the souls, or we shall see no loveliness in her face and beauty had died out for years and shall see the methylage. in her face and beauty had died out of my soul. She who might have recalled it to life and thrown its hues over all the world was—but of that I will not speak.

It was now that I really needed the hope of immortality. The world

was to me one vast desert, and life rifssion was without end or aim. The hope of immortality! We want it when earth has lost its gloss of novelty; when our of praise shortness of life and the vanity of all human pursuits have come home to us and made us exclaim: "Vanity of vanities, all is vanity!" We want then the hope of immortality to give to life an end, an aim.

We all of us at times feel this want. The infidel feels it in early

life. He learns all too soon to him is a withering fact, that man does not complete his destiny on this earth. Man never contemplates anything here. What, then, shall he do if there be no hereafter? With what courage can I betake myself to what courage can I becake myself t my task? I may begin; but th grave lies between me and the completion. Death will come and in terrupt my work, and compel m to leave it unfinished.

This is more terrible to me than the thought of ceasing to be. I could almost (at least I think I could) consent to be no more, after I had finished my work, achieved my destiny; but to die before my work is completed, while that destiny; but how the destine it is not a constant. tiny is but begun-this is the death which comes to me indeed as

"King of Terrors."

The hope of another life to be the complement of this, steps in to save us from this death, to give us the courage and the hope to begin. The rough sketch shall hereafter become the finished picture; the artist shall give it the last touch at his easel; the science we had just begun shall be completed, and the incipient destiny shall be achieved. Fear not to begin; thou hast eternity before thee in which to end.-Brown

The Bishop of Clonfert on Woman's Rights.

Speaking in answer to addresses presented to him at Ballinasloe the Bishop of Clonfert said: "We hear a great deal at the present time about women's rights. sent time about women's rights. Well, of course women have rights, and they have oftentimes wrongs; but the chief right of a woman is to brighten and gladden the home. Now to fulfil this noble mission requires no mean qualities of character. She must have patience; she must realize that there is no cosmetic like the sweet smile of kindliness; she must be economical; but, above all, and beyond all, she must be strictly

flowers bloom! -Martha Young, in Good House

seeds. Perhaps that is what makes the thought of an annual garden so enticing. The March winds are cold and blustering when you dig the trench for the sweet peas, but something in the sunsnine and the feeling of the air stirs up the hope of growing things, says Antoinette Rehmann Perrett, architect, in Good Perhaps that is what makes

Rehmann Perrett, architect, in Good Housekeeping.

Macie is planning an annual garden this year, instead of a vegetable patch. She says she is weary of being a worker, and longs to be purely ornamental. As Jack does all the digging, he ponders the figurativeness of her speech. There is something substantial about a vegetable patch that inwardly appeals to a man. Still an annual garden can be looked upon in the light of a respite, while a perennial garden can be looked upon in the light of a respite, while a perennial would forever discourage a vegetable revival. There is always a certain amount of diversion for Jack in watching the development of Macie's plans. At the very start he marvels at her enthusiasm over the seed catalog. To the wrightiets the seed catalog. To the uninitiated, this intimacy between the seed ed, this intimacy between the seed catalog and the garcener is always inexplicable. Macie is not altogether a beginner. In fact, it is because her perennial borders are grown up and no longer solicit the filling in of annuals that Macie has filling in of annuals that Macie has invaded the vegetable patch. She knows the vicissitudes of gardening, but they never cloud her spring hopefulness. Each spring she orders her seeds with exactitude as would silks for her embroide

GARDENING AN INSPIRATION

You have to live through the win-ter if you have a garden. There are so many lovely experiments that must be tried in the spring. A gar-den gives you a rabid interest in den gives you a rabid interest. In life. It makes you zealous about living to a good old age. How else can you have time to plant and pick all the flowers in the seed ca-

There are about three hundred va-rietics of sweet peas on the mar-ket. There are forty varieties the select standards, twenty-one va rieties of the incomparables, besides that every sweet pea lover wants to grow. And sweet peas are only one kind of flowers for the annual garden. Flower growing is a pas-time for a long life.

SOW POPPIES EARLY.

Gardening, someone has said, is more than the growing of plants. It is the expression of desire. A garden is a very personal matter and must is a very personal matter and must be made up chiefly out of the gardener's loves. In Macie's garden, there are to be plenty of Shirley poppies. They are sown as early as possible and do not bear transplanting. They are sown thinly, preferably on a cloudy day. Then they are barely covered but pressed down firmly. Then they are barely covered but pressed down firmly. They bloom dusing late June and July, and while they bloom, the days are full of color revelations and flower surprises, for no two flowers are alike. Of course no garden can depend for stability upon such fairy flowers.

upon such fairy flowers.

In Macie's garden ten-weeks' stocks will be old dependables. They begin to bloom in the middle of July and continue until frost. The strong spikes with their close-set flowers are full of old-fashioned quaintness and come in many soft colors: in snow white and creamy yellow, in silvery rose and lilac, in blues and purples. Their fragrance is especially alluring. Cosmos give late flowers. Tall plants are needed for the effectiveness of the

must be economical; but, above all, and beyond all, she must be strictly temperate. The very suspicion of drink blasts that softening and refining influence which radiates from a pure and noble woman. I rejoice, therefore, to learn that the women of Ballinasloe are worthy of the men. I rejoice in particular to know that the Sisters of Mercy are practically and actively identified with a movement which tends to promote peace and comfort and religion in the homes of the people."

Baby's Feet.

Ef you wants dis baby to walk rale soon, Her foots be swift as a slim new moon, I tell you what you ha'ter do (Hit a nigger sign, but hit true!) You must sweep off de top Baby's feet.

Sweep 'em lightly, nice an' neat, Wid a tiny straw frum out de broom—Dat'll make her walk as light as flowers bloom!

Martha Young, in Good House—

A SUMMER DELIGHT.

A SUMMER DELIGHT

The Annual

Flower Garden.

The Annual

Flower Garden.

It is one of Nature's most intimate pleasures to scatter seeds for her flowers. That is the reason she takes such an interest in seed pods and pollen and inveigles the colorloving bees and butterflies and the sportive winds in her task. There are all the elements of chance in this fascinating game of scattering.

A SUMMER DELIGHT.

Ficking bouquets is the culminating delight of the annual garden, for annual flowers are meant to be picked. A perennial border sometimes finds it hand to spare its bloom. Of all the annuals, none enloy picking more than the nasturtiums. Everybody knows nasturtiums. They are such busy flowers, and, despite their liancy, so modest, it is a question whether their decorative quality is fully appreciated. Have you ever looked at the climber from the artistic viewpoint of a designer? It has all the charm of graceful growth of quaint and beautiful form, of varied brilliancy of color.

It is surprising that there are not more nasturtium patterns among the printed linens and cottons. They would be charmingly refreshing for country house bedrooms upon a cream-white background, with the blue green of their leaves or the blue green of their leaves or the blue of the cornflower for the wall color. If you rent a shingled seashore cottage this summer that has no flower borders, there is your possibility for an intimate acquaintance with nasturtiums. Surround the cottage with a deep border of climbers and Tom Thumbs, not with just the usual yellow and orange colors, but also with the primrose, the creamy white, the salmon pink, carmine and all the shades of red. They are so easy of culture, even a beginner can make a specialty of all varieties. The nasturtium is such a familiar garden flower. To learn that it is a native of Peru may give it something of the charm of distant things. Its Latin name is picturesque, Tropœolum, derived from "tropalon," a trophy, for the leaves have been said to resemble a shield and the flowers a helmet.

CHINA ASTERS FOR CENTRE

For the September annual garden Macie is going to sow the center bed with China asters. It was bed with China asters. It when she heard that asters when she heard that asters are easily raised that her longing arose to usurp the vegetable patch. She is not enough of a gardener to start seedlings in boxes. She has more success if she waits until Jack has prepared the soil and made it as fine as ever it has to be for radishes or onions. Then she takes process. or onions. Then she takes possession and scatters the seeds of easy-culture plants. During the winter she always has visions of herself in a pretty dress and garden hat cutting flowers with ornamental shears for an ornamental garden basket Asters are perfect flowers for such dignified and gracious cutting. When the summer comes, however, the winter vision fades away. Her gar den only knows her as a sperson in a sailor suit or a sunburnt work ing apron. With the asters, she will grow single dahlias, that will bloom from seed sown in the open ground as late as June.

SENTIMENTALITY OF GARDEN-

There are a few flowers that Macie is going to plant just because of their names, like "love-in-a-mist" and "love-in-a-puff;" Love-in-a-puff is not as sentimental as it sounds. it is a rapid-growing annual climb-er, whose seed vessels are of great interest to children and aerial folks because they look like miniature balloons. There are a few flowers, like loons. There are a few flowers, like the heliotrope, whose tragrance alone is worth the toil of a garden. There are others flowers that Macie is going to grow with which she has never had an acquaintance and never had an acquaintance and about which she has an inexplicable curiosity. Curiosity is a much-ma-ligned word. It does not get the credit it deserves for the vim it puts into the affairs of everyday life. Gathering seeds for the garden and the gardens of friends was a lovely the gardens of friends was a lovely old custom. May it come back into fashion! For then the life of the annual garden will not end with the season, because it will have as many hopes of immortality as the number of its flower seeds.—Antoinette Rehmann Perrett, architect, in Good Housekening.

Recipes for April Luncheons.

Housekeeping

(Good Housekeeping.) CHEESE SOUFFLE.

Select fresh, soft American cheese, cut in very small pieces, and mea-sure a cupful. Put over hot water and heat sufficiently to have the cheese begin to melt. Add one cupful of heated cream, take from the fire and stir until the cheese is fairly well melted and the mixture smooth. Cover one cupful of soft bread crumbs with one cupful of milk and let stand for half an hour Add the beaten yolks of two eggs and add this to the cream and cheese. Season to taste with salt and paprika. Butter the ramekin dishes, see that the oven is in condition to bake quickly, then carefully fold into the souffle the whites of the two eggs beaten to a stiff dry froth. Fill the ramekins and bake for fifteen minutes in a moderand heat sufficiently to have Add one cupdry froth. Fill the ramekins and bake for fifteen minutes in a moder-ately quick oven. The souffle should be served at once to prevent its falling.

PISTACHIO PARFAIT.

Put three-quarters of a cupfull of granulated sugar and one-half cup-ful of cold water in a saucepan ever the fire. Stir until the water begins to boil, as by that time the sugar should be dissolved. Then let boil to boll, as by that time the sugar should be dissolved. Then let boil without stirring until the syrup spins a delicate thread. Beat the whites of three eggs to a stiff, dry froth and add the syrup slowly to these, beating steadily until the mixture has cooled. Mix with one and one-half cupfuls of cream whipped very stiff and flavor with one-quarter cupful of orange juice, one-half teaspoonful of vanilla and one-half teaspoonful of vanilla and one-half teaspoonful of almond extract. Add one-quarter cupful of pistachio nuts chopped fine. Turn the parfait into a mold, cover carefully and pack in ice and sp. Let stand for at least two homs (a longer time will freeze it better), and serve in parfait glagies, sprinkling chopped pistachio nuts over the top of the parfait. OYSTER COCKTAILS.

For each dozen small oysters take one tablespoonful of horseradish, a faw drops of tabasco sauce, one tablespoonful of lemon juice, one teaspoonful of wordesterahire sauce, two tablespoonfuls of tomato catsup and one saltspoonful of salt. Mix well and keep on ice until ready to serve. Drain the oysters free



cocktail sauce ; Use eight oysters unless the oysters are very small, when more may have to used in order to fill the glass Eight, however, is enough

CUCUMBER FARCI.

Peel the cucumbers and cut halves, lengthwise. Scoop out the insides with a spoon. For each medium-sized cucumber take one cupdium-sized cucumber take one cup-ful of finely chopped cooked chicken or veal, one-half cupful of finely chopped mushrooms and one-fourth cupful of cream. Add two tablespoon ruls of chopped parsley, one-half tea-spoonful each of salt and paprika and a few drops of onion juice. Mix well; moisten with chicken stock or mushroom liquor, to which has been added a very little lemon juice, and fill the queumbers. Place them in a baking pan and bake for thirty minutes, basting occasionally with stock or mushroom liquor to which melted butter has been added. The farci should brown, and if it does not do so by the time occumbers are not do so by the time cucumbers are baked, cover with browned bread Serve with sauce holland-

SAUCE HOLLANDAISE,

Measure one-half cupful of butter Measure one-half cupful of butter—put in a bowl and beat to a cream. Add the yolks of four eggs, one at a time, beating steadily until the mixture is thick and creamy. Add the juice of half a lemon, one-half teaspoonful of salt and paprika. Put over hot water and add slowly one cupful of hot water. Stir steadily until the sauce is of the ncy of thick cream Remov from the fire and continue stirring for a few moments before serving.

EGGS A LA BENEDICTINE.

Cut very delicate slices of cooked ham to a size to fit a toasted muf-fin. Lay a piece on each half muf-fin; keep hot in a moderate oven while the eggs are poached. poached egg on each piece of muffin and ham and serve hot.

What is Worn in London

London, April 4, 1910.

With the passing of Lent and Easer week the social tide has begun ter week the social tide has begun to rise again to an appreciable de-gree. So now that the penitential season is over, the dressmakers are getting busy over the orders that are coming in daily, for everyone is in need of renewing and renovating their wardrobes for the spring and the season. Balls and dances may be said to be over for the present, but dinner parties and theatre-par-ties thrive apace. so I will describe but dinner parties and theatre-par-ties thrive apace, so I will describe a lovely dinner gown seen this week It was a corselet fourreau of bril-liant Empire green charmeuse satin, veiled with an overdress of black net embroidered with jet, which opened just above the knees at one side and was draped back to show the green satin. On one side these draperies were held by a circular side and was draped back to show the green satin. On one side these draperies were held by a circular wreath of pale pink roses, on the other by a big soft bow of green satin. At the waist a belt effect was given by thick lines of jet, which, however, did not meet either in front or at the back, the corselet being carried up between and finished at the back with a miniature wreath of roses similar to that on the skirt. The bodice had a square décolletage filled in with soft folds of emerald net veiled in black tulle, the opening being bordered at each side with long narrow soft reveres of green satin bordered with jet. The sleeves were simply loose draperles of emerald net held down by looped chains of jet, and a bunch of pale pink roses was tucked into one corner of the bodice. Nothing makes a more brilliant effect at night than this combination of emerald and jet; as such it requires a good-looking woman to carry it off, but it has the rare virtue of being equally becoming to fair and dark alike, which can certainly not be said of all combinations of colors. That this is, above all, a period when combinations of color rule supreme in evening dress, the last two Courts proved absolutely. Hardly a single dress worn on either of those occasions stood on the merits of a single color; every tint was voiled beneath another, blended into this one, melted into that, until the general effect of shimmering irdescence was quite extraordinary. Some wonderful opal effects were achieved by veiling a bright rose in gold net, covered with blue chiffon under an outer covering of filmy mist grey tulle. The four colors, one over the other, reproduced the shifting iridescence of a fine opal with extraordinary accuracy, which by the beautiful embroideries of opals and pearls with which the dress was profusely adorned.

Another fact as regards fashion

was happily accentuated by the Courts, and that was the triumple of the long simple outline. Exquisite combinations of color, such as site combinations of color, such as this opal gown, magnificent embroideries in heavy raised silks and jewels, superb old lace—all these were to be seen to the best and greatest advantage, but none of the "kicking strap" effects, nor the skirts gathered at the waist and ending in a deep flat tight band round the feet in a different material, nor any of the hideous complications which the dressmakers' desire for novelty have been trying to force upon us. The desirable desirable for novelty have been trying to force upon us. The majority of the court gowns this year have been unusually beautiful, stately without stiffness, light and graceful yet dignified, sumptuous as regards the materials and embroideries, and rarely beautiful and tonishingly varied and original

tonishingly varied and original in colorings.

What certainly cannot be praised as beautiful or attractive in any way is another novelty I have seen this week, which I can best describe as the "crocodile tail." I first came across this appendage at a notable exhibition of fashion, where we were convoked to view the "latest creations." The dress in question was all white in a beautiful silver tissue, with the bodice tion was all white in a beautiful silver tissue, with the bodice al-most entirely covered with lovely crystal and pearl embroidery. The skirt was very narrow and clinging, not to say "skimpy," as is the pre-vailing fashion; and if the "creator" had only stayed his hand there, he also might "have seen that it was good." But it is by no many circ But it is by no me good." But it is by no means given to everybody to know when t stop, in no matter what relation o action of life; and this almost, skim py skirt must needs have a "kicking strap" laid across the back and be low the knees, drawing to itself what little fulness the skirt poswhat little fulness the skirt possessed and making any movement but the shuffle of a mousmée impossible, while below the strap fell the pointed "crowodlle tail" in lieu of a train. The effect of this narrow-pointed tail wobbling after the hobbled wearer, with exactly the effect of a crocodile dragging his tail after him over a sand bank, was irresistibly comic and most undeniably ugly. ly ugly.

Funny Yayings.

THE POINT OF VIEW

"Uncle George, we are studying synonyms in school, and I want to know the difference between 'cute'

'According to your mother, it is and what Mrs. Jones' little boy does."

BY PROXY.

BY PROXY.

Bellingham was a long-suffering man, and a patient one. Never had he tried to interrupt the continuous flow of conversation which Mrs. Bellingham provided. At last, however, his nerves gave out, and the doctor was called in.

"He must have sleep and rest," was the doctor's verdict. He looked at Mrs. Bellingham thoughtfully. "Madam, I will send up some sleeping powders which must be used exactly as written on the box. Will you promise to do this, or must I order him to the hospital?"

"I promise," said Mrs. Bellingham readily enough, although wondering why he made so odd a request. She learned when the box came from the druggist's, and she read on the label:

"Steeping powders to be taken

To Men Who Live Inactive Lives. Exercise is the open air is the best tonic for the stomach and system generally; but there are those who are compelled to follow sedentary occupations, and the inactivity tends to restrict the healthy action of the digestive organs and sickness follows. Parmelee's Vegetable Pills regulate the stomach and liver and restore healthy action. It is wise to have a packet of the pills always them.

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Live Inactive Lives, open air is the best stomach and system there are those who to follow sedentary dealthy action of the sand sickness follow's Vegetable Pills reach and liver and action. It is wise to of the pills always

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Synopsis of Canadian North-West

HOMESTEAD REGULATIONS HOMESTEAD RECULATIONS
ANY even numbered spectrom of Domision Land in Munitoba, Sastentebasean and Alberta, excepting 8 and 26,
not reserved, may be homesteaded by
any person who is the sole head of a
family, or any male over 18 years of
age, to the extent of one-quarter section of 160 acres, more or less.
Bintry must be made personally at
the local land office for the district
in which the land is situated.
Entry by proxy may, however, be



Important Document Issued.

Fathers of First Plenary Council Issue a Message of Tender Solicitude to the Faithful.

To the Clergy, Secular and Regular, to the Religious Communities, and to all the Faithful through-out Canada, Health and Benedic-tion in the Lord. Dearly Beloved Brethren:

The Church in Canada has held her first Plenary Council, Assembled in the ancient City of Champlain, where still vibrate the echoes of the never-to-be-forgotten celebration of its third centenary, grouped about the tomb where rest, in the Seminary's pious keeping, the venerated remains of the first Bishop of Quebec your chief nestors have calmly remains of the first bishop of que-bec, your chief pastors have calmly studied together, one in mind and heart, how best to advance in this country the influence of God's Church and the good of immortal souls. After having confided their souls. After naving confided their deliberations to the guidance of the Holy Ghost, and called to their consultations men most noteworthy for erudition, wisdom and piety, they have enacted such decrees as they judged to be most conducive to spiritual welfare of the faithful comitted to their care

mitted to their care.

These decrees, after having been submitted to the supreme authority of Rome, will be made public, to be thenceforward a guide for your faith and a rule for your conduct. But, in the meantime, it is our desire, Dearly beloved Brethren, at once to come our bearts to you, in gratitude open our hearts to you, in gratitude open our hearts to you, in gratitude for the fervent prayers you have sent up to heaven to draw down God's blessings on our all-important labors. These prayers have been heard, as we have amply experienced in the sustaining effects of the divine protection. Jesus Christ, who has promised to be wherever two or three should be gathered together in His name, has manifestly blessed by His presence those solemn ther in His name, has manifestly blessed by His presence those solemn blessed by His presence those solution assemblies in which bishops and priests, animated by the spirit of that Divine Master, entertained nother ambition but to exalt His work and to extend His kingdom.

work and to extend His kingdom.
Your petitions will now, therefore, be succeeded by thanksgiving, in union with ours; with us you will glorify God, who has just given us so touching a proof of His bounty. And, that your gratefulness be not without fruit, you will strive to be more and more worthy of His favors, by accomplishing ever more faithfully His holy will.

In this Pastoral Letter, which

In this Pastoral Letter, which complements the work of the Council, we unite our voices and our cil, we unite our voices and our hearts to offer you a solemn attestation of our affection and solicitude, and to sow in your minds the seeds of good counsel. It is the entire Canadian Hierarchy that now addresses you. Receive, therefore, with respect, and meditate with care, these its teachings, which are dictated by a great love for your souls, and have for object your highest spiritual interests.

Taking our inspiration from the admirable programme which Pius X. traced for himself at the outset of his pontificate, and convinced with

traced for himself at the outset of his pontificate, and convinced with him that there is no salvation for either individual or society, that does not rest on that foundation "which is laid; which is Christ Jesus" we join our voice to his in exhorting you to "re-establish all things in Christ." and to engrave the indellible impress of His spirit upon your private, your domestic, and your social life.

THE CHRISTIAN SPIRIT IN PRI-VATE LIFE.

manner conformable to the thoughts sentiments, and actions of Jesus the name of Christian is to constant the condition of the Saviour. To the fulfill ment of this we are exhorted by the Apostle: "Let this mind be in you which was also in Jesus that." (Phil. II, 5.) If you carefully study the life of the Saviour, if you search, beneath the letter of the Gospel, for the Spirit of the Master,—which should be the father is the consent of the name of Christian is to constant the conditions of Lesus that the exhortation of the Apostle: "Let this mind be in you which was also in Jesus this fit of the Saviour, if you carefully study the life of the Saviour, if you carefully study the life of the Saviour, if you carefully study the life of the Saviour, if you carefully study the life of the Saviour, if you carefully study the life of the Saviour, if you carefully study the life of the Saviour, if you carefully study the life of the Saviour, if you carefully study the life of the Saviour, if you carefully study the life of the Saviour, if you carefully study the life of the Saviour, if you carefully study the life of the Saviour, if you carefully study the life of the Saviour, if you carefully study the life of the Saviour, if you carefully study the l

efforts are made to keep in the pro-per light His divine figure, His coun-sels, and precepts, His blessing and His perfections?

And yet, more pronounced than ever becomes the necessity to him who would live by faith and be a real Christian, of seriously entering into the school of Christ, and of learning from Him both the theory and the practice of wisdom. Hell, and the practice of wisdom. Hell, though unable to prevail against the Son of God, lets loose against Him all its fury, and madly strives to make Him unrecognizable in the sight of men. Following the long line of heresies by which the agents of evil have so often attempted throughout the ages to travesty His doctrine, behold these recent years have brought forth an error, which is an aggravated embodiment of all the rest, designed to attack the very person of the Divine Redeemer. Under the plea of representing Christ to us in a new light, more

person of the Divine Redeemer.

Under the plea of representing Christ to us in a new light, more in conformity with human science, the so-called Modern'sts portray for us but an unseemly caricature of the Saviour. In contemplating this repulsive mockery we may indeed sorrowfully repeat the words of Isains inspired by the prophetic vision of the Messiah in the hour of 'His passion: "We have seen him and there was no sightliness that we should be desirous of him."

Far other is the Christ whom the Church adores, and whom the Gos-

Church adores, and whom the Gospels and tradition represent to us. the God made man, Who came upon earth as the true light, and who founded with His blood an institution, divine like Himself, by means which He continues to teach all of which He continues to teach all truth to mankind. Vicar of that Christ on earth, the Holy Father calls upon us to re-establish in Him our whole life, and, to that end, to fix well in our minds an impres-sion of Him that corresponds to the sion of film that corresponds to the reality. Read frequently the Holy Gospels in the approved text; read also some of the excellent histories of Our Lord's life that may be recommended to you by your pastors; listen attentively, and with a lively spirit of feith to the expense. listen attentively, and with a lively spirit of faith, to the sermons preached for your instruction and teaching and example of the Son of God. His doctrine and His life will as a result, be reflected in your belief and in your habits. You will draw your light directly from the divised flower and you will have an draw your light directly from the di-vine flame, and you will have an incentive to adorn your souls more and more with those qualities which make so grand and beautiful the soul of Jesus Christ.

2. CHARACTERISTIC FEATURES OF THE CHRISTIAN LIFE.

Christian life, Dearly Beloved Brethren, has its outward manifestation in assistance at public services of religion, in the frequentation of the sacraments, and in the practice of acts which lend to human conduct a complexion of integrity and duct a complexion of integrity and honesty. These exterior appearances, however, do not constitute life; indeed, they may go hand in hand with death. "Thou hast the name of being alive, and thou art dead." says the Apostle St. John to the Angel of the Church of Sardis.

Angel of the Church of Sardis.
To live the life of a Christian,
then, means to have the spirit of
Jesus Christ. -'If any man," says
St. Paul, "have not the spirit of
Christ, he is none of His." It is Christ, he is none of His." It is easy to deduce from this the nature of the Christian spirit. It is an aggregation of intellectual and moral qualities and habits that incline us to think, feel and act in a manner conformable to the thoughts manner conformable to the thoughts sentiments and actions of Jesus Christ Himself. We find this clearly epitomized in the exhortation of the Apostle: "Let this mind be in you which was also in Jesus Christ." (Phil. II, 5.)

milest in our mortal flesh."

(2) If the inther (or mether, the beg of the house the letter of the Gospel, for the Spirit of the instance of the house more and the second of the house more deep the least surveiced for the mortal of the least surveice for the mortal of the m

mility, constitutes the second distinguishing mark of the Christian spirit. It is a virtue dear above all others to the Heart of Jesus, since He made it play such an important part in His own life. The

portant part in His own life. The Gospel summarizes the greater part of the mortal life of the Saviour in these few simple words: "He was subject to them," and the Apostle St. Paul finds no eulogy for Him more beautiful or more expressive then this: "obedient unto death, even the death of the Cross."

The demon, offspring and victim of the first revolt, spares no efforts to drag mankind after him, both in the fault that proved his own destruction and in the chastisement with which he is eternally stricken. The undying enemy of Christ, he knows no other ambition than to snatch from Him the souls reclaimsnatch from Him the souls reclaim he bitterly determined to lead astray all those who set forward towards it in holy hope; and he finds no more effective instrument for perverse designs than the spirit disobedience. Alas, that he has ceeded in poisoning with that spirit so great a number of Ch

most widespread evil of our day is that of false independence and insubordination. The Holy Spirit teaches ordination. The Holy Spirit teaches us that all lawfully constituted authority comes from God." There is no power but from God," and shows that consequently resistance to authority means resistance to God."Therefore he that resisteth the power, resisteth the ordinance of God." Naw, authority seems in our power, resisteth the ordinance of God." Now, authority seems in our day intolerable to many. They demand liberty uncontrolled by authority, forgetting that such liberty is inordinate and destructive. Under pretext of evading rule which find irksome, they lapse into license and throw themselves headlong into degrading slavery to greed and pas-

Nor is the authority of Jesus Christ and of His Church free from the effects of that spirit of insubordination; at times through ignorance, dination; at times through ignorance, at times even designedly and with malice, attempts are made to restrict the rights of those who command in the name of God, and the discipline and laws of the Church are called into question with an independence which is all the more re-

grettable when it springs from a false education.

Let us remind you, Dearly Beloved Brethren, that the mission of the Church springs from no human power, but from Christ alone, who has stamped its character and set forth its scope in these words:

"Going, therefore, teach ye all nations... teaching them to observe all things whatsoever I have commanded you."î It is that same Jesus Christ our Saviour, who still lives in His Church and continues to speak to you by the mouth of His ministers, to whom He has said: "He that heareth you, heareth me; and he that despiseth you, despiseth Me."

Christians who have lost their Christians who have lost their grasp on these elementary principles are indeed greatly to be pitted. We know quite well that they succumb to pernicious influences, the fulness of whose malice they do not realize The storm of revolt that sweeps The storm of revolt that sweeps over modern society, shakes convictions hitherto reputed firm, and weakens in otherwise generous souls respect for the most sacred things and persons. Self-styled friends of the people strive to convince them that the yoke of the Church is too beavy or their shoulders and that heavy on their shoulders, and that the influence which religious autho-rity seeks to assume over them is intrusive and unwarrantable.

Prominent among the qualities with which the Church has been enwith which the Church has been endowed by her Invine Founder is the fact that she is a nursery of discipline and obedience. It is as a result of this that she maintains such wonderful and fruitful union among her children, and scatters her path through the ages with works that perish not. Upon her fall the blessings promised by God to Abraham: "In thy seed shall all the nations of the earth be blessed, because thou hast obeyed My voice." If the various sects which have separated themselves from her, though not rious sects which have separated themselves from her, though not wanting in noble souls and generous impulses, exhaust their forces in endless divisions and useless quarrels, it is not owing to the fact that, being themselves the fruit of disobedience, they are of necessity incapable of teaching and reducing to practice

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It is customary to put all the re-sponsibility on the stomach for in-digestion and its accompanying dis-

This is all wrong, for almost al-

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blame, and you find among the symptoms constipation, backache, biliousness and headache.

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Canadian weather, with its extreme cold and sudden changes, gives almost every one Catarrh, and makes it hard to cure. Some recommend internal remedies— some external applications.

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I tablets to be taken three or four times a day to invigorate the system, purify the blood, and help it throw off the disease, and a soothing, healing, antiseptic salve to be applied inside the nostrils. This combined treatment known as

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with generosity to this appeal of the Master: "If any man will come after Me, let him deny himself, and take up his cross and follow Me."

Many Christinas, when they hear or read that declaration, , find it hard. It grates harshly amid the enervating chorus of wordly discourse, and outlines a prospect of life in which the customs of our day find little place. The love of comfort, the eager quest of pleasure, the-dread of pain and an unremitting vigilance to ward it off, these the-dread of pain and an unremitting vigilance to ward it off, these are the deeply distinctive features of modern society. To be convinced of this it suffices to note the ever-increasing importance given to amusements of every kind; the alarming growth of luxury which swallows up the fruits of labor and enflames the wast which exacting the disinclinamost wicked passions; the disinclina-tion to be reconciled with one's lot, and to bear with the afflictions and trials permitted by God; and finally the ease with which pretexts are found for evading the penances en-joined by the Church. A sensualism joined by the Church. A sensualism ever more exacting and more refined pervades the customs of living, and subverts the Gospel spirit. What mankind seems to aspire to is a Christianity without penance, a for-

But to reduce to practice these virtues which are the choicest adornment of Christian souls, the will must be strengthened, by securing for its support the power of God Himself. This is the office of Sacred Heart of Jesus, our muchprayer. To pray is to associate God to be slife, to clothe oneself with His mnipotence, to put on His armor, according to the ex-His armor, according to the expressive words of the Apostle. In the supernatural order, our soul's life looks to grace alone for supbuble with

the stomach

only be cared when liver and kidney

life looks to grace alone for support, and grace is granted to him who asks for it. Prayer is, therefore, the paramount duty of the children of God. We beg of you, Dearly Beloved Brethren, to accord to it the place it should occupy in your lives. It is good and useful for the Christian to lay aside from time to time his earthly asside from time to time his earthly asside from for the Christian to lay aside from time to time his earthly occupations lift his thoughts to God, and re-fresh his soul with heavenly dis-course. It is in this holy inter-course that the soul is more fully

course that the soul is more fully emancipated from sin, tastes the sweet condescension of the Lord, revives its hopes and emphasizes its good resolutions. The man who has fervently prayed understands his duties better and filfils them with the state courage.

this virtue essentially proper to true children of God?

Be glad, Dearly Beloved Brethren, that it is your privilege to be members of the Church of God, which holds in such high esteem obedience to Him and to all who exercise authority in His name. Take a firm hold upon her teaching on this point, and put it faithfully into practice. Then only may you be truly said to live by the life of Christ. He will reign in you, since through you He will continue to fulfil His mission, which is to do the will of His Father.

The spirit of Christ is moreover one of self-denial and of sacrifice. It inspires courage to walk in the royal road of the Cross, and to respond with generosity to this appeal of the Master: "If any man will come after Me, let him deny himself, and the self-denial and don'the constitute the supremental that that life can be sustained only by the Eucharistic food. We cannot but conclude, therefore, that the partaking of the Sacrament of the Eucharistic son imperative necessity to the support of the control of the Cross, and to respond with generosity to this appeal of the Master: "If any man will come after the control of the control of the Cross, and to respond with generosity to this appeal of the Master: "If any man will come after the control of the Cross, and to respond the control of the Cross of the Cross, and to this virtue essentially proper to true dication of His intention. "The taking of the Sacrament of the Eutaking of the Sacrament of the Eucharist is an imperative necessity to the true Christian. For him its use or neglect resolves itself into a question of spiritual life or death. "Except you eat the flesh of the Son of Man, and drink His blood, you shall not have life in you."

It is not, then, surprising that the Church, to which is entrusted the mission of preserving the life of the soul, has always cherished an dent zeal to attract the faithful dent zeal to attract the faithful to the Holy Table. Trained in the very school of the Apostles, the first Christians held it a necessity, as well as an honor, to be daily guests at that hallowed banquet. With their eyes of faith they saw that the soul as well as the body was in need of its daily bread, to each time to grant the soul as the soul was a soul as the body sustain it against collapse on sustain it against collapse on the way to Heaven; and on each day the Divine Master nourished with His Flesh and Blood all those who so eagerly desired to take their life from His.

Alas, how far short we are of that primitive fervor! So great has become the indifference of Christians towards this Dryine repast, that the Church has been placed in and the indifference of Christians, Dearly Beloved Brethren, will not be your mode of action. Show yourselves always to be true disciples of the Drine Victim of the Cross. Remember that the Gospel is inseparable from the Cross, and that "the kingdom of Heaven sufferent violence," and consequently accept with cheerful hearts the law of penance, which for sinful man is a law of resurrection and of life.

3. THE SOURCES OF THE CHRISBURGES OF THE CHR

Interpreting the sentiments of the Sacred Heart of Jesus, our much-loved Pontiff Plus X. made a supreme effort to revive the holy traditions of the early ages. By a bold and truly apostolic stroke he broke down all the obstacles that a pertinacious Jansenism and too narrow theological construction had kept arrayed on the path to the Holy Table.

(Continued on page 5.)

HEADACHE

Burdock Blood Bitters.

The presence of headache nearly always tells us that there is another disease which, although we may not be sware of it, is still exerting its baneful influence, and perhaps awaiting an opportunity to assert itself plainly.

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TN 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 cuo of the most prosperous and powerful Catholic papers in this country.

I heartily bless those who encourage this excellent work.

PAUL,

Archi.shop of Montreal.

THURSDAY, APRIL 14, 1910.

THE EFFECT OF SEPARATION FOR THE PROTESTANTS OF FRANCE.

(To a Correspondent.)
Notwithstanding the pious fancies
of Professor Bieler, late of France,
now of Montreal, Protestantism in
France is nearly as dead as an
Orange "doormat." A number
of the preachers there are infidels,
or, to say the least, Rationalists;
so every time Combes, Briand or
Clemenceau scores a point against
the Church and Christianity, those
preachers have abundant reason to
rejoice and be thankful.

As far as Protestantism is consider

As far as Protestantism is considered from the viewpoint of financial organization, however, the heretics of France are in a sad plight, indeed. They courted infidelity, smiled with joy upon the deeds of the infamous "Bloc"; and, in consequence, they are to-day reaping the tempest, with a cyclone to match.

The correspondence below, which appeared a while since in "America," is worthy of perusal. We eartily recommend it to Prof. Bieler, and are sure he will relish its contents. The admiring friend of that godly man, the Rev. Merle d'Aubigné, who came out to America, on a goose-chase, some months ago, will now, perhaps, better understand the earnest share he has taken in spreading Atheism over the immortal Republic of quacks, duellist s, nun-hounders, and infamous nountebanks in general. Follows the letter:

Nice-Cimiez, March 14, 1910. A short while before the separation of the Church and State in France, the Rev. Merle d'Aubigné, the grandson of the notorious writer of the "History of the Reformation," preached in New York a sermon in which he urged the "separation" as a means of destroying French "Romanism." In fact, he appears to have been sent to America to create sympathy for the plot of Waldeck Rousseau, Clemenceau, and Briand. The plot succeeded, but what is the result for the Protestant element, always small in France? The Journal des Debats of January 12, in a short editorial, tells the story. The result, says the Debats, for the Protestant churches has been schism and deficit. They were united before the separation, now they are divided into three factions, the Ewangelicals, the Liberals, and the third party of nondescripts. Only the Lutheran Church, very small, and faithful to the "Confession of Augsburg," remains one. The financial statement for 1908 gives the expenses of these sects as 1.986,977 francs, including the expenses of the faculties of the ology in Paris and in Montauban. This heavy charge leaves a deficit of 160,000 francs, increasing every year since the Separation, and which will increase enormously after the year 1911, when certain pensions now paid to the ministers will cease. In 1905 the State helped those churches to the amount of 1.686,550. Since

then their expenses have increased 303,427; and they see bankruptcy staring them in the face.

The French Protestants now find it hard to get ministers. The number of the students for the ministry has decreased. In 1905 there were 55 students in Paris, now there are only 22 there; and in Montauban there are only 20. Parents no longer encourage their sons to become

there are only 20. Farents no long-er encourage their sons to become ministers, for on account of the de-fleit no proper salaries can be paid, and the obligation of the 'pastors' to take up frequent collections di-minishes their authority and ham-pers their ministry. As the Briand bill renders legacies or donations to churches illegal there is no home in churches illegal, there is no hope that quarter. Thus the Calvanis of France and Merle d'Aubigne wi of France and Merle d'Aubigne who helped the separation, are reaping what they sowed. This is not the first time that one has been hoist by his own petard, or the maker of a gallows the first to hang from it. Perhaps this is a typical small parish in the South of France, and parish in the South of France, and your readers would like to read how things are done since the separation. The church here has one of the pret-tiest sites in the world, on a hill overlooking Nice and the Mediterranean Sea, and dates from the days of Charlemagne. The other morn-ing, with my cassock slung over my left arm like a folded overcoat, I walked the quarter mile that interenes between my hotel and hurch to say Mass. Saur church to say Sauntering long in the early morning. along in the early morning, about eight o'clock, I was overtaken by a small crowd of boys and a man. The boys were going to school. The man was evidently their teacher. The boys were good and polite. I cannot say the same thing for the man. He was of medium size and slight build; bearded, dark skinned, almost as dark as the skin of the mun in the Capuchin Convent in I dull eyes and morose looking. the way to the church, so I said to him: "Can you me the way to the little Catholic church here?" His answer was a look a scowl, and a small sharp look, a scowl, and a small snarl very like that which a wo-man's lap dog makes when you come near his mistress; the snarl Of course he lied, but "no "no." Of course he ned, but ne saw I was a priest and I suppose he feared that some of the boys would tell that he had been talking with a curé. After a little tramp they all entered the "secular school," and I 'secular school,' continued my walk to the church I had seen a specimen of the miserly paid, half starved teachers of whose love for few francs a year makes cowards nd semi-renegades even of the best

At the church I met two round faced pleasant abbés, the rector and his vicar; and as we had mutual acquaintances, one of them knew Sulpician Vigouroux, the great Scripture scholar, we became immediately friends. I have said Mass there often since. I saw the children gathered in the church for instruction in catechism; and I read the Bishop's rule, printed and posted on the door of the building, requiring on the part of the children faithful attendance at the catechism instructions for two years before receiving first Communion. On Sunday, after nine o'clock Mass, the children were gathered around Crib, which is kept in the church at Christmas time much longer than with us in America, and one of the priests was teaching the boys and girls the meaning of the Crib and ended his instruction by reciting prayers. Were all the children there that should be there? No! The attendance depends on the good will of the parents; and many of the parents are lukewarm, while some of them have little religion.

them have little religion.

There is no better clergy in the world than the French clergy of today; and while in the sixteenth, seventeenth and eighteenth centuries there were reasons in France for not respecting many of the clergy, there is no such reason now. The clergy of the nineteenth and twentieth centuries in France in zeal, self-sacrifice and intelligence are not surpassed and hardly equalled by any clergy in the world.

"How do you get along here, Monsieur le Curé?" "Ah," said he, with a shrug of the shoulders, "we do our best and trust in Divine Providence. The people are beginning to be more generous, and sympathy for us is growing." "But how is it that I see so many pictures of St. Francis of Assisi around here; and it is stated that this is a Franciscan monastery?" "So it is," he replied. "We are Franciscans, but as the government will not permit us to wear our dress we have to appear as secular abbés." And there I was, before the brown-robed frati of Assisi dressed as secular. Pardon me, reader, but I very nearly exploded when I spoke to them of their miserably petty government that violated, by so-called laws, all the elementary principles of honor and justice when religion is in question; a government that prates of liberty and yet imitates Nero in despotism; that puts notices on the lamp-posts of Paris to be gentle and kind to horses, while it uses the lash on priests and nuns! They are scourged at the pillar like their Master.

St. Sulpice.

St. Sul

THE JUST STEWARD.

To give an account of our stewardship is what the Almighty will demand of eacg one of us when life's probation is over, and, knowing that human justice is based on the divine, he who occupies the highest position this earth affords, has just permitted to be made public a detailed account of the fulfilment by him of a public trust,—an account which must more than repay with satisfaction those whose confidence had supplied that trust, and fill with admiration even those who have not vet the good fortune to

In a neat volume of 77 pages is-ued last month from the Vatican press, an authentic description briefly given of the terrible disaster of earthquake, fire and tidal wave that wrecked both sides of the Straits of Messina a year ago on the 28th of December last; the awful effects in loss of life and property; the work of rescue, succor and reconstruction accomplished by His Holiness Pius X.; the housing of refugees and provision for care of orphans; and finally, an itemized exposition of the manner of disposing of the millions of francs entrusted to him for distribution by the faithful throughout the world. This report reflects admirably the

pure and tender charity of the

ternal heart of Pius X, and at the same time his spirit of justice and rectitude in the administration this world-wide beneficence. His own slender purse had been emptied to furnish first aid to his stricken children, even before the demoralized telegraph and telephone system could let the world know all the appalling truth of the disaster. And after wards, when the Holy Father was nade the whole world's treasurer in the providing of relief for the sore ly distressed survivors, so well did he fulfil the trust, that not only is every cent accounted for, but beyond it his own meagre resources. drawn upon to supplement it. document just issued gives abundant proof of this, and moreover shows that there was no waste either in the shape of expenses entailed by the distribution of these relief funds, such as are generally recorded in similar cases, or in want of businesslike methods in the administration of these funds. A few thusand cover the entire expense, which in many cases absorb thirty or forty per cent. of the contributions; and thoroughly up to date, practical, prompt and efficient measures were taken so that the most good possible should be realized with the means at hand. The report in question will make pleasant reading to the many-some not of the house hold of the faith-who chose the common Father of Christendom as the best distributor of their wholesouled charity to their afflicted brethren of Southern Italy; and permission to make these accounts public was given both for the of affording this pleasure to those generous souls, and of making permanent acknowledgment before the world of the magnanimous charity of whose application they had made him the trusted and faithful

strument. The report, besides the printed matter, contains, along with a beautiful frontispiece representing Holy Father, fifty-one excellent halftone engravings showing views of destruction wrought by the earthquake and of the new buildings erected through the efforts of His Holiness. In the awful catastrophe the city of Messina along with some fifty surrounding towns and villages, and, across the Straits, the city of Reggio with nearly all the towns and villages on the extreme point of the Calabrian peninsula, were practically razed to the ground. Over 110,000 human beings their lives, and tens of thousands of others were more or less severely injured. Some 650 churches and chapels were destroyed and about 150 priests and religious killed. Immediately from bishops; priests and surviving victims went forth to their venerable Father in the Vatican a heartrending appeal for help, that true Father had already anticipated that appeal by sending a Commission to bring all that he then afford and to examine the condition and the needs of the scene of

Then the outside world began to realize the extent of the disaster and all humanity was stirred with sympathetic desire to do something the victims Spontaneously from all over the world offerings came in, addressed to the Holy Fa ther, to be used in his work of suc-In all about \$1.370,000 cor. was sent him for that purpose. Not moment did he lose in devising the and most expedient application of that fund. The work of rescue, the housing of the survivors, the care of the maimed and sick the vision for the future of orphans and the erection of churches, schools and other institutions dispensable to the spiritual and moral, as well as the physical welfare, of the surviving population,-all these had to be looked to without a moment's delay. And the divinely appointed Feeder or the lambs and eep met the crisis in a manner worthy of his office. In four days after the awful occurrence the Hospice of Santa Marta, alongside the Vatican, with a capacity of 600 beds. was ready to feceive the first arriving refugees; two days later the first contingent of 156 arrived, and

after that the number was almost daily increased till the various charitable institutions in the city of Rome and many others elsewhere throughout Italy, by the Holy Father's direction, had each its quota of helpless victims to provide and care for.

An object of the Holy Father's special care has been the orphans, for 511 of whom he has made provision until they will be able make their own way in life. the success of this work His Holiness appointed Prof. Fornari to supervise it and so look to the comfort and care of these little ones, that satisfactory accounts as to their condition can at any time given to any one who may have right to ask for them. Every week this gentleman makes a report to the Holy Father, who frequently has groups of the children admitted to his presence to bless and encourage them. For at least ten years these many children will be cared for and trained for useful positions in life. And not only are they supplied with mere necessities, but when in delicate health they are removed to suitable climates, and in the heat of summer sent to the mountains or the seaside.

Children of more advanced have been in many cases aided to qualify for and obtain suitable occupations. Some 34 students ceived each one hundred dollars to help them continue till they obtain their diplomas or degrees; and several will be so aided for two three or four years. Apprentices have been enabled to complete the learning of their trades. Moreover workmen have been provided with new outfits of tools, shopkeepers have been helped to acquire a new stock of goods and start afresh, and so through all the varied lists charities that left out no one that was needy and could be relieved

In the purely material part of the resurrection of Messina and Reggio, the Holy Father was no less generous, thorough and business-like method. His representative, Mgr. Cottafavi, dwelt for many months in a miserable wind-swept shed in Reggio, directing the works all day and planning for them far into the night. To assist him was named Count Zileri, a man of varied experience and an expert engineer. Gigantic was the task before them, but it could admit of no shirking or delay. Difficulties of all kinds had to be over some, made even, the report says, in quarters where they should be least expected. But fifty wrecked church edifices were solid enough to warrant repair, and this was set about The new churches and buildings could not be erected in stone brick as before, both on account of the fact that the earthquake shocks continued at intervals, and sometimes with considerable violence for months after the great disaster, and also from the rapidity which these so necessary buildings

had to be supplied. Within a year, though the many difficulties balked the Holy Father's desire to have all completed, the stricken regions were dotted all over with smart-looking new churches, great and small-116 completed and 45 nearing completion—their ironsheathed exterior shining in the sun and their little cross-crowned turrets pointing to the sky; with nearly as many presbyteries, each which, by the order of His Holiness, contained one specially large room destined to serve temporarily as a school-a circumstance which earned for the Holy Father's generous wisdom limitless gratitude from the people benefited and public demonfrom the communal councils of the district; and with two large colleges, an orphanage, a seminary and eight other institutions of various kinds. buildings, though but of frame, are good and serviceable and in many cases quite large. The walls coated with sheet iron outside, and the inside is neatly finished in wood, while between is placed a coating of felt paper.

Besides the buildings the Holy Father also provided vestments, sacred vessels, etc., for at least one hundred churches

hundred churches. And it will be a source of soling reflection to those who look beyond to the Church suffering, remember the sudden and awful calling away of so many thousands human souls, to know that neither were the departed victims forgotten by the Supreme Pontiff's pitying heart. A church of expiation been erected in the great Campo Santo of Messina, the lower portion of which is a chapel with three tars where requiem masses will said daily except on feasts of the first and second class. is dedicated to Mary, Comfor the afflicted, and it is enriched with the same privileges for the suffering souls as those hitherte enjoyed only

at the altar of the Catacombs of St. Cyriac, under the Basilica of St. Lawrence near Rome, and at the Church of the Consolata in Turin.

Thus has the saintly Pius X fulfilled the trust reposed in him. Works not alone for the relief of immediate and crying need have been accomplished, but others of permanent and enduring character have been established for the benefit of soul and body of living and dead.

FRANCIS JOSEPH OF AUSTRIA.

Emperor Francis Joseph of Austria some time ago celebrated his 80th anniversary, and was hale and hearty. The world is even prepared to hear he is somewhat older, his name has so long been spoken; but, then, this is due to the fact that he ascended the throne at the age of 18, in 1848, eleven years after Victoria of England. He has reigned during sixty-two years with remarkable skill.

Francis Joseph has seen Prussia

seize the hegemony of the German States, and establish a new German Empire with its capital in Berlin. He has seen Italy make a goose and gander attempt at unity, and drive his armies out of its northern pro-Incidentally, he witnessed the passing of the Pope's temporal power, through the pious process of the highwayman. He has seen the Republic of jumping-jacks, France, pass from a monarchy to a republic; from a republic to an empire; from empire, through the gates of humiliation, back to a republic again, which is now Europe's pandemoa country with laws, ideas, nium, plans and procedures, as ridiculous as a state under Don Quixote and Sancho Panza, and as corrupt as if Satan were answerable for its mo-

Then, from 1848 to our day, open chapters of war, of extension, surrender, of conquest, of loss, for all the European countries, with the most brilliant story reserved for the progress and iron development of the United States and Canada, with concurrent and soul-cheering recital of the Church's triumphs. Francis Joseph is a student; he has thomed the events that have shaped the destiny of nations. They used to tell us that the next great European war would come when the Austrian Emperor died. Fortunately we have lived long enough to outlive that scare and enjoy Halley's comet. The Austrian scare had no more prophecy to it, than has the supreme joke that we, or our descendants, shall ever see a United States of Europe, no more than has the claim Anglicanism will, perhaps, become the national church of Canada.

There is, indeed, little danger that his death would precipitate a war. The extension of the franchise has obliterated race lines in Austria, and let the blood out of Pan-Germanism. Hungary is more in danger to-day of disintegration than her partner. Francis Joseph's heir will ascend the throne, the dual throne, with much composure as Edward of England attends a Catholic requiem service. Dogs may bark up the tree; but only the crows will be disturb-Then, Bohemia is not thorn in the Empire's side she thinks she is, or the power economists would make her.

Francis Joseph is a good man, staunch Catholic. He is not the "Sacristan-Emperor" Joseph II. was. Nor a two-penny figurehead, like commonplace Fallières, the modern Pontius Pilate; not a Sardana palus, like M. Loubet. As he looks out from his capital, he sees a new generation of rulers on the thrones of Europe, with Leopold the last to go down into the grave. Victoria, too, is gone; Bismarck and his Emperor have paid the common debt of mankind; Humbert caressed the revolution, and fell its victim. Pius IX. saw the years of Peter, as did Leo XIII., and Pius X now reigns King and Pontiff. Victor Emmanuel's grandson is on the throne Italy. And good Catholic young men preside over the destinies of Spain, Belgium and Portugal, tholicity is conquering the United States, and the attitude of England towards the Holy See is worthy of solid British brains, while poor France is dying of immorality and the ills of the asylum. Even Turkey is willing to agree with the Pope, as is Russia, in fact, too. Edward of England is about the

as is Russia, in fact, too.

Edward of England is about the next sovereign in seniority to Francis Joseph. There is a new king in Denmark, and a new dynasty in Norway. Oscar of Sweden died brokenhearted, and his promising son could make a fairly good collector of inland revenue for Canada. Bigotry in the United States has been declared officially dead. Scotland is still willing to forego her national birthright, but Ireland was never so near Home Rule. Francis Joseph is hardly a very old man, but he is a very old ruler.

Years ago John Boyle O'Reilly

wrote (see his Life, by James Jeffrey Roach, p. 539): "Till Europe's thirteen monarchies

and states,
Without a barrier and without a

Of one grand federation like our own,"

But Francis Joseph will not die a Republican; nor shall Alfonso

CATHOLIC ENCYCLOPEDIA, VOL.

Volume VII. of the Catholic Envelopedia, which has just issued from the press, marks the completion of the first half of the greatest literary undertaking that Catholics in the English-speaking world have In three years the ever known. work has grown from a single volame to a splendid array of imposing tomes, crowded with the world's best learning, and giving promise of even better things, when "finis" written on the last of all. So steady and regular has been the progress of this Encyclopedia that the realization that it has reached the halfway mark comes almost as a surprise, but it is a surprise which brings with it an appreciation of the real value of this latest addition to the bibliography of the Catholic Church. Nothing like it has ever before been

attempted in the English language, and nothing superior to it has appeared in any other. No longer it necessary in searching for information on Catholic matters either to turn to the biased accounts of unfriendly works of reference or search laboriously through various Catholic works until the particular thing wanted is unearthed. The time has at last arrived when the institution whose manifold interests and influences demanded encyclopedic treatment can point to a thorough, dignified and dispassionate medium through which its past and present may be made known to every inquirer with accuracy and despatch. Already scholars of all denominations are beginning to use and to quote from this Encyclopedia; the fairmindedness which characterizes its treatment of its subjects has done much to promote a better feeling and understanding among students of all creeds and it is safe to say that the impetus which it has given to historical and literary research will go far to raise the standard of American scholarship. Truly, the Encyclopedia deserves well at all hands.

The present volume begins with an article on "Gregory XIII," by Michael Ott, and concludes with "Infallibility," which important subject is ably treated by P. J. Toner. The alphabetical grouping has brought within the purview of this volume many subjects of particular importance. The biographical, geographical, philosophical and theological articles have been contributed

by masters each in their own line. Two articles which more than bear out the eulogistic comments made upon the masterly way in which Indian subjects have been previously treated in the Encyclopedia are "Huron Indians," by Rev. A. E. Jones, the Jesuit authority, and "American Indians," by James Mooney, United States Ethnologist. In this field, as in many others, the Catholic Encyclopedia stands alone among reference works and its contributions to the bibliography of the Red Man are of permanent value and usefulness.

Altogether, Volume VII is a worthy continuation of a work, which is without any question the greatest addition to the learning of the world that this decade has seen.

Signor Ferrer, a Freemason of the worst Atheistic type, conferred a high Masonic token upon Teddy, who, in a brief speech, expressed gratification at the honor, but whether the token was a reward for unflinching bravery in the presence of African lions, the press photographers, and the Sphinx, or his flinching bravery in the presence of the cenditions imposed by his masters is not stated.

The first number of the "Bulletin of the Missionaries of La Salette" has come to us; price, 50 cents a year, Hartford, Conn., U.S.A. The missionaries are fervent clients of Our Blessed Lady, and their earnest aim is to spread her devotion. We can never do too much for the Queen of Heaven. The Bulletin is a credit to those responsible for its publication.

They are trying to place the responsibility of the Roosevelt incident on the Papal Secretary of State, according to despetches. The reason adduced is that Cardinal Merry del Val is a Spaniard and that Roosevelt is an American. It looks more like as if the Cardinal were a Prince of the Church of God and Teddy a rough rider.

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J. J. Kelso, To a very readable ed entitled "Cared?" The pamp

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, APRIL 14, 1910.

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ng to place the re-he Roosevelt incident ecretary of State, accatches. The reason Cardinal Merry del ard and that Rooserican. It looks more ardinal were a Prince

Are You Poisoning Yourself?

THE bowels must day, to insure good health. If they do not, the waste is absorbed by the system and produces a self blood poisoning.

Poor digestion, lack of bile in the intestines, or weak muscular contraction of the bowels, may cause Constipation.

Abbey's Effervescent

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

natural downward action of the intestines. Abbey's Salt will stir up the liver, sweeten the stomach, regulate the

bowels, and thus purify the blood. Good in all seasons for all people.

Abbey's Effer-Salt At Dealers - 25c. and 60c.

Echoes and Remarks.

It is a good jot 1. Roqsevelt is not made pay for all the advertising he gives himself.

It is not without due cause and reason that our friend J. A. Kensit is asking the good ministers "hold fast" to the Bible.

If Halley's Comet should deem it necessary to come in contact with anything on earth, it will have to find a foe worthy of its steel-T.

Various luncheons and dinners will be given in Teddy's honor in Vienna, Budapest and different other places. He may be invited to a five o'clock tea when he comes home, and he asked to bring his words with him.

There is something to the coincidence that so many accidents happen at both Christmas and Easter. Some poor men fail to celebrate the sacred holidays in the proper religious way and spirit.

Reverend (?) B. M. Tipple, the comedian in Rome, has too much of the spirit of his name to his makeup. After his last escapade he ought to take the pledge. His conjunction with the "Great Hunter" was recorded by the Martian astronomers.

Mr. Roosevelt, when he returned to his hotel, found an American priest, now located in Rome, warmly felicitated him upon what he had done. The despatch should have given the priest's name, and at the same time the cause of his being kicked out of the Church.

"Colombine's" explanations in "La Vérité" concerning her husband's death and burial are no honor to her. She is now eligible to entire obscurity. A poor man may have his failings, but a woman, his wife, ought to prove his best helper, support and adviser.

The Tageblatt says that the Vatican, by its attitude, has added anblock to the pedestal being prepared for Mr. Roosevelt upon his homecoming. To be more correct, substitute the word "tombstone" for "pedestal."

Rev. Dr. J. G. Shearer's pamphlet on "Canada's War on the White Slave Trade" ought to commend itfederation Life Building, Toronto. We should all try to rescue the unfortunate victims from the foul dutches of their persecutors.

Renegades McCabe and Slattery once lorded it over other men; and when they were in power, many a and venom of their harsh rule. When their hour of trial and sacrifice struck, they had only their pride and self-sufficiency to fall back upon. Humility and self-abnegation were ever strangers in the household their hearts; thence the awful descent to perdition.

If there is one thing God curses it is the reckless neglect of a mother's advice. A boy may have his pas sions and weaknesses, but when he laughs his mother's counsel unto scorn he may not expect much of n return from Heaven. The hardest heart for the priest to reach is the heart that is willingly unmindful of a mother's love and that willingly does without her care. Such a heart must not be a very agreeable field for God's mercy.

J. J. Kelso, Toronto, has sent us a very readable pamphlet—illustrat-ed—entitled "Can Slums be Abolish-ed?" The pamphlet, while not en-

tering into what may be called the scientific details of the slum question, still boldly takes up the broader issues of "the social plague spot." It is encouraging to see all that is being done for the betterment of the Good surroundings, clean conditions, in one's neighborhood can work wonders of morality.

"La Vérité" pays the Irish a compliment over the fact that, on St Patrick's Day, the "Sacred Heart" flag (Carillon-Sacré-Cœur), was carried in the Quebec procession, as a tribute of respect for the French-Canadians. "La Vérité" has worked hard to make of the Sacred Heart flag the national banner of its people, in lieu and stead of the color. The "Carillon-Sacré-Cœur," as "La Vérité" remarks, recalls the first flag ever cast to the breeze on the banks of the St. Lawrence.

So Ferdinand of Bulgaria is going to join the Greek Orthodox Church. He is a czar, and as such, hardly finds himself at home in the true Church of Christ, wherein there is justice for every man, independent his money. Henry VIII. and other royal rascals left the Church, too, but their apostacy and secession did not turn unto the destruction of the Church. God needs no man, especially no two-penny personage like the ruler of Bulgaria.

As Father Phelan remarks, "that most infamous of all papers, the Asino, of Rome, was long ago refused transmission through the mails in this country. Its editor, Podrecca, is a member of Parliament and enjoys the confidence of the King and Cabinet. But his beastly caricatures of the Blessed Trinity, the Holy Eucharist, and of the Holy Father are too much even for the goatish stomach of the Roman ble, and the wretched man has been brought to task by the government prosecutor. Even under Italian law the Catholic religion is entitled to protection, and the person of Pope is as sacred as that of the A fine of a thousand dollars King. would bankrupt the paper, and will likely be given 'the sepultore of an ass' very soon."

A LESSON.

An old man was lately condemned to serve a long term in an American penitentiary. For years did that man stand at the head of financial organizations in his city; for years was he spoken of as a millionaire, with mansions and servants at his self to all honestly inclined citizens. It is published at 485 Convied his share. His round of en joyment knew no break. But for years, unfortunately, he put his religion aside. Even his very children failed to darken the door of their church. Yet that man-the greyhaired convict of to-day-was born and brought up a Catholic. He had heard the commandment, Thou shalt good man was made to feel the sting not steal! Forgetful of God, however, and regardless of priest or Mass, he played with the riches others, and manoeuvred the schemes of the thief. He drew away from God, placed his happiness in money, his trust in man! See him to-day, son! Sad, eh? Yet there are thousands ambitious of his footsteps. After all is said, there is nothing like being a good Catholic, even if you are poor. Poverty is no crime, treason to one's God is. Better a scanty meal for five score years than penitentiary in the evening of one's lifetime, especially if all hope for the after-day is rejected.

Let young men who occupy good positions know and believe that "honesty is the best policy." It may take years for a thief to be discovered, but the game of chance against justice is always played at odds on let every man live up to his duty towards God, in spite of passing

gain and ten millions of dollar Better to die honestly as a poor Indian in his wigwam, than as a controller of millions unjustly acquired. But there is pardon with God for the grey-haired convict, if, trusting, he will only repent.

AND YET THEY ARE PERSECUT-

For the benefit of those good editors of pious heretical papers, who are ever ready to defend the French Government, in its persecution nuns, priests, and monks, we commend the piece of news we publish

Each year, when the "prizes of virtue"-"prix de virtu"-are awarded by the French academy, some nuns or priests or brothers are sure be among the deserving ones found in France, or her colonies. The fact, then, that the French Republic persecutes the orders of men women that furnish such heroes and heroines, only goes to show that Satan sits at the helm of State, ruling the quacks of all shades, degrees and positions, with the better end of his It is too bad that some pitchfork. leader of the people could arise, with horsewhip in hand, and a lash to that horsewhip capable of covering the whole territory! Then France would have the only government of which she is worthy present. Following is the interest-

In France the French Academy has ing news:

In France the French Academy has held its annual distribution of "prizes of virtue," bringing to light some touching instances of genuine, unostentatious heroism.

Among the most interesting of the prize winners are three young Breton nuns to whom the sum of 1000 francs was awarded. They belong to francs was awarded. They belong to the congregation of St. Joseph Cluny, and devote themselves care of the lepers in the island Mangarewa, in the Pacific ocean, far from the beaten track is t lonely rock, that letters are lonely rock, that letters are only delivered twice a year by a sailing boat from Tahifi. Here these three brave women conduct a hospital for lepers. Until they themselves become victims of the hideous disease they bring hope, comfort and joy into the lives of these incurables.

they bring hope, comfort and joy into the lives of these incurables. Until lately these noble sisters had a school for little girls; but the French Government, to whom the desolate Island belongs, deemed list, although they were worth to nurse the leners they were until to teach the children of the islanders; and, like their sisters in France, they were obliged to close their school.

Another important prize, 5000 francs, was given to a work founded by a priest in the wild mountains of Auvergne. In 1866 a young priest, the Abbé Robert, used, in the gorge at Deveze, a wretched house that had become his property, to lodge an epileptic child, whom he carried on his shoulders up the steep mountain path. The poor women came to help him; and the three, with their own hands, added to the house where soon two, three, four and five where soon two, three, four and fiv-incurable children were brought by

heir parents. Then Pere Robert began to build in earnest; and now a large hospital for incurables, served by eighty nunstands in the centre of the gorge. stands in the centre of the gorge.

Around it are cultivated fields and orchards; and, throughout the two departments of Cantal and Aveyron, this house, where handle this house, where hopeless sufferers find a home, is deservedly popular Its founder, a saintly man, last December, when he was than eighty years of age; and Montyon prize is awarded to superioress of the hospital, during forty years, was his devoted

We must remember that the Academy through which these prizes are allotted and distributed, is not a religious body, although many of its members are high-minded and gious men. Better than any homily, the deeds of the best among the winners proclaim the fact

Important Document issued.

(Continued from page 3.) The Decree on daily Communion The Decree on daily Communion has resolved every doubt and put an end to every scruple. "Frequent and daily Communion, as a thing most ardently desired by Christ our Lord and by the Catholic Church, should be open to all the faithful, of whatever rank and condition of life so that no one who is in a state. life; so that no one who is in a stat of grace, and who approaches the Holy Table with a right and devout intention, can lawfully be hindered therefrom." It is with this solemn, clear and precise declaration that begins the Decree of the Sacred Congression of the Council It gins the Decree of the Sacred Congregation of the Council. It defines unequivocally the wishes of Christ and of His Church, and the unquestionable right to Communion, even daily, of all the faithful who are in a state of grace and whose hearts disclose an upright and pious intention. Thus practical rules are laid down which must henceforward serve as a guide to both priests and people.

But if this momentous document is an instrument of commanding au-

But if this momentous document is an instrument of commanding authority, it is also, and pre-eminently a message of inviting love. How can one fail to perceive, beneath the letter of the Decree, the throbbings of the tender, compassionate Heart of the Divine Prisoner of the tabernacle? He looks upon the distress of the multitude, bending beneath the burden and in need of the Bread that strengthens, and, as of old, He

has pity on them. By the voice of His Vicar on earth He gives utter-ance anew to His compassionate en-treaty: "Come to me all you that labor and are burdened, and I will

The Catholics of the entire world have been attentive to this mercy-laden appeal, and of late we are beholders of a most consoling spectacle. The practice of frequent communion is increasing rapidly, and an tacle. The practice of frequent communion is increasing rapidly, and an irresistible movement of faith and love is leading back the faithful to the Eucharistic Jesus. From the very beginning, Dearly Beloved Brethren, you have taken your place in this pious movement. You have understood as callightened Christians the wishes of our Holy Church, and as faithful children you have besten. as faithful children you have hastened to conform to them. On this we congratulate you with all our heart, and we exhort you to persevere in these good dispositions. Frequent communion is the most efficacious remedy for the evils that ravage mo-dern society; it will heal the fever of materialism which so imperils su-pernatural life, and it, more than all else, will re-establish Christ in is the most efficacious

II.

THE CHRISTIAN SPIRIT IN THE

FAMILY To be a Christian, therefore, Dearly Beloved Brethren, is to penetrate one's soul with the teachings and example of the Divine Master; to seek in the Gospels the rule of life, and in prayer and the sacraments the grace of God. We now further assert that the Christian character is not confined to private life, but must distinguish public life as well It is an error altogether too com non in practice nowadays and extremely ruinous to souls, to think that one can serve two masters, by accommodating his conscience to two opposite codes of morality.

This partition of the soul and dividing of the conscience ous self-deception. As the soul one, so also is the conscience, our sole and sovereign Master, acts public as well as private vice, and the Christian is responsi ble to the Master for all the of his life. Brethren, is This. Brethen, is a truth which the Church is never weary of preaching to her children, and to which, therefore, we call your attention in a special manner. May the spirit of Our Lord then be reflected from Our Lord then be reflected from your individual lives upon all your public acts, and may it shed its rays first of all upon your homes, and in your family life.

The family, even as the heart of the Christian, is a sanctuary, which should be consecrated and sanctified by religion. Fathers and mothers

the Christian, is a sanctuary, which should be consecrated and sanctified by religion. Fathers and mothers, you are the custodians of that sanc-tuary; and it should be your ambi-tion not only to defend it against every profanation, but to firmly tablish in it the rule of Christ' fluence and the practice of Christian virtues. To that end follow with attention and respect the instruc-tions which for your guidance we here deem proper to impress upon you.

1. RESPECT FOR THE MAR-RIAGE TIE.

The stability of the Christian home depends, entirely on the indissolubility of the marriage tie. Nothing but death can release from this bond which God Himself declares to be inseverable: "What therefore God has joined together let no man put asunder." We cannot too at-We cannot too strongly asuncer. we cannot too strongly condemn such laws as sacrilegiously encroach upon this fundamental principle of Christian civilization. Divorce violates the teaching of Jesus Christ and brings in its train the most lamentable consequences. The Catholic Church has ever show herself the unfailing guardian of the indissolubility of marriage, and she maintains that divorce leaves inviolate the marriage bond, no matter what the civil laws may presume to

But the respect due the inviolable and sacred marriage union places Ca-tholic husbands and wives under special obligations, upon which they cannot too deeply meditate. They must above all cultivate a boundmust above all cultivate a bound-less mutual charity and bear with one another's shortcomings in true Christian patience. Domestic peace and happiness are purchased only by generous sacrifices, and to avoid everything that would tend to inwith harmony and weaken

mutual affection. We specially admonish heads of families to devote to their homes all the time that business affairs and their disposal. No duties leave at legitimate social duties leave at their disposal. Nothing so much disorganizes the family circle as the habit prevalent nowadays with far too many husbands, of seeking apart from their wives and children dis-tractions and amusements to which their tastes incline them. It would appear as though staying at home were a source of depression and annoyance to them. They are seldom found there, and numberless are their pretexts for absence, frequent and prolonged. There are to be found in all contress of any import. and prolonged. There are to be found in all centres of any importance clubs which serve to an alarming extent as counter-attractions to the domestic hearth. It is there ing extent as counter-attractions to the domestic hearth. It is there that, too often, men waste their lei-sure time, indulging in companion-ship, conversations and games, which leave to them unimpaired nei-ther fortune nor health, honor nor ther fortune nor health, honor nor faith. There they acquire tastes and form associations which rob them of all family spirit, and smo-ther gradually in their hearts the pure and holy sentiments they should cherish towards those nearest

should cherish towards those nearest and dearest to them.

And while these club-rooms attract and hold their too faithful and too numerous frequenters, what is the state of things in the uncared for homes. Loneliness, and a sense of neglect weigh heavily on wives and children who feel themselves to be without protection or love; and moreover these ill-guarded homes are

exposed to many and grave dan-gers, to overcome which requires no small degree of courage and Christian virtue on the part of and mothers.

and mothers.

On the other hand, wives should never overlook the fact that they are, as it were, the heart of the family life, the radiance which warms and brightens it. They are its visible guardian angels, and there exists no calling more useful, more noble or more rich in good results; none is more in harmony with the unselfish devotedness that God has implanted in the heart of woman.

The Church, needless to say does

Implanted in the heart of woman.

The Church, needless to say, does not forbid woman to exercise her influence for good beyond her own dwelling, or to take her rightful part in that social work which is to-day more than ever necessary; but she unreservedly condemns all those unwholesome theories which but she unreservedly condemns all those unwholesome theories which are being propagated of late, and from which we should all make special efforts to safeguard our country. Under the highly fallacious pretext of emancipating woman from servitudes which are alleged to overburden her, these theories, if realized, would but tear her from the household of which she is the guardian, and remove her from the sphere

dian, and remove her from the sphere of sacred duties, for which nature and Providence have designed By a regrettable confusion of ideas, which in some is the fruit of ignorance, on others of malice, it is claimed that equality involves similarity of rights, where milarity of rights, whe is expected to engage in an ab-and unseemly rivalry with man spheres of action where neither conditions of the struggle nor chances of success could be place an equal footing. The ces of success could be placed on equal footing. The practical ap-tion of such theories would be The practical approduction of such theories would be fatal both to woman and to the family, and would rapidly bring about the degradation of the one and the destruction of the other.

Such is not the ideal the Church holds up for the aspiration of Christian womanhood por its ruth.

Christian womanhood, nor is the type of wife and mother which the history and traditions of our country handed down to us. The Canadian family has been manifest-ly favored with the blessings of God. He has shielded it from most of the errors and pernicious customs that in other countries play havoc with homes and poison the very foun with from which flows the life s. With us domestic socieof nations. With us domestic society has always remained solidly fixed on the foundations establish it by the Gospel, and it is our boast, as well as our reliance, that our women have admirably realized and resolutely performed their duties as wives and mothers.

For the direction and support of parents in the accomplishment of parents in the accomplishment of their mission, a most efficacious aid is found in the devotion to the Holy Family, a devotion whose origin in this country dates back to the beginnings of its religious history.

Recognizing its value, Pope Leo
XIII, some years ago, decreed the
propagation of this devotion and some years ago, decreed the propagation of this devotion throughout the entire world, and the consecration to the Holy Family of every Catholic household. We exhort you, then, Dearly Beloved Brethren, to correspond with be these wishes of the Church, by honoring Jesus, Mary and Joseph with your confidence and love, and by study and imitation of the beautiful domestic virtues practised by them, which makes the holy house of Nazareth the perfect model for all others.

Enlightened by such examples Enlightened by such examples, and fortified by such powerful protection you will make the real spirit of Jesus Christ paramount in your homes, you will preserve intact the wholesome traditions of Canadian Catholics, and you will correspond with the designs of God and the hopes of the Church by bringing up about your fireside a generation of veritable Christians.

2. THE CHRISTIAN EDUCATION OF CHILDREN

training of children is of The training of children is of a truth the supreme duty, even as it is the great glory, of parents. Nature, as well as religion, places this responsibility upon them, and the welfare of society requires that they discharge it with intelligence and devotion. It is, therefore, of the highest importance that they be properly instructed with regard to this grave obligation.

(a) HOME EDUCATION

all others, but without detriment it can never be replaced by any. You are the directors of that school, and for the teaching that you there impart you are answerable only to God, the Church and your own cook, the church and your own conscience. There, at your knees, under your eyes, the child receives through your words and example, the first rays that awaken his intelligence, the earliest impressions that are graven in his heart, and the first counsels that form and direct his will. The soul of the recent his will. the first counsels that form and direct his will. The soul of your child, encased in flesh, and as it were held captive by the senses, looks to you alone for the educative act, that will draw it forth from its prison-house, and the elevating impulse that will direct it towards impulse that will direct it towards truth, towards ducy, towards God. While yet tender and plastic it is entrusted to you, that by your hands it may be shaped and moulded according to the divine Model. Truly sublime is this ministry, which associates you with the work of the Creator, and makes you coworkers with God, so delicate a task that it demands all the light and all the strength that faith and grace may supply.

and all the strength that faith and grace may supply.

Delay not, Christian parents, in devoting all your energy to this task of home instruction, and fulfil it in accordance with the teachings of our Holy Mother the Charch. Remembering that your children have come from God and must return to



Him, take pains to create and develop in them the sentiments of religion. From their tenderest age From their tenderest age these precious souls towards n, open their minds to the sainfluences of faith and teach direct these precious souls t Heaven, open their minds to lutary influences of faith, and teach them the art of prayer. The praises of little children are pleasing to God, and His benediction descends of little cand His benediction descends God, and His benediction descends upon fathers and mothers who piously kindle in those innocent hearts the acceptable incense of prayer. That incense will impart fragrance to your home, and healthfulness to That incense will impart fragrance to your home, and healthfulness to its atmosphere. Happy is the household whose members gather daily together in pious recollection and unitedly offer up their prayer to God. The Lord shields it with His protection. in it He dwells as in a God. The Lord shields it with His protection, in it He dwells as in a sanctuary and from it His grace triumphantly expels all evil.

Along with piety, the seed of Christian virtues should be implanted in the youthful soul, and its growth and literature and the seed of the seed of the seed of the youthful soul, and its growth and literature that the seed dwell seed the seed dwell seed the seed of the seed dwell seed the seed of the seed dwell seed the seed dwell seed the seed dwell seed the seed of the seed dwell seed the seed of the seed dwell seed the seed t

growth and development carefully watched. Among those virtues we would call to your attention in a special manner respect for authority, prompt and cheerful obedience to superiors, moderation in eating and drinking, charity towards others, drinking, charity towards others, compassion for the unfortunate and habits of generosity. Have no hestation, Christian parents, about speaking frequently to your children on the subject of these virtues. Your on the subject of these virtues. Your warnings, given in good time and repeated frequently with patient firmness, will remain fixed in their memory, and will be a beacon light to direct for good the first awakenings of their conscience. The of God, transmitted through your lips, will be the guiding star for their uncertain steps along the pathway of duty. "Thy word is a lamp to my feet, and a light to my paths."

(To be continued.)

Kindness in Conversion.

The ease with which conversions are sometimes brought about was strikingly illustrated by Father Robert, the well know Passionist, in an bert, the Well know Passionist, in an address at a recent meeting of the Catholic Converts' League in New York. (Father Robert, it will be remembered, preached a mission in St. Patrick's Church, this city, some six years ago.) Patience and kindness, said Father Robert, are indispensable factors in converting nonness, said Father Robert, are indispensable factors in converting non-Catholics. They have been led to believe the wildest and most absurd yarns about the Catholic Church, and this erroneous impressron can be removed in a great many cases if Catholics will only go about it in the right way. As an instance he cited the case of a non-Catholic woman whom he met during a thunderstorm in the town where both lived. The woman sought temporary shelter in the doorway of the monastery. As this was only partial protection from the rain, the priest invited her to come into the reception tection from the rain, the priest invited her to come into the reception
room. "But I am not of your religion," she exclaimed. The priest
told her that it made no difference,
and the woman reluctantly entered,
and stood in the vestibule. It was
the first time she had ever been in
a place of the kind she said. She a place of the kind, she said. She said that the domestic hearth is the child's first school; this school may, strictly speaking, take the place of all others, but without detriment it can never be replaced by any. You are the directors of that school and her. The story was so much at various mental to the school and her. The story was so much at various mind the school and her. The story was so much at various mind the school and her. The story was so much at various mind the school and her. The story was so much at various mind the school and her. her. The story was so much at variance with what she had been taught that surprise gave way to curiosity, and the woman began asking questions. Finally she left and said she would call again for further information. She did, and in a short time became a Catholic. She then went to work, and was instrumental in converting several of her friends and acquaintances, all of whom still profess profound sorrow over their failure to familiarize themselves with the doctrines of the Catholic Church earlier in their lives. her. The story was so much at variance with what she had been

Priest Stricken on Duty.

A press despatch from Indianapolis says: "Rev. John H. Boersig, of Madison. Ind., who died recently of blood poisoning, it is now learned, contracted the disease while he was administering the Viaticum to a dying parishioner seven years ago. The illness was contracted from the incoulation of one of his fingers, which touched the dying parishioner's lips while the priest was placing the Host on the sick man's tongue. There was a slight flesh wound on the priest's finger, and through it his blood was tained with the disease that ended in his death."



FIVE LITTLE BROTHERS.

Five little brothers set out

ther,
To journey the livelong day,
In a curious carriage all made
leather
They hurried away, away!
One big brother and three

And one wee fellow, no size at all.

The carriage was dark and none too

roomy,
And they could not move about,
The five little brothers grew ver

gloomy
And the wee one began to pout one whispered, "What do you say, Let's leave the carriage away!" and run

So out they scampered the five together, And off and away they sped! Then somebody found that varriage

of leather,
Oh, my! how she shook her head.
"Twas her little boy's shoe, as every

one knows, And the five little brothers were five little toes.

—Mrs. Wilcox, in Catholic Standard and Times.

Reading a Book.

"There!" said a girl in an angry voice, "Joe has moved my book-mark, and I've lost my place!" "Well, I guess you can find

again, without much the mother, easily.

But the girl declared this to be impossible. No, she couldn't find it easily. She didn't know that she it at all. She migh to be sur it easily. She didn't know that she could find it at all. She might have to start 'way back, to be sure of not missing anything. And it did not seem to occur to her that this argued ill for her habits of

There are some girls who singular devices in order to keep to singular devices in order to keep their place in a book. Sometimes they turn the volume face down on the table. Sometimes they turn down a leaf. Sometimes they lay something inside the book, a hand-kerchief or a pencil. All of which is not only improper treatment of the book, but is absurdly unneces-

save time. If you open your vol-ume at the very paragraph where you stopped reading, it does not take as much time as if you have to look at the page to see if you take as much time as if you have read it before. But if you unable to find your place, except a mechanical device, you might well turn back to the first p well turn back to the first part and begin over again, for if what you have read has not made enough impression on you so that you can remember it the next time you pick up the book, you might as well not have read it at all.—Pittsburg Ob-

Marble Time is Here.

Marble time is here. The back-bone of winter is broken. It makes no difference what the weather man say, nor how the ground hog performed. Spring is coming right along, and there never is any zero weather after marble time. It's against the rules and the rules of marble time are as certain and in-variable as the laws of the Medes

against the rules and the rules of marble time are as certain and invariable as the laws of the Medes and Persians.

It is difficult to secure any very reliable information concerning the first marble time—the game is of doubtful antiquity. The editor can't tell anything about it, altho' there was a time when he was more interested in its preservation than he now professes to be in a lot of things pertaining to wrestling, baseball and other things which do not interest a well-regulated boy half so much at this time as marbles. Editors ought to be interested in marble time, because it marks the beginning of the outdoor sports of springtime. It is the one infallible sign. And it comes without any foolish preliminarles. There are no meetings of committees, nor associations, nor managers. Marble time just comes; comes everywhere at once and continues until the pegtop season opens, which in turn gives way to the spinning-top.

If you are the least bit in doubt as to the coming of marble time, inst take a walk to the schoolhouse in vow neighborhood and look in the windows of the little store. Let your cwes feast upon the luxurious rows feast upon the fuxurious row

or the fact that the wind is still chilling and calling excitedly in language which has never yet found its way into any dictionary, although its right to a place in the recognized vocabulary is not to be questioned, if centuries of use establish the authority of words

questioned, if centuries of use establish the authority of words.

Do you remember the time when your mother made a marble bag for you, secured with a puckering string? Do you remember the capitalist among your boy friends who possessed a bag filled and overflowing with the little spheres, the result of steady shooting? Do you recall the fact that marble time just came, that nobody said anything about it, that it was not discussed, that one day it was and cussed, that one day it was and that every boy of your acquaintance had a bag or pocketful of marbles and was prepared to win yours or lose his? Of course you do, and of course you don't know the occult reason! Nobody can give the answer. It is as difficult a problem to

olve as the age of Ann. you remember "fen," "fen
" "pinch fingered," "fen bordubs, place lingered, 'len bor-ings,', 'knuckles down,'' 'screw bony,'' and those other classics ? And did you ever feel richer in your life than when you won the big "carnelian," if you ever did win one can elian, 'll you ever did win one
—it takes a mighty expert player to
play in the game when the "carnelian" is at stake—for a "carnelian,"
you must remember, is worth an entire bag full of ordinary marbles.

tire bag full of ordinary marbles. It may be that you are a fan in some particular line and profess to believe that marbles is no more a game than croquet. All right, if that is your position, but it's a "carnelian" against an "alley" that you can't "knuckle down" and make two good shots in five. But as a weather prophet marble time is a cinch. There is no argument about that. No zero weather after marble time. The first robin and the ground hog are all right in their ble time. The first robin and ground hog are all right in way, but marble time is as certain as the happiness of childhood.—Hen Barrett Chamberlain.

Lenora's Other Way.

"Mildred, where in the world did you get that hat? Isn't it a dear!" "Flora Thompson made it. She is making them to sell." Mildred had just come up with her basket,

and the two girls were waiting for the rest of the picnic party. "Let me see it," and she deftly lifted it from her friend's head. The hat was simply made. It consisted of two pieces of pique, one making wide, curved brim, the other neat ly plaited into a fetching crown, and buttoned on, and the whole starched just enough to give it a pretty droop. "It is as pretty and becoming as can be," she continued. "And light as a feather, and such a fine sunghade. What does she sell." What does she sell hem for?'

dollar" answered Mildred "A dollar," answered militreu
"She's making some of them pale
pink and some Alice blue."

"It would not be any trick at
all to make one of them," continu

all to make one of them," continued Lenora, studying it critically, "and I just love to do work like that. Just the thing!" she exclaimed suddenly. "I'll make some of them and sell them to raise my class money. You'll let me take the pattern from this, of course?"

pattern from this, of course?"

They were very good friends, and usually shared all new discoveries, but Mildred hesitated.

"Why, you little goose," said Lenora, "you haven't a monopoly on them, they will be all over town, anyway."

"I know," said Mildred. "It isn't that—this is not why I think—I cannot let you have the pattern."

"Not have it?" in surprise. "Why not?"

"Because Flora needs the money."

not?"
"Because Flora needs the money
and you do not—not particularly,
anyway."
"But I want to sell them to raise
money for the class," protested Len-

money for the class," protested Lenora.

"Yes, that is good," admitted Mildred. "But Flora sells them to buy bread and clothes for her and the little brother and sister. I don't think it is right for one who does not need, to take work or trade rom one who does. Do you?"

"But, Mildred," argued Lenora, "what is one to do! Because you don't happen to be starying for bread, must you sit down and hold your hands for fear of taking somebody's job from her? I just leve to do things. I am wild right now to make one of those hats."

"There are many ways to work," suggested Mildred, "other ways than those that hurt, if only one looks for them. I think it is often as hard to find ways not to hurt peones it is to find ways to helv them, and quite as important. Don't you?"

Lenora put herself to thinking. She

you?"
Lenora put herself to thinking. She certainly had no desire to injure Flora Thompson, but she did want to make some of those hats. She was very deft with scissors and needle, and nothing delighted her more than to make something by a

new pattern.
"I have it!" she exclaimed, as the pionic party got out at the grove.
"What?" asked Mildred.
"' And Lenore

"What?" asked Mildred.
"That other way." And Lenora smiled, but would tell no more.
Quite early next morning she went to Flora Thompson's little cottage. Flora was scarcely twenty, but sup-ported herself and a young brother and sister by sewing. Most of the year her earnings were very small, for Dayton was a little town and prices were low.

When she entered Flora had the dining table covered with pieces at

when she entered Flora had the dining table covered with pieces of pique, and the floor was littered with scraps. She was working feverishly on the hats.

"Take a chest Lenore" she said

"Take a chair, Lenora," she said cordially. "I know you will excuse me if I keep on working. I am rushed with these. And one must make hats while the sun snines." She laughed.

"You do seem pretty busy" said

Lenora.
"Yes. I have ten orders for today, but I can't possibly fill them
all." The hollow rings under her
eyes indicated she had worked most
of the night. "It is the summer vi-

of the night. "It is the summer visitors, you know. They have taken a fancy to these picnic hats.

"One reason," went on Flora, as she cut a crown, "why I am in such a hurry to fill all the orders I can is, the hats are so simple that others will be almost certain to begin making them to sell. Of course, they have a right to," She sighed. "I introduced them here—a, friend sent me a pattern from the sighed. "I introduced them here—a friend sent me a pattern from the East. Of course, anyone else has the right to get a pattern and make hats, but I do wish they wouldn't for a little while." She laughed nervously. "If I can only get in a few days more, I'll make more than I would the whole summers a plain I would the whole summer on plain sewing, and it is not nearly so hard work. I get a dollar aptece, and the material costs me only thirty cents. But I have been expecting every day to hear of someone else who has started in." who has started in.

"That is what I came for," said Lenora calmly. "I want to make some of them

some of them."

The tired girl at the table looked up quickly, and her thin face, which had been flushed by the heat, went a little pale. How much those dollars must mean to her and the two little ones!

"You see," continued Lenora, without smiling. "I want to earn some money for our class. Each of us is going to see how much this month. can earn this more can be a care to the care the care work here with you, and give twenty cents a hat for each I make—I think I can make a day."

"Lenora Bradley!" and the care is that went over her handy at work like this

"Lenora Bradley!" and the look of relief that went over her face made Lenora choke a little. "Why tid you give me such a scare?" Then she added, her face glowing, "That way I can fill all the orders. It is so—so kind of you, dear." She turned her face away suits of the state of

quickly.

Lenora jumped up and went work, very happy in that other way which helps instead of hurts.—Ex.

HOW TO MAKE BABY SLEEP.

The baby that cries half the night because it is not well, and has other means of saying so. chances are the trouble is due some upsetting of the stomach some upsetting of the stomach or bowels, which would be speedily removed if the child were given a dose of Baby's Own Tablets. These Tablets make children sleep soundly and naturally because they remove the cause of the crossness and wakefulness. They are a blessing to children and a relief to worried mothers. Mrs. John Sickles, Douglastown, N.B., says: "If anything alls my little ones the first thing I give them is a dose of Baby's Own Tablets and they are soon well again." Sold by all medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

One of the anecdotes which Andrew Carhegie is fond of telling concerns a crabbed bachelor and an aged spinster, who one day found themselves at a concert. The selections were apparently entirely unfamiliar to the gentleman, but when Mendelssohn's "Wedding March" was begun he pricked up his ears. "That sounds familiar," he exclaimed. "I am not very strong on these classical pieces, but that's very good. What is it?" The spinster cast down her eyes. "That." she told him, demurely, "is the Maiden's Prayer.""

Worms sap the strength and un-dermine the vitality of children, Strengthen them by using Mother Graves' Worm Exterminator to drive out the parasites.

THE MASTER'S TOUCH

He touched her hand, and the feve left her, He touched her hand, as He only

can,
Vith the wondrous skill of the
Great Physician,
With the tender touch of the Son
of Man.

And the fever pain in the throbbing temples
Died out with the flush on her
brow and cheek,
And the lips that had been so parch

ed and burning
Trembled with thanks that
could not speak.

And the eyes where the fever light had faded,
Looked up, by her grateful tears made dim,
And she rose and ministered in her household,

She rose and ministered unto Him He touched her hand, and the fever left her,"
Oh, blessed touch of that Man Di-

vine! So beautiful then to arise and serve Him,
When the fever is gone from your life and mine

may be the fever of restless serv-With heart all thirsty for love and

praise,
And eyes all acning and strained with yearning

Toward self-set goals in the future days.

Or it may be a fever of spirit an-Some tempest of sorrow that dies not down, Fill the cross at last is in meekness

And the head stoops low for the thorny crown.

Or it may be a fever of pain and anger, When the wounded spirit is hard to bear, only the Lord can draw forth the arrows t carelessly, cruelly rankling

Whatever the fever, His touch can heal it; Whatever the the tempest. His voice

There is only one joy as we seek
His pleasure, There is only a rest as we choose His will.

And some day, after life's fitful fever, I think we shall say, in the home

on high,
"If the hands that He touched but did His bidding, How little it matters what else went by!"

Ah, Lord, Thou knowest us altoge ther, Each heart's sore sickness, whatever it be; Fouch thou our hands! Let the fe-

ver leave us,
And so shall we minister
Thee.
—London Christian.

CHRISTUS CONSOLATOR. The way is long behind thee, and the lands
Barren with filthy shards and burning sands;
What matter? Thou hast reached
my clasping hands.

Far hast thou come to me, through loss and fear;
Far hast thou left the land thy heart held dear;
What matter? Thou hast found love's

There were a thousand pitfalls in the way; Hunger and thirst, and lures to lead

The way is long before thee; and the sod

sharp with its thorns; steep with its slopes untrod;
What matter! Thou shalt walk thy way with God. IN THE VALLEY. I am afraid of shadows: all my

days

They have gloomed by me, in the

Cowan's Cocoa

is made from the finest carefully selected cocca beans, roasted by a special process to perfect the rich choco-late flavor. Cowan's is most delicious and most economical.

The Cowan Co. Limite

That I must follow; in the dead of

night
I keep prophetic vigil with my fear
Of hovering Sorrow and Disaster
near.

I have come down into the valley gray, The Valley of the Shadow, and no more. They fright me; feeble, tender things

are they: Unmothered children wailing at my door,
The breaking hearts of women.—
these, the cries
Of age-old kindred, long-forgotten

Draw me to dwell among the sha-

dows, yea, And know them heralds of Immortal

Day.

-Catharine McPartlin, in Chicago
w World.

THEY TOOK HIM OUT OF HIS BED

Dodd's Kidney Pills cured Mr. F McAuliffe's Lumbago.

Lachute man, after fourteen years' suffering, finds health and strength in an old reliable Kidney Remedy.

Lachute, Que., April 11.—(Special.)—After fourteen years of suffering, which started from pleurisy, fering, which started from pieurisy, followed by dropsical swellings, and ulminated in Lumbago, and confined him to his bed, Malachi F. Mc-Auliffe, a well-known resident of this place, has entirely recovered his health, and he says without hesita-tion, "I am sure I owe it entirely to Dodd's Kidney Pills."

to Dodd's Kidney Pills."

"I was laid up with Pleurisy, which affected my kidneys," Mr. McAulife continues. "I suffered a great deal of pain, especially in my back. I was also terribly troubled with dropsical swellings, and finally after many attempts to get rid of my trouble, I found myself compelled to give up and was confined to my bed with Lumbago. I tried many medicines but they failed to do me any good. Then I turned to Dodd's Kidney Pills, and after taking one box I felt greatly relieved. I took several more boxes and found myself completely cured."

Dodd's Kidney Pills always cure any and all forms of Kidney Dis-

any and all forms of Kidney

"Tommy," said the hostess. "You seem to be in deep thought."
"Yes'm," replied Tommy. "Ma told me somethin" to say if you should ask me to have some cake or anything, an' I bin here so long now I forgit what it was."

Another Jesuit Hero.

If the world were to ask itself, once and for all time, what it owes the Jesuits, five minutes' reflection would be sufficient to answer the whole incorporated tribe of wer the whole incorporated tribe of slander and insolence. A Canadian, especially, ought not to be able to hear the word Jesuit, without feeling his heart warm at the name. True, the infernal potentate has been keeping his earthly agents busy with lie and calumny, but following is the account of one Jesuit's suffering for God's sake and the welfare of mankind. It is one of the ten times twelve million tales of heroism and dauntless valor connected with the work of the Company of Jesus, It refers to the late Rev.Wm. A. Stanton, S.J., and appeared in the Southern Messenger a short time before his death:

Rev. William A. Stanton, S.J., a

Rev. William A. Stanton, S.J., a St. Louis missionary priest, has re-cently returned to the St. Louis University after a living entomb-Thy feet have slipped and bled with bruising pain;
Thy reoth are rent, and soiled with many a stain;
What matter? Love shall make them whole again.

University after a living entombement of five years in a village of Maia Indians in Central America. Broken in health by the hardships to which he had been exposed, he had to be removed to a St. Louis hospital, where he now lies dangerously ill.

The post from which Father Stanton returns has broken down more than one priest. Four years ago, when his superior was looking for a man with an unbreakable constitution to stand the hardships, Father Stanton, who had just returned from the Philippines, was much in the public eye. His researches as an entomologist had won the recognition of the United States Government, and the Smithsonian Institution at Washington named a specimen, concerning which Father Stanton had made some valuable discoveries, after the priest.

The post is at Benque Viego, in British Honduras, a tiny village of the Main Indians. The nearest approach to the rudiments of civilization is Belise, which is just five deval travel distant. There are no reliroad connections Transportation is by horseback or boat. There is no "lassening fall lights" of the friendly entering to beling "a handful of control to beling "a handful of control to beling "a handful of the crider takes along the priest declared, "is news fresh of the criest declared, "is news fresh of the refer takes along the passage through.





A LINGUISTIC ACHIEVEMENT.

Futher Stanton is the only Ameri-Father Stanton is the only American priest who has succeeded in learning the language of the Maia Indians. It is said to be the most afficult native language in the Indians. It is said to be the most difficult native language in the world. Not only did he master it, but by the light of a smoky, smelly oil lamp he would sit on the dirt floor of his cabin with swarms of insects batting him in the face at the end of the day, and was well on in the compilation of a grammar and dictionary in the native tongue when illness overtook him. This achievement will be of priceless value to his successors.

to his successors. In connection with the little In connection with the little church of the village he had begun a school, and, unaided by Sisters, who do not go beyond Belise, was teaching agricultural and technical classes. There are no white men in the vicinity, and the only face of his kind he ever had the joy of seeing was that of a District Commissioner, who now and then passed his way.

missioner, who now and then pass-ed his way.

The fact that at Belise there is a

ed his way.

The fact that at Belise there is a Jesuit academy and a convent did not make it any more companionable for Father Stanton, as it required a very hardy man to make the five days' arduous trip on horseback. At Belise there are the Caribs, partly negro and partly Spanish. These are not such simplefolk as the Maia, but have a greater veneer of civilization.

Father Stanton made his studies in St. Louis from 1881 to 1887. He is 40 years old. He was the first American priest to be ordained in the Philippines. He afterwards was sent to Spain, to Manrosa, where St. Ignatius began his religious life. He returned to St. Louis and was sent to British Honduras shortly after, where he remained until a short time before his death. ter, where he remained until time before his death,

Hard and soft corns both yield to Holloway's Corn Cure, which is entirely safe to use and certain and tatisfactoey in its action.

Farming, Ranching and Social Conditions In Western Canada.

The Grand Trunk Pacific Railway The Grand Trunk Pacific Railway have just issued a new and interesting publication, entitled "Farming, Ranching and Social Conditions in Western Canada." This publication contains a series of articles written by practical men on subjects of interest to those looking to better their present condition.

written by practical men on subjects of interest to those looking to better their present condition.

The authors of the articles appearing in this book are such men as Mr. Chauncey P. Reynolds, editor of "The Prairie Farmer," Chicago, and Fellow at Michigan Agricultural College; Professor Thomas Shaw, Member of the Faculty of the Minnesota Experimental Station and Agricultural College; Mr. Phillip Eastman, editor of the Capper publications, comprising a number of Kansas farming papers; Mr. E. S. Bayard, editor of the "National Stockman and Farmer," Pittsburg, Penn., and authority on beef and dairy cattle, Mr. Herbert Quick, editor "Farm and Fireside," Springfield, Ohio, and well known as an author and lecturer. Professor E. Eaville, formerly professor Agricultural Department, Iowa State College, Ames, Iowa.

These articles are written in an

College, Ames, Iowa.

These articles are written in an unbiased vein and from personal experiences and are most interesting to those who are desirous of learning more of Western Canada.

Copies may be secured on application to the General Advertising Department, Grand Trunk Pacific Railway, Montreal.

Was Troubled With Dyspepsia.

For Years Could Get No Relief Until She Tried Burdock Blood Bitters.

Mrs. Herm

A HUMDRUM ROMANCE.

winifred Graham was an orphan at jourteen; her father, an unsuccessful doctor through life, leaving behind him the merest pittance and his daughter—utterly destitute had it not been for the charity of two maiden ladies—his cousins, though not related to each other. Both these ladies resignedly accepted the situation, and decided that Winifred should spend six months of the year with each of them in turn.

Miss Sarah, the elder—a dark, gim-looking woman—lived gloomily by herself in one or the old Seventh Ward houses, which, once the residences of the fashionable world, wore, to the imaginative observer, an air of reserve and scorn of their altered condition. The house was well suited to its occupant, who lived oblivious of the world outside, rarely going out except to church, her purchases being attended to by a deformed old servant—mistress and mid suggesting the old idea of witch and familiar.

Miss Harriet, the younger, was, on the contrary, of the world she lived in dress, and divided her affections between a step-brother twenty-five years her junior, and a pretty niece, miss Kitty Tracy, whom she fondly hoped to see united. The latter was the possessor of a snug little fortune, while Dr. Vincent's coffers,

hoped to see united. The latter was the possessor of a snug little fortune, while Dr. Vincent's coffers, like those of many a young doctor, were sadly empty. This hitherto so happy an arrangement was now to be broken in upon by the advent of Winifred, which Miss Harriet looked upon as a hard necessity to be regarded as one of the trials incident to this life.

Miss Sarah on the other hand.

dident to this life.

Miss Sarah on the other hand, though shy and ill at ease with young people, welcomed Winfired cordially, and bade old Molly preare a little feast, which on her arrival the little girl was too strange and homesick to enjoy. Instead she gazed drearily about the att dark drawing-rooms with their somber furniture, depressed, above all, by the sight of Miss Sarah herself in a high-backed chair near the free in which chair she sat year in

sell in a mgn-backed chair near the fire, in which chair she sat year in and year out, knitting stockings for

Little by little, however, Winifred became accustomed to her surroundings, and read or studied, evening ings, and read or studied, evening after evening, in almost unbroken silence, while hiss Sarah counted the stitches in her knitting; the old woman glad, in her way, of the girl's companionship, Winifred comforted by the knowledge that she was welcome. It was, therefore, at the end of the half year, a very distinct change to Miss Harriet's cherrful abode, where, however, Winifred felt much greater restraint, and suffered no little under the bitter sense of intrusion. For this and suffered no fittle under the sense of intrusion. For this reason, for the first two years, she was glad to close the door of Miss Harriet's house behind her, and depart to what she called home.

But a few months after her six-teenth birthday a slight event oc-curred which gave a new turn to her thoughts. Being very desfrous of earning her own living as soon as of earning her own living as soon as possible, she was studying with a view to qualifying for the post of junior teacher in a private school near by, and hard work indeed she found it. One evening in particular she had been working against ter-rible odds, her little table drawn rible odds, her little table drawn up as nearly as possible to a gasbracket—a luxury denied her in her own room. Although already tired out, her fear of Miss Harriet kept her at work, when Dr. Vincent and Kitty Tracy came in from a walk, chaffing and laughing as was their way, and ensconced themselves in the window seat.

She worked away miserably at a difficult problem till, attracted by some remark from Kitty, she glanc-

difficult problem till, attracted by some remark from Kitty, she glanced toward the window, where that hilarious maiden was holding out wool for Vincent to wind, and scolding merrily when he let it slip from his awkward hands.

ia.

You had rather go to bed? We perhaps that will be best. Wait, will get you some eau sedatif. setting a handkerdief in this, a lay it on the tired head. Go -steep a handkerchief in this, an lay it on the tired head. Go t sleep, and to-morrow all those hor rid problems will be clear as day

Winifred looked doubtfully at Mis-

Harriet, who stood silently watching the scene.
"Go by all means, if Dr. Vincent

"Go by all means, if Dr. Vincent says so," she said, coldly. "You should have told me that your head ached. How is one to know?"
Winifred, much distressed by this episode, fled away to her room, where she lay quietly, soothed by the simple remedy, a glow of gratitude warming her heart. And Dr. Vincent, continuing his interrupted flirtation with Kitty, was all unconscious of the passionate gratitude in poor Winifred's breast. It was the magician's touch awakening the heart of a woman. Henceforth that heart of a woman. Henceforth that house and no other was and would

nouse and no other was and would be home to her, and Miss Harriet's severity as nothing. Hitherto her dresses had consisted af Miss Harriet's cast-offs, remodel-ed to suit Winifred's slender little figure. Though good enough in their way, they were very disfiguring to so young a girl. Dr. Vincent was the first to remark this. Having bought three tickets one day a little later, as was often his custom. though Kitty had gone home, he suggested that Miss Harriet should ask Winifred to go with them.

"As you like, Vincent," she said, for she seldom argued with her bro-

"But she can't go in one of those antediturian get-ups you seem to select for her," he said. "You dress so well yourself, Harriet, that I wonder you don't see how they disfigure her."

"I will see to it." Harriet answered; and next day she bought a pretty dark thus suit and Lat for Winifred, to that young person's great delight. The result was so good that Dr. Vincent stated at the girl when the came down arrayed

siastically that Miss Harriet, watch ing, there and then determined on a hange in the existing arrangement with Miss Sarah.

Alas, how short the next few days

seemed! On the last evening she came down, her eyes misty, after came down, her eyes misty, after the nelancholy business of packing. Dr. Vincent was dozing over the fire when she came in. "Well, Winifred," he said, gently, "tell the truth. Aren't you glad

to get away from us to-morrow?"
"No, no indeed. Why should be?" Winifred faltered. "You know I am accustomed to going from one house to another; and I think Miss Sarah likes me better than Miss Harriet does."

"And how about me?" asked the

young man, half-jestingly. "Don't I count?"

"You have a good deal of packing to do still, Winifred," broke in Miss Harriet's acid voice; "and your room is very untidy. I think you

had better go up."

Dr. Vincent frowned. Winifred, blushing painfully, said "Good-

night."
"I am sincerely glad for that child's sake that she goes to-morrow," the young man said, looking angrily at his sister.
"Then you will be glad to hear that she is to remain there permanently. I settled that with Sarah to-day."
"You are her guardian, not I, and I repeat that I think she is to be congratulated on her change of quarters."

Hitherto Miss Harriet had Hitherto Miss Harriet had gone regularly every month to see Winifred, but after this her visits were few and far between. Winifred, making many friends among her pupils, was asked from time to time to spend holidays with them, and in this way wifted away to some or nis merrily when he let it slip from his awkward hands.

She was recalled to her studies by Miss Harriet's sharp touch on her shoulder. "I can tell you, Winifred," said that strict disciplinarian, "that with your moderate abilities you will fail utterly in your examinations if you waste time like this."

Winifred was not of the crying sort as a rule, but she was just in that state in which a trifle would upset her. Miss Harriet's words were the last straw. Letting her book fall she covered her face with her hands with a low cry. Kitty raised her eyebrows; she hated exhibitions.

"Ridiculous!" she murmured. "So trying for poor Aunt Harriet."

Dr. Vincent glanced sharply at the desolate little figure at the table, and a sense of her utter friendlessness was borne in on him.

"You're very inconsiderate, Harriet," he said, going to Winifred's side. "Come and chat a while. No?"

Miss Harriet, who, apart from Kitchy's occasional visits, lived as solitary as herself.

She was thinking about this one for bids you. Close those books, and come and chat a while. No?

Dr. Vincent glanced sharply at the desolate little figure at the table, and a sense of her utter friendlessness was borne in on him.

"You're very inconsiderate, Harriet," he said, going to Winifred's side. "Come" gently pulling away the girl's hands. "Do as your doctor bids you. Close those books. and come and chat a while. No?

The said way to share the table, and her eyes wandered about the gloomy room, distributed the gloomy room, distributed

for her, she never had visitors—and yet the door was opened and some one was coming across the room in the firelight. "Vincent!" she cried joyfully. All the loneliness had taken wing. "You are home again?"

are home again?" "Did not Harriet tell you?" he

'Just the same Winifred," he con-"Just the same Winifred," he continued; "no—better, and prettier, and nicer in every way. Winifred, is it true what Harriet says, that you are so much taken up by those grand people who ask you to visit them, that you neglect your relatives, and that you probably will marry some man who is always. marry some man who is always walking home from church with you

"Vincent, how can she say such things? Indeed, indeed, they are not true."

"Because I want you to marry ne, Winifred, and no one else.

Because I want you to marry me, Winifred, and no one else. What do you say?"
"Say? Oh, Vincent, I always thought it was Kitty!"
"Humbug! You knew very that I fell in love with you night long ago when Harriet was so hard on you. I am going to marry my first love, Can you say the same, Winifred?"
"Vincent, you needn't ask. You know."

Strangely enough, pretty Kitty Strangely enough, pretty Kitty never married, but grew into a fine-looking old maid, with a great taste for dress. And when she pays a visit, as she often does, to Miss Harriet, their chief occupation is to wonder at Dr. Vincent's infatuation for his insignificant little wife.—Mrs. Francis Chadwick, in Benziar's.

What the Chinese Do With Bibles.

In Father Bertram Wolferstan's tong-expected work, "The Catholic Church in China," startling light is the chi-Church in China," startling light is thrown on the use made by the Chinese of the Protestant bibles so lavishly bestowed upon them. About 90 per cent. is lost, a large proportion being used for making the soles of Chinese boots and shoes. That the remaining 10 per cent. do not the remaining 10 per cent. us always conduce to edification is always conduce to edification is clear by Father made abundantly clear by Father Wolferstan in a series of well-attest-ed and very remarkable anecdotes. The comments of Lord Curzon on such indiscriminate distribution of bibles are quoted. We are reminded of the incident related by Dr. Compbell Cibeco ed the control of the complete of the com Campbell Gibson of the missionary who lived at Hong Kong and sent native evangelists to distribute co-pies of the bible among the people of the interior. The evangelists, pies of the bible among the people of the interior. The evangelists, however, stopped at home, and sold their bibles to the printer, who resold them to the missionary. So missionary and printer maintained between them a continuous circulation of Bibles!

BANISH PIMPLES AND ERUPTIONS

In the Spring Mest People Need a Tonic Medicine.

If you want new health and new strength in the spring you must build up your blood with a tonic medicine. Following the long inmedicine. Following the long in-door winter months most people feel depressed and easily tired. This means that the blood is impure and watery. It is this state of the blood that causes pimples and unblood that causes pimples a sightly eruptions. To this condition are due attacks of rheums tism and lumbago; the sharp tism and lumbago; the sharp stab-bing pains of sciatica and neuralgia; poor appetite, frequent headaches and a desire to avoid exertion. You can't cure these troubles by the us of purgatives; you need a tonic and a tonic only, and among all medicines there is none can equal Dr. Williams' Pink Pills for their tonic. He-giving, nerve-restoring powers. Every dose of this medicine makes new rick blood which driven new, rich blood, which drives out new, rich blood, which drives out impurities, stimulates every organ, and brings a feeling of new health and energy to weak, tired out, alling men, women and children. If you are feeling out of sorts give a you are feeling out of sorts give this medicine a trial, it will not disappoint you. Mr. Paul Charbonneau, a young man well known in the town of St. Jerome, Que., is one of the host who bear testimony to the value of Dr. Williams' Pink Pills. He says: "When I left school I became a bookkeeper in an important office. Probably due to confinement I began to suffer from indigestion and loss of strength. I became pale and seemingly bloodless and was often seized with palpitation of the heart and violent headaches. I tried several remedies, but they did not do me a bit of good. I was advised to try Dr. Williams' Pink Pills and did so, and the use of eight boxes brought me back to perfect health and strength. I have since enjoyed the best of health and cannot say too much in praise of this valuable medicine."
Sold by all medicine dealers or by mail at, 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont. this medicine a trial, it will not

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Had a Bad Cough FOR A NUMBER OF VEARS

WAS AFRAID IT WOULD TURN INTO

Consumption.

Too much stress cannot be laid on the fact that when a person catches cold it must be attended to immediately or serious results may follow. Thousands have filled a consumptive rave through neglect.

Never Neglect a Cough or Cold, it can have but one result. It leaves the throat or lungs, or both, affected.

throat or lungs, or both, affected.

The state of the sta roat, etc., and preventing Pneum 1 Consumption.

So great has been the success of this wonderful remedy, it is only natural that numerous persons have tried to imitate it. Don't be imposed upon by taking anything but "Dr. Wood's." Put up in a yellow wrapper; three pine trees the trade mark; price 25 cents.

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

Book Notes.

Messrs. Longmans, Green & Co. will publish in a few days "English as we Speak it in Ireland," a new book by Dr. P. W. Joyce. In this book the Irish Dialect of the English language is for the first time sub-jected to detailed analysis and sys-tematic classification. Great num-bers of dialectal words and phrases in use all through Ireland are also given, for which Dr. Joyce has been collecting material for more than twenty years.

Messrs. Longmans, Green & Co. will shortly publish a philosophical work by the Rev. Lester J. Walker, S.J., M.A., London, of St. Beuno's College. It will be entitled "Theories of Knowledge," and will form a new volume of the Stonyhurst Philosophical Series. Its purpose is to compare and contrast the theory cs of Absolutism and Pragmatism, and to exhibit Scholastic Realism as the via media which holds and fuses into a harmonious system what valid in both those extremes.

The "Summa" of St. Thomas in English.

The interesting announcement is made that the "Summa Theologica" of St. Thomas Aquinas is being translated into English by the Fatranslated into English by the Fathers of the English Dominican province, under the editorship of Father Wilfrid Lescher, O.P. The translation now in hand comprises Part I., which is in itself a work of very considerable size. Many parts of St. Thomas' works have been translated, but this is the first time that the "Summa," his greatest work, has been garbed in an English dress. The importance of such a triangle of the summary of the summary of such a triangle of the summary of t The importance of such a tra-tion may be deduced from the self .- London Catholic Times.

Homeseekers.

The Grand Trunk Railway The Grand Trunk Rallway are planning excursions to the Canadian Northwest. These have been christened Home Seekers' Excursions, and bring to mind the thought that there are thousands of new homes yet to be found in this ever-growing country-particularly along the line of the Grand Trunk Pacific

try—particularly along the line of the Grand Trunk Pacific.

The Grand Trunk Pacific has acquired sufficient land to make nearly 100 town cites between Winnipeg and Edmonton. The lots are now placed on the market for sale, and are being rapidly picked up.

Since last September, between Winnipeg and Edmonton, the G.T.P. have been operating passenger and freight services. This is a distance of 703 miles, and all along the line there are villages and towns springing up with surprising activity.

There are four or five divisional points within this mileage that are showing marked development, and would well engage the special attention of those seeking a home or an improvement of their financial condition.

These Excursions will be run on April 5th, 19th, May 3, 17, 31, June 14, 28, July 12, 26, August 9, 23, September 6, 20, Good for return within two months of date of issue.

Other and full particulars may be

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Montreal.



Sale of exhibition grounds of the former "Compagnie Industrielle et Agricole de Saint-Jean," P.Q. NOTICE.

The Quebec Government has cided to sell the above mentioned exhibition grounds, situate in the town of Saint Johns, P.Q., containing about 24 arpents in superficies—with the buildings thereon

all those desirous of becoming pro-prietors of such grounds, to visit same and transmit him their offers. same and transmit him their offers.
Information may be had concerning the description of the said grounds and also the charges and conditions of the sale, by applying to the government office, at Montreal, 9 St. James street, the regis-trar's office, at St. Johns, P.Q., and the Department of Abriculture at

Tenders for the purchase of the said immoveable must be addressed to the Minister of Agriculture, at Quebec, on or before the 15th of

April next.

The government does not bind itself to accept any of the tenders.

By order,
B MICHAUD,
Secretary of the Minister of Agriculture. Quebec, 21st February, 1910.

Province of Quebec, District of Queb PUBLIC NOTICE.

PUBLIC NOTICE.

PUBLIC NOTICE is hereby given by J. EMILE VANIER, Civil Engineer, of the City of Montreal; ARTHUR ST. LAURENT, Deputy Minister of Public Works of Canada, of the City of Ottawa; ERNEST BELANGER, Civil Engineer, of the City of Montreal; SIR GEORGE GARNEAU, Civil Engineer, of the City of Quebec; and PIERRE CHARTON, Civil Engineer and Provincial and Federal Surveyor, of the City of Montreal, all in the Dominion of Canada; that they will petition the of Montreal, all in the Dominion of Canada; that they will petition the Legislature of the Province of Quebec, at its next session, to constitute them and others under the name of "THE ASSOCIATION OF POST GRADUATES OF THE POLY-POST GRADUATES OF THE POLYTECHNIC SCHOOL, Montreal,"
with power to develop friendly and
scientific relations between the Post
Graduates of said school; to admit
temporary and permanent members,
to acquire properties, both real and
personal, and for other purposes.

Montreal, March 1st, 1910.

J. EMILE VANIER,
ARTHUR ST. LAURENT
ERNEST BELANGER,
Sir GEORGE GARNEAU.
PIERRE CHARTON.

PIERRE CHARTON

NOTICE is hereby given that "The Art Association of Montreal" will apply to the Legislature of the Pro-vince of Quebec, at its next session

for:

(a) The passing of an act to remove doubts which have arisen as to its powers to alienate property be queathed to it under the will of the late Beniah Gibb:
(b) Fer the passing of an act to smend the Act under which said "Art Association of Montreal" was incorporated (38 Victoria, chapter 13) so as to extend its powers enabling it to acquire, held and alienate registrate.

create.

(c) For the passing of an act to amend its said Act of Incorporation to enable the City Council to exempt it from taxation.

FLEWIT, FALCONDER, OUGHTRED, PHELAN. WILLIAMS & BOVEY Attorneys for "The Art Association of Montreal".

Mentreal. 28rd February, 1916.

obtained on application to J. Quin-lan, District Passenger Agent, Mon-treal, or any other G. T. representa-tive.

If you are a sufferer from colds get a bottle of Bickle's Anti-Consumptive Syrup and test its qualities. It will be found that no praise bestowed on it is too high. It does all that is claimed for it, and does it thoroughly. Do not

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mulated Funds \$49,490,000 Annual Revenue from Fire and Life etc. Premiums and from Interest on Invested \$ 9,015,000 Deposited with Dominion Government for Security of Canadian Policy Holders \$ 465,580

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majority of the people are troubled with some form of heart trouble.

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Angus, Ont., writes:

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take any substitute for Bickle's Syrup, because it is the best having stood the test of years. All the best dealers soil it.



Local and Diocesan News.

LOCAL CALENDAR-

15. St. Peter Gonzales.
16. St Benedict Joseph Labre
17. Patronage St. Joseph.
18. St. Apollonius.
19. St. Leo IX.
20. St. Agnes of Monti Pul-April

21. St. Anselm

FORTY HOURS' DEVOTION .-April 18, St. Elzear,
April 15, St. Clothide,
April 17, Rosemount;
April 19, St. Monique;
y, April 21, St. Catherine Convent; Saturday, April 22; Gabriel's,

ARCHIEPISCOPAL MOVEMENTS Archime ISCOPAL MOVEMENTS
might, accompanied by the Rev.
Abbe Ouellette of St. James Church,
for Antigonish, where he delivered
the oration at the funcial service of
the late Bishop Cameron.

. AGNES CHORAL UNION CON-CERT.—The annual concert of St. Agnes Choral Union will take place on Thursday, April 28, in the Audito-rium Hall, Berthelet Street, under the patronage of His Worship the

Mayor.

The principal item on the programme will be the Great Irish Oratorio "King Conor," by T. D. Sullivan, rendered by the full chorus of 150 voices, under the direction of 150 voices, under the direction of Prof. J. J. Shea. Some of the best talent in the city has been secured to take part in the concert, which promises to be one of the greatest musical events of the season.

It might here be explained that King Conor MacNessa, a pagan Irish chieftan, was wounded in the head by a ball while fighting against a neighboring tribe which had raided his territory. (The pagan Irish warriors sometimes took the brains out of champions whom they had out of champions whom they had slain, mixed them up with lime, and rolled them into balls, which they preserved as trophies. It was with one of these balls, which had been extracted from his armoury, that Conor MacNessa was wounded.) He was carried home as dead, but revived, only to learn that unless he led a life of absolute seclusion. led a life of absolute seclusion death would ensue. Living, there fore a life of quiet and enforced re tirement, he was one day startled by a great upheaval of nature, and a darkness which covered the land, "from the sixth to the ninth hour."
When it had subsided, he sent for his chief Druid asking for an explanation of the property of the prop tion, and offering to appease wrath of the gods by a sacrifice.

The Druid (to whom it had been miraculously revealed) told him that there was but one God, "the Eternal," and unfolded to him the story of the Christ and His sacrifice mankind. King Conor, with love for this unknown Savior. and longing to help or to avenge Him, rushed to the armory for his weapons, and, forgetful of his wound, hurried on his mission, when in the excitement the ball leaped from his forehead, and he fell dead.

OBITUARY.

MRS. G. J. THURGOOD.

The funeral of Mrs. Thurgood, wife of Mr. G. J. Thurgood, took place from her late residence, 346 St. George street, at 8.30 o'clock on Monday morning last to St. rick's Church and was very largely attended. The chief mourners were G. J. Thurgood, husband; s. W. C. and J. G. Thurgood, Mrs, J. G. Kavanagh, daughter; seven nephews and six nieces; Mrs. N. C. Thurgood, Mr. J. G. Kavanagh. The body was received, at the church by Rev. Gerald McShane, the church by Rev. Gerald McShane, pastor. The solemn requirem "was celebrated by Rev. F. Elliott, as-sisted by Rev. J. Killoran and Rev. F. Singleton. Burial took place in the family lot, Cote des Neiges in the family lot, Cote des Cometery. The deceased lady Cemetery. The deceased lady was born in Waterford Co., Ireland, six-ty-six years ago, and was loved by all who knew her for her kindness and generosity. She had been a re-sident of St. Patrick's parish for over forty years, and always took a deep interest in parochial societies May her soul rest in peace.

Correspondence.

A WORD TO THE WISE.
To the Editor, True Witness:
Sir,—As we have in our midst a
certain number of unscrupulous vendors of picture post cards caricaturing the Irish, so also have we another class who try the base means of advertising their wares in shop windows by deriding Irish names. In the windows of one of the many to-bacconists of St. Catherine street west may be seen a number of monkey headed tobacco receptacles bearing such names as Teddy O'Flynn, Tom Flannagan, etc. If the proprietor of the store in question thinks it necessary to use such a means of catering to a certain class of his brainless customers, he should be taught that he does so at the cost of his Irish trade.

M. F. C. dors of picture post cards caricatur-

Mgr. Dontenville to Become Superior General of Oblates.

On Thursday last a reception was tendered to Mgr. Dontenville at Ottawa University. His Lordship, who is one of the most distinguished members of the Oblate Order, has resigned his see in New Westminster, B.C., to become Superior-General of the Oblates in France.

VENERABLE MOTHER DUCHESNE

Another Step Towards Canonization of Foundress of Sacred Hear Community in America.

During the last few weeks it has been announced from the Holy See that Phillipine Rose Duchesne, usu-ally called Mother Duchesne, has been pronounced Venerable.

Mother Duchesne should interest Americans, because, although a French woman, by birth, it was in the United States that she fulfilled the United States that she fulfilled most of her mission. She lived a great part of her life there, and died in that country. Her life is a remarkable example of devotion, self-abnegation and charity.

Mother Duchesne was the first to ound the Sacred Heart in America She was born at Grenoble in 1769 and died at St. Charles, Mo., in 1852. Aside from saying that she was brought up in a convent of the Visitation Nuns, and that later or she joined the Society of the Sacred Heart, founded houses at St. Charles, Mo., and St. Louis, the encyclopedia has little to say about her, and it was necessary to have recourse to some one who knew more about this wonderful woman. says the N. Y. Times.

Therefore, the Convent of the Sacred Heart at Madison Avenue and Fifty-fourth street was visited.

Beatification and canonization do not really mean as much as many non-Catholics imagine," said the reverend mother. "Much information is required before a person can be beatified. A searching investigation is made into the life and conduct, the savings and doings and writ ings of those whose reputation sanctity is under consideration, pecially as to their habits of virtue, whether they have reached so high a level as to be called heroic virtues which might be called colossal, larger than life, nobler than ordinary experience

Inquiry is also made as to the power of working miracles during life, or as to miracles obtained after death by the application of relics, or through the intercession of the holy person whose virtues are under dis cussion. The last inquiry is so searching, the medical and other scientific scrutiny so severe as to the cure of diseases or other details which have to be established, the late Pope Leo XIII. was heard to say that the greatest miracle in these days is to get a miracle prov-

"Documents must be legalized by authentic signatures, the originals carefully preserved, and the copies must be verified. The second step is an investigation conducted either by the Bishop or by a Roman offi-cial delegated for the inquiry as to whether public worship, forbidden by the bull of Urban VIII. until permission has been granted by Holy See, has been given to

'The result of these two preliminary reports is forwarded to Rome. Then the whole proceedings are sus-pended for ten years, a delay long enough for the most ardent zeal to temper, so that only cases of ex-treme merit will be brought up. After that time the. Postulator, is to say the Cardinal who works introduction of the the introduction of the cause, petitions for 'remissorial letters,' that the inquiry may proceed to the next stage, which is called the Apostolic Process. If these letters are granted then the servant of God received the title of Venerable. This is what has just been granted Mother Duchesne.

The Apostolic Process is carried on in Rome, and is conducted by the Congregation of Rites, and now the cause of the Venerable Servant of God must pass through more se-vere tests than those of the first ex-amination or ordinary vere tests than those of the first examination or ordinary process. There are the judges, Cardinals of the Sacred Congregation, advocates for the cause, the postulators, and an advocate to plead the opposite side whose true title is Promoter of the Faith, but who is popularly known as the Devil's Advocate.

"After a decision has been reached the whole process is reviewed from the beginning, the evidence for virtues and miracles reconsidered, the objections are put in the balance, and the refutations weighed against them

against them.

A public and formal declaration of the judgment of the Pope is then read at the ceremony of the beatification which takes place at St. Petro, and Pope and Pope at St. Petro, and Pope at St. read at the ceremony of the beatification which takes place at St. Peter's in Rome. Canonization is granted only after two new miracles have been wrought by the intercession of the beatified servant of God. If these miracles can be proved, then there is another cession in the Congregation of Rites, at which the Pope presides, then the canonization takes place.

Mother Duchesne has only arrived at the stage of Venerable, but there seems to be little doubt that the beatification will soon be proclaimed. The stories told of her exemplary life are innumerable. She came over to the United States in 1818, when transportation was not what it is now. She and three other Sisters established a convent at St. Charles, Mo.

One of the nuns who knew her told about her untiring devotion. When she was old, over 80 years, she spent almost all day in prayer. In the night time she would go to the dormitories of the poor children, look over their clothes, and if there were any holes to be mended she would sit up to all hours to do it. The children were never told who the good fairy was who mended their stockings while they slept.

Bishop Emard's Pastoral.

On the International Eucharistic Congress of Montreal.

(Translation Continued) And why should we not add that Eucharistic alliance was destined to receive a symbolical confirmation, through an event, al-together personal apparently, and yet, we think, brimin of meaning.

On the fifth day of August, 1695, On the fifth day of August, 1695, a line of procession, made up of all the inhabitants of the city, together with their clergy, left the Church, after Vespers, and advanced towards the home of Monsieur Le Ber, one of the richest and most respected among the citizens, likewise one of the most plous; in order, as history tells us, to lead an innocent maiden,—already a recluse of five years' standing, in her own home maiden,—already a recluse of years' standing, in her own hon Jeanne Le Ber, the godchild of de Maisonneuve, to her new cell devotion, destined, as she was, be, for the whole country, a victim expiatory and a hostage of praise to the Lord. Gladly she steps on the threshold, wearing a religious dress, and all radiant with joy at the thought that she was going to fulfil her act of sacrifice in seclusion entire and irrevocable. She bids a lasting farewell to the home of her father, her act of separation being complete, leaving aside all that the world could offer of honors, riches, and legitimate ambition to grad. and legitimate ambition to a welldowered heiress, leaning on the arm of her virtuous father, accompanied by a goodly number of relatives and friends invited to take part in the touching ceremony, she wends he way in the wake of the procession thus, directs her steps to the newly-built church of the Congrega tion de Notre Dame. The emotio was felt by all; many shed tears. All were still more profoundly im pressed when, once having entered the church and having reached the vestry-door and after having listend to the short exhortation of the venerable priest who directed this ceremony altogether new of its kind, she entered forever the little room, which she had caused to be set up on a level with the tabernacle the to spend the remaining days of her life in adoring and contemplating Jesus in the Holy Eucharist.

The day following, which was the feast of Our Lord's Transfiguration on Mount Thabor, Holy Mass was celebrated, for the first time, in the new church. Full-hearted Christian as he was, Monsieur Le Ber was pre sent to offer the holocust of his fatherly love and affection, whose sweet joys he willingly sacrificed; while, at the same time, his daughter was to begin the twenty years of loving captivity she was to spend in utter seclusion from the world, and, by the side of the Divine Prisoner of the Tabernacle Himself. On the surface of things, this was simply a case of one lone person's con-secration to the exclusive service of God in His temple; but, for a town born, so to speak, of the Blesser Eucharist, within whose walls, up to the time, devotion to the Blessed Sacrament had admirably continued to live, and which had hitherto proved the mainstay of the Eucharistic devotion in the fields beyond and afar, in supplying mission aries and altars, is it not aries and altars, is it not safe to say that the heroic act of Mademoiselle Le Ber furnished, in a way, the highest and most exalted expression of Ville-Marie's fundamental devotion as a colony. It was as if the soul of a whole people was centering, in sublime full-heartedness, the fieth love, thenkeriving, and even ing, in sublime full-heartedness, the faith, love, thanksgiving, and even the expiations of all those whose prayers and offerings the gentle recluse was, thenceforward, going to offer the Divine Master, each day and at every moment, until the very end of her earthly life, in the midst of the rays of her own gloriou.
Thabor, or in the fulness of the sor rows of her own Calvary.

That very day, the Most Blessed Sacrament was placed in exposition, Sacrament was placed in exposition, and the Forty Hours' Devotion begun for the first time. Shortly afterwards, together with Marguerite Bourgeoys, Mademoiselle Le Ber began the holy practice of perpetual adoration, throughout the long hours of the day, in the chapel of the Congregation, which pious custom has been kept up to this day in the community. tom has been kept up to this day in the community. Thus, the admirable recluse lived in solitude the most complete, and under the most austere mortifications, by the side of the Tabernacle, which was the constant object of her contemplations busying horself with the sea tions, busying herself with the sacred needs of the altar, which she herself had dowered with all the necessary linen and with valuable ornaments. It may, then, be said that, if she was not the foundress, she was the inspiration of that admirable work of endeavor which cares for God's holy tabernacles, which work is still very actively carried on in the same holy place, that is, among the gentle Sisters of the Congregation, and which has given shape and pattern to organizations of a kindred nature, later established in other dioceses. "Besides all the ornaments which are tions, busying herself with the zations of a kindred nature, later established in other dioceses. "Besides all the ornaments which are presently in the possession of the Congregation," as was declared in writing, in 1721, "Mademoiselle De Ber has furnished all the north and south parishes of the Covernment of Montreal with chasubles, altarfronts, flowers, and other ornaments ("Ornaments" is here taken in its strictly French meaning).

Instead of weakening, Mademoi-

Instead of weakening, Mademoiselle Le Ber's devotion to the Blessed Eucharist increased with each succeeding day, until the end of her life. And this devotion, actuated and sustained by that other itself; whose object was the Most Blessed

Virgin and the other tutelary saints of the nascent colony, was to re-main the distinctive trait of her ty and fervor, just as it was later to mark the beginnings of Villemarie with a special imprint and character. It was while she knelt in
adoration at night, before the Most
Blessed Sacrament, that the recluse
was seized with the fatal malady
that was to bring her to the grave.
Confined to her bed through burning
fever, and the malignity of her ailment preventing her from saying her
wonted prayers, she asked, as a fafor, that a nun should remain before
the Most Blessed Sacrament, to the Most Blessed Sacrament, to adore in her lieu and stead, during the hours she had been ac the hours she had been accustomed to so pray and adore, and that, both by day and during the night, until she piously breathed her last. She died, after having received Holy Communion as her Viaticum, a

death truly Eucharistic, on Octobe

3, 1714.

Jeanne Le Ber had been the friend. the mainstay, the extraordinary be-nefactress of Marguerite Bourgeoys, who, in those very days, was laying down the foundations of popular education in Montreal. The work of the Congregation de Notre-Dame was itself built upon devotion to the Most Blessed Eucharist, and not in any haphazard way, either, as it sometimes happens in the case of like undertakings; but, Indeed, through the manifest will of God, and in virtue of the acts and senti ments through which the venerable foundress gave answer to her voca-tion. We cannot but instance a few happenings which will, in all truth, suffice towards establishing this historically truthful assertion. From the age of 22, Marguerite Bourgeoys, who was born at Troyes, France, had given herself to God all-souledly, and that while even she still lived in the midst of world lings, awaiting the knowledge God's designs upon herself. Sh already a devout servant of Most Blessed Sacrament; i Sacrament; in the midst of the most cruel trials, gentle Master filled her soul with ineffable consolations. Each time, writes her biographer, that she ap-proached the Holy Table, she became the favored of extraordinary sweetness, and the sacred fire which burnt within her soul, was so ar-dent at times, that she could hard-ly control the sensible impressions

The Divine Master held a greater favor in store for her. It happened in 1650, Assumption Day, the prin-cipal feast-day of the affiliated mem-bers of the Congregation among whom she ranked. The Most Blessded Sacrament being exposed, as was the custom, the saintly Marguerite was appointed to remain in the church during the procession held that day. After having spent several hours adoring Our Lord, she suddenly felt constrained to lift we suddenly felt constrained to lift up her eyes toward the Most Host. And wondrous thought!
Just at that moment the God of the
Eucharist is willing to manifest
Himself unto her, under the form of
a child about three years old and pretty beyond description

The vision caused her to experience the most soothing movements of divine love, and inspired her with a deep contempt for the false beauties of earth. As would an angel in mortal flesh, she now made us of the things life make necessary of the things life make necessary, but through sheer obligation and without any feeling or taste. These were precisely the dispositions God wanted in her, for the designs He was to make known to her in calling her to work in Connet in

was to make known to her in call-ing her to work in Canada.

During ten long years, Marguerite
Bourgeoys had been preparing her-self unconsciously for a mission about which she knew nothing. In about which she knew nothing 1653, all was made clear and decision reached; she was to bid farewell to France and come to or Ville-Marie Trials continue, however, and multiply; she had even gone as far as Nantes, and contradictions awaited her. One day, as she found herself the prey of goading inquietudes and of a deep desolation of soul, she en-tered a church; and there, prostrate before the Most Blessed Sacrament in exposition, she unburdened her soul, while she shed abundant tears;

she earnestly declared that her sole sne earnestly declared that her sole desire was to know and fulfil the will of God in all things. At that very moment, she rose with her soul filled with the joy of heaven, while her mind was illumined with living light; she feels resolved to persevere unto death in the intention of serving God in Ville Mariet Te. unto death in the intention of serving God in Ville-Marie. In an instant, she writes, all my troubles were changed; there, too, did I experience a very strong impression and a very great assurance that I

23 THE

must needs undertake this voyage, and I came forth from the church fully convinced that God wanted me to go to Canada.

Having arrived in Montreal, she began her work under the conditions of poverty we all know. She assembles the children she is going to instruct around her, and in a stable. She gives of herself to all, independent of any distinction, but, as the historian of her life says again, her ardent love for Jesus in the Blessed Eucharist causes her to redouble her care and attention for the children preparing themselves

to redouble her care and attention for the children preparing themselves for their First Communion.

You thus see, Beloved, it is ever the same burning devotion that inspires Marguerite Bourgeoys, and with which she means to fashion the young hearts committed to her care. The Holy Eucharist, for the rest, lords it over her whole work, just as later it should dominate the whole history of the Congregation she founded. As, one day, she was sending forth some of her companions on mission work, the saintpanions on mission work, the saint-ly foundress spoke these words to them, which sum up her whole thought and all her feelings: "Rethought and all her feelings: "Remember, my dear Sisters, that in your mission you are going to gather up the drops of Jesus' blood which are being lost. Oh! how happy a Sister sent on mission will be, if she only remembers that forth she is going, by God's order, and in His company; if she is mindful of the fart that in this service she can. the fact that in this service, she can and should show her thankfulness to Him from Whom she has received all things. Oh! rest assured that she things. Oh! rest assured that she shall find nothing hard or bother smail into nothing hard of obther-some! She would, rather, be wil-ling to eat of all things, to be de-spised by all, to suffer all manner of torments, and to die even in utter ill-account."

ill-account. These were the sentiments of Marruerite Bourgeoys and the kind she sought to give her companions. One may truly say that they were given their supreme expression towards the end of her career, when the constitutions of the Community which whe had counted were finally and deshe ne finitely a 24, she had founded were finally and de sne nad founded were thanly and de-finitely approved, and when, or June 24, 1698, the Sisters of the Congregation had the happiness of receiving these rules from the hand of Mgr. de St. Vallier, who had come to Montreal for the occasion The following day, during Holy
Mass, before receiving Holy
Communion, the Sisters made their
vows in the presence of the sacred
Host, which the Bishop held in his hands. Each religious received name, by which she was afterwards known, which was that of some saint or mystery. But, and it is worth noting, Marguerite Bourgeoys, out of love for the Blessed Eucha rist, chose the name of Sister of the Blessed Sacrament. At the same time, she set aside her claims to superiorship, willing, as she was, to be the humblest and most obedient among the religious

(To be continued.)

Homeseekers' Excursions.

The Grand Trunk Railway has is sued a circular authorizing agents in Canada to sell Homese western Canada. This is interest-ing information for those desiring to take advantage of these Excursions take advantage of these Excursions on certain dates from April to September, 1910. The Grand Trunk route is the most interesting, taking a passenger through the populated centres of Canada, through the metropolis of Chicago, thence via Duluth or through Chicago, and the twin cities of Minneapolis and St. Paul Ask Grand Trunk cents for Ask Grand Trunk agents further particulars.

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

BEAUHARNOIS LIGHT, HEAT &

BEAUHARNOIS LIGHT, HEAT & POWER COMPANY.

By FLEET, FALCONER, OUGHT RED, PHELAN, WILLIAMS BOVEY, Ita Attorneya.

Montreal, 22rd February, 1910.

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Province of Quebec. District of Montreal

District of Montreal.

No. 1175. SUPERIOR COURT.

Dame Elizabeth Alice McIntosh, of
the City and District of Montreal
and Province of Quebec, wife common as to property of Lorne McDougall Cairnie, of the same place,
contractor, duly authorized to ester
en justice, plaintiff. vs. The said
Lorne McDougall Cairnie, defendant.

The plaintiff has this 14th day of
March, 1910, taken an action in
separation as to property against
the Defendant.

Montreal, March 16, 1910,
TRIHEY, BERCOVITCH & KEARNEY.

Attorneys for Plaintiff.

Attorneys for Plaintiff.

NOTICE.

Superior Court, Montreal. Dame Alexina Laurencelle, of Outremont, wife of Bela Barthos, furrier, of the same place, has, this day, instituted in action for separation as to property against her husband.

Montreal, March 17th, 1916.

SED. E. MATHIEU, Atternay for Plaintiff.

Vol. LIX., No.

UNITY AMO IRISH S

Duty of Irishmen Pu in Lucid M

The following lett

publish in part, recent the Paterson, N.J., E bears out very st y we have always Editor Paterson Ever Time and circumsta much to scatter th leople, and to as widely in opinion tical subjects as they in geographical posit in geographical positing properties of all shades of Irish political question and the political question of the political a. At every banquembers of the Order every meeting, dance the one absorbing top discussed, will be the nouncement issued by officers and board of officers and board of having a peace confer other Irish American organizations, to the bring about a better

abuse and mudslinging other in the respective UNITY OUR T

Irishmen and

this continent and

"Mistakes, perhaps have been made at society trials and con ing the past twenty y leaders of Irish opin ments, and the question of the means." Are those means: peace: 'Are those me those errors never to be forgotten?' Some arg end justifies the means in euphemism could resourceful argument one fundamental and re and one afraid of would hesitate and dre Only the strong can be lity. It seems that cause shall be 'tried to is the truth of ages an been with the cause of thew Cummings, nation of the A. O. H., has precord as being in favo of the Irish race throwards and in the Irish race throwards are in the Irish race throwards and in the Irish race throwards are in the Irish race throward of the Irish race thro world, and is willing happy differences of the Irishmen shall be forgi-gotten, and has same bringing together of the twes of the various I organizations in a peau so that a better under prevail. Some of Mi friends and supporters. prevail. Some of Mr friends and supporters in the against him for aid asting in such a mover count of some of the n with the project, but a sider for the sake of p frain from saying unker alleging ulterior motive never forget that all power f ism has been justified by the property leaders and disputed ary leaders and disputed differences of conflictance of conflictan has been justified b

MATTHEW CUMM

It is this spirit which It is this spirit which Cummings when he is v meet in conclave with a law been his most cons ponents. Sincerity, the all eloquence and the be character, has in this in illustrated by this act consistent of the constant of

"It is not in contempt the intention of Mr. Cur the men who favor peace opinions or policies are to ad or agreed on, or to be a favor peace in such matters, working for Ireland's free