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Oll Engrana Education Bill

Speaking in the Free Hall, Manchester, recently, Mr. John Redmond, M.P., spoke of the M'Kenna Education Bill as follows:

What we claim, and have a right to claim, for the Catholic schools of the voluntary contributions of the to claim, for the Catholic schools of this country is equality of treatment. Contracting out means the creation of two classes of schools—creation of two classes of schools—inferiority—("We will not have it")—and from the point of view of justice it seems to me incomprehensible how any man in his senses can say that it is just to call upon the Catholics to pay school rates for the public schools and then pay it over again for the maintenance of their gwn. There has been a great cry M.P., spoke of the technical series of the too bill as follows:

What we claim, and have a right to claim, for the Catholic schools of this country is equality of treatment. Contracting out means the creation of two classes of schools—a superior class and an inferior class. It puts on our schools—there is no getting away from it—the badge of inferiority—("We will not have it")—and from the point of view of justice it seems to me incomprehensible how any man in his senses can say that it is just to call upon the Catholics to pay school rates for the public schools and then pay it over again for the meintenance of their own. There has been a great cry in the last few years from certain sections of the population against sections of the population against again to the population against what they call "Rome on the rates." That is to say, they as Protestants object to pay for the teaching of the Catholic religion in the Catholic schools. Well, I have two things to say about that. First of all it is no worse to ask them to pay rates for Catholic schools than to ask us Catholics to pay rates for Catholic schools than to ask us Catholics to pay rates for is no worse to ask them to pay rates for Catholic schools than to ask us Catholics to pay rates for Protestant schools. But we have a better answer even than that. Protestants at present in England do not pay rates for the maintenance of Catholic schools. If the rates paid by Catholics in this country were ear-marked and pooled they would be sufficient to pay for every Catholic school in the country. If that be so, if the Catholics of this country pay enough in rates to maintain their schools, what is the meaning of talking of the present-law making Protestants pay for our schools? They do nothing of the kind. On the second reading of Mr. Birrell's bill in 1906 I made a suggestion that the Canadian system, which applies to-day in the Protestant province of Ontarto and the Catholic province of Quebec, should be applied to the Catholic schools of England. That system is perfectly simple. What a ratepayer is called upon to pay his school rates he has to fill ure form and doclare where

simple. What a ratepayer is called upon to pay his school rates he has to fill up a form and declare whether he wants his rate to go to Catholic or Protestant schools. The rates thus collected are pooled and handed over to the schools. If the sum is not enough the difference is made up by the respective parties. In this country I am sure the Catholics would be willing to take that risk. I do not see that that is an impracticable suggestion. In 1906 I was told it was all very well for Canada but could not be carried out in England. I do not see why it should not.

have said, to this scheme of contracting out.

At the same time, we have to face the fact that we are but a small minority in this country, and in the future, as often in the past, we may be forced to put up with injustice. We could only look at contracting-out if it was shown to us that it was the only means of saving our Catholic schools at all. And even Catholic schools at all. Catholic schools at all. And even if that view was presented; if we were convinced that we must accept this principle of contracting-out or else risk the destruction of the schools altogether—even then, I say we could not possibly accept contracting-out at the figure which is remed with the Government. Frontly, tracting-out at the figure which is named by the Government. Forty-seven shillings per child would mean starvation and ruin to Catholic schools over the greater portion of Great Britain. Therefore, I take it this is the position—and in this matter I speak for myself only, although I dare say my words give expression to the feelings of most of the Irish representatives, and most of the Irish people in Great Britain.

the Irish representatives, and most of the Irish poople in Great Britain. I say, for myself, I do not like the principle of contracting-out, and if ever I am forced seriously to consider it as a solution necessary to save the schools, it will be necessary to insist upon a largely increased grant per head of the children of the country.

I do not know how this question will develop. All I can say is this, that we Irish representatives in the House of Commons feel an especial duty thrown upon our shoulders, not simply because we are Catholics—because, remember, we are not all

duty thrown upon of shoulders, and handed over to the schools. If the sum is not enough the difference is made up by the respective parties. In this country I am sure the Catholics would be willing to take that risk. I do not see that that is an impracticable suggestion. In 1906 I was told it was all very well for Canada but could not be carried out in England. I do not see why it should not.

But I am afraid this scheme of contracting out will place the Catholic schools in a position of inferiority. The expense of education has rapidly increased in the last few years, and will inevitably rapidly increase under the scheme of the Government will be got in the case of the Protestant schools by an increase in the

New Views on the "Blessed Reformation" in Blessed Reformation" in Blessed Reformation and thought they may have been compared with others. "Roman Controversial control of the Reformation of the second of the Reformation of the Reformation of the Reformation," with the action was welcomed by church and book and the second of the Reformation of the Reformation of the succession of the State and the Reformation of the Reformation of the Reformation, which the significant of the Reformation of the succession of the Reformation of the Reformati

### Catholic Education and Catholic Literature.

In this day nearly every Catholic publication one picks up is found de-laring that Catholic literature is not appreciated by Catholics as it ought

And the statement is true. Catho-And the statement is true. Catholic books go unbought; Catholic writers go unrecognized. Everybody knows that Catholics buy books, but they rarely think it necessary to buy books by Catholic literary producers. Everybody knows that many of our people have culture, but they do not often know the names of Catholic literators. Whose is the fault?

We incline to believe that some part of our system of education needs to be remodelled. Here is a sample statement of the activity of a high

statement of the activity of a high class Catholic academy this week found in a western exchange.

"Earnest work has recommenced in the literary circles, where the authors chosen for study are as varied as the tastes and capacity of the pupils. Shakespeare's 'Hamlet' occupies the attention of the Annunciata circle, while other societies have selected Whittier, Bryant, Irving and Long-fellow. Good fiction is not ignored and "The Lady of Decoration," has been read for a few minutes in several of the circles as a reward for attention and interest. Those who have perused Francis Little's charming letters from Japan will grant that the time has not been squandered."

ime has not been squandered."

Not one of the authors which the Not one of the authors which the Catholic young women who attend that academy will study is a Catholic. One—Whittier—is distinctly anti-Catholic occasionally. The author of "The Lady of the Decoration" is anti-Catholic, personally, Bryant, usually, is colorless.

ally, is colorless. What will be the result of four what will be the result of lour-years' literary training in that insti-tution? The young students will come forth knowing precious little about-Catholic poets, living or dead, Catholic novelists dead or living. Having eaten un-Catholic food they will have un-Catholic food they

### St. Patrick's Society.

The annual meeting of St. Patrick's Society, held on Monday evening, was largely attended. Mr. W. P. Kearney, President, was in the chair. It was decided among other things to take part in the celebration of the tercentenary of the foundation of Quebec and to aid the celebration by every means in their power. With this object donations were made by the society and by the members individually. The meeting decided to lend the support of the society to the concert in memory of Dr. Drummond, to be held on or about the 30th of April, in aid of the Western Hospital.

The following officers were elected: President—W. P. Kearney.

1st Vice-President—H. J. Kavanngh.

### Closing of Mission at Sherbrooke.

The bell of St. Patrick's Church, Sherbrooke, pealed its merriest last Sunday evening at 9.45. The occa-sion of this unusual manifestation of sion of this unusual manifestation of joy was the chanting of the Te Deum in thanksgiving for the glorious results of the mission just closing for the English speaking men of the parish, which lasted two weeks and was well attended in spite of the rain which, it was feared, might interfere with the exercises of the first week during which the women attended. It was by far the grandest work ever done in the little church. From fifty to seventy men came, some from long the women attended. It was by a far the grandest work ever done in the little church. From fifty to seventy men came, some from long distances, and were waiting for the keys of the sacred edifice to commence their devotions at a quarter to five every morning, leaving at six o'clock for breakfast and the day's work; the others coming at half-past seven for another instruction on the same subject and leaving at the half-past eight, to return with their co-parishioners at 7.30 in the evening for the day's sermon. The first Mass at 5 o'clock was said by the missionary, Rev. Father Flestte. At the close of the mission, one hundred and sixteen men took the pledge some for one year, others for five years, others again for life. Father Holland is to be congratulated on the strict attention given to every word that he uttered and the natural results that followed. With the mission of four weeks' duration given by the Jesuit Fethers Proulx and Prince, and the one held in our own modest little church, Sherbrooke is a changed city. Many who have not been in church for years will now be regular attendants, as all, men and women, have pledged themselves to make the Way of the Cross once a week. The crown of the mission was the baptism of william Edward McLellan, a young man of about eighteen, administered in front of the altar after the reciting of the beads. When the time came for the profession of faith the whole congregation stood, and, with the neophyte and his godfather and godmother, Mr. and Mrs. Steele, recitied the Creed and the Lord's Prayer aloud. The effect was grand and enthusiastic, and there were many wet we in the assembly.

The mission will be an event in the history of Sherbrooke, and we hope 'that the Rev. Father will soon be back to take a look at our city when the trees are green, and find that the people have a corner of their heart for him and have appreciated his work.

Sherbrooke, P.Q., April 7, 1908.

### Father Peter Chang Officiates in Catholic Church at Hoboken.

Nearly three thousand persons packed the Church of Our Lady of Grace, in Hoboken, Tuesday morning last to hear the first High Mass ever last to hear the first High Mass ever sung in this country by a Chinese priest. This ceremony was performed by the Rev. Peter Chang, who came from Europe last Tuesday accompanied by Dr. August Henninghaus, Bishop of South Shantung, China. Fathers Felix o'Neill and George L. Fitzpatrick assisted at the Mass.

Father Chang, who is very short and dark, wears a long queue, and

will of the late Father Patrick Lenmon.

Father Lennon's heirs sought to
break the will because the bequests
to "charity" exceeded one-third of
the estate. Among these was one
of \$3500 to Bishop Conaty, "to have
the same amount of masses celebrated as soon as possible for my soul."
The appellants alleged that this was
a "charitable" bequest, but the court
of last resort sets itself as clearly
on record against such interpretation. Such a bequest, the court
held, was for the benefit of no one
but the testator, and cannot, be regarded as charity.

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with Fashion, and often recieve her first order.

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### Secular Paper Pays a Merited Tribute to Paulist Fathers.

At the conclusion of a mission given recently in Vicksburg, Miss., by the Paulist Fathers, the Herald, the leading newspaper of the city, published the following comment:

"The work of the reverend fathers was constructive, not destructive. Even when discussing the most keenly controverted points they adhered strictly to their rule never to criticize or pass judgment upon others. They made no attempt as a means of recommending their own faith, to discredit or bring into contempt or ridicule what other Christians believe. And in this they gave an example of how religious discussion may be carried on without losing that dignified tone that is essential to gentine Christian preaching. Fathers Healy and O'Hern on leaving Vicksburg may feel assured that all wish them well, and pray that they may continue to meet with success in preaching and examplifying the characteristics of true patriotic citizenship. The tendency of their preachings is to bring men of all creeds and ditions closer together in the bonds of genuine Christian charity, thereditions closer together in the bonds of genuine Christian charity, thereby helping to realize in the lives of all the message of Christ to the world: 'Peace' on earth, good-will toward men.'"

### Pope Gets Missing Coin.

Pope Pius received the members of the Sacred College a few days ago, who greeted him on the occasion of

who greeted him on the soccasion of his name day.

The Holy Father entertained the cardinals with the recital of how a certain gold coin had been given to him as a jubilee gift by the diocese of Acqui. This coin was discovered in 1898 while excavations were being made for the foundaries. in 1898 while excavations were being made for the foundation of a new church at Acqui. It was found to be the only coin in existence of the period of Innocent IX. a pope who reigned for two months in 1591. The diocese of Acqui was unable to pay the architect who had drawn the plans for the new church, so it gave him the coin with the understanding that if he sold it for more than \$1200, the amount of his bill, the surplus should be returned to the diocese. The architect offered the coin to King Victor Emmanuel, but his Majesty would not give more than \$500. So the elergy of the diocese collected the \$1200, bought the coin from the architect and presented it to the Pope. This coin was the only one lacking to make complete the Vatican collection of coins issued under the Popes.

The Westminster Gazette draws attention to the Irishmen who have filled the position to the Irishmen who have filled the position of Speaker in the Parliaments of self-governing British coin for two morths in the plans for the new church, so it gave him the coin with the understanding that if he sold it for more than \$1200. The architect offered the coin to King Victor Emmanuel, but his Majesty would not give more than \$500. So the elergy of the diocese collected the \$1200, bought the coin from the architect and presented it to the Pope. This coin was the only one lacking to make complete the Vatican collection of coins issued under the Popes.

AN AMAZING BELIEF.

### Rev. John Talbet Smith Author all Pajnigat.

The success of the Plattsburg Summer School is now largely in the hands of Rev. John Talbot Smith. Father Smith has worked in season and out of season for the school, and is at present at the head of the

and is at present at the head of the organization which conducts this worthy work.

Although his time is occupied in pastoral duties in the city of New York, Father Smith has turned his activities into many chamels, and is widely known as an author and a lecturer. He is still in the prime of widely known as an author and a lecturer. He is still in the prime of life, being fifty-three years of age. For three years, from 1889 to 1892, he acted as editor of the New York Catholic Review. Among his works, a volume entitled "The Training of the Priest," created much discussion throughout the country on account of the advanced position it took in urging a broadening of the course in our Catholic seminaries. As a novelist his best known works are "His Honor, The Mayor," "Saranac." and "The Woman of Culture."

ture."
Father Smith is one of the Father Smith is one of the few pricets who have taken as interest in the stage in this country. He is well known by the leading members of the profession, and several times has been called upon to address them. He has written several plays the most notable being entitled "The Black Cardinal."

The New Dry Goods Store.

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### Irish Speakers of Australian Parliament.

The Westminster Gazette draws attention to the Irishmen who have filled the position of Speaker in the Parliaments of self-governing British colonies. It mentions that at present three of the Australian Parliaments are useful dear the Irish colonies.

(From The Lamp, Anglo-Roman.)

Until very recently even the most enlightened of English churchmen labored under the amazing belief that the Church of English churchmen ladowed a debt of gratitude to Henry, Edward and Elizabeth for breaking with Rome. The great majority of Anglicans are still in the grip of that extraordinary infatuation. For the first thousand years of English Church history the children in the infant grade of her parish schools knew that the Pope was the visible head of the Church and that from St. Peter he had a commission to feed the universal flock of Christ, but more than sixty years after Newman and Manning, while still in the bosom of the Anglican Church, made the discovery afresh, the truth about the Papacy still remains hidden from the eyes of the immense majority of Anglicans, although as a principle of revealed religion it lies embedded in the very corner-stone of the Church constitution. (From The Lamp, Anglo-Roman.)

If your children moan and are rest-less during sleep, coupled, when awake, with loss of appetite, pale courtenance, picking of the nose, etc., you may depend upon it that the primary cause of the trouble is worms. Mother Graves' Worm Ex-terminator effectually removes these pests, at once relieving the little suf-ferers.

CONDUCTED BY HELENE.

A young woman once heard a wisdom from the lips of a bit of wisdom from the lips of a very aged woman—a woman who had rounded the full term of meety years, and with eyes still bright and clear looked out upon the inrolling waters of eternidy. The young woman was impressed by the emphasis with which the venerable dame said to her, "Bessie, never insist on having the last word." The determination to have the last word leads very to her, "Bessie, never insist, ing the last word." The denation to have the last word more to more quarrels and more bitterness of feeling at home than almost anything else in domestic life. The fact is, that one may so control her tongue and her eyes that she may allow her appropriate the pleasure of allow her opponent the pleasu this coveted concluding thrust yet placidly retain her own opinion and in the homely colloquial parlance of the up-country, where one finds strong-willed people living together in great peace with the most pro-nounced diversity of characteristics, "do as she's a mind to."

MOTHER

mother's meeting a young woman recounted with some pride number of proverbs about mothers "'It's easier for a poor mother to keep seven children than for seven children to keep a mother.' That sad and striking proverb," she said, "is from the Swiss.

"'A mother's love is new cvery, day.' 'He who will not mind

He who will not mind mother will some day have to mind the jailer. 'Better lose a rich father than a poor mother.' 'A father's love is only knee deep, but a mother's reaches to the heart.' Those proverbs are all German.

"The Hindoos say, poetically, 'Mother mine, ever mine, whether I be

ther mine, ever mine, whether I

rich or poor.'
"The Venetians say: 'Mother! He who has one calls her. He who has

"The Bohemians say, 'A mother's hand is soft even when it strikes.'
"The Lithuanians say, 'Mother means martyr.

\* \* \*

DON'T MIND THE WORLD

It really does not count for much what the world thinks or says of us. The world is usually mistaken. Often it is so involved as to , feel compelled to bear false witness. It has raised this man or that to some pedestal, and rather than ac knowledge its own blindness, it goes on holding him there despite unfitness for the place. But always peels off the veneer shows us what really exists the shell. \*\* \* \*

### WORX FOR ETERNITY.

If we work upon marble, it will perish; if we work upon harote, twin perish; if we work upon brass, time will efface it; if we rear temples they will crumple to dust; but if we work upon immortal souls, if we imbue them with principles, with the just fear of God and love of fellow men. we engrave on those tablets some-thing which will brighten all eternity.—Daniel Webster

\* \* \*

THE USELESS KITCHEN.

Coincident with the transfer . household industries outside the frome, our methods of living are undergoing a slow but steady revolu-tion. The housewife of to-day is not. The housewife of to-day is not so busy a personage as was her grandmother, says the Delineator for January. The food and the clothing that the housemother once made herself are now largely produced in the factories. self are now largely produced in the factories. Every article of wearing apparel may be had from a department store bargain counter. Bakeries turn out bread at fifty thousand loaves to the baking. Soups that our mothers spent a day making, now arrive all ready to add hot water and serve. Our bacon is slicated and our correls steam-cooked bewater and serve. Our bacon is slic-ed and our cereals steam-cooked bedings and desserts are minute-made, and pickles and preserves come in fifty-seven varieties, bottled and beautiful. ... .. ..

### WHAT IS A FRIEND?

The first verson who comes in when the whole world has gone out.

A bank of credit on which we can draw supplies of confidence, counsel, sympathy help and love,
One who considers my need before

my deservings.

The triple alliance of the three great powers, love, sympathy and help.

One who understands our silence.
A jewel, whose lustre the strong acids of poverty and misfoetune can-One who smiles on our fortunes, frowns on our faults, sympathizes with our sorrows, weeps at our be-

you, in sickness nurses you, and after your death marries your wi-dow and provides for your children. The holly of life, whose qualities

therefore must be so to you. The same to-day, the same orrow, either in prosperity, adver-

morrow, ether in prosperity, adver-sity or sorrow.

One who combines for you adke the pleasures and benefits of society and solitude.

One who is a balance in the

aw of life. One who guards another's interest as his own and neither flatters

est as his own and heither—Hatters nor deceives.

A twentieth century rarity.

One who will tell you your faults and follies in prosperity and assist you with his hand and heart in ad-One truer to me than I am myself.

+ + +

### THE EARTH-HOUR.

The earth was made in twilight, and the hour Of blending dusk and dew is still her own, Soft as it comes, with promise and

with power Of folded heav heavens, lately sunsetblown

Then we who know the bitter breath of earth, Who hold her every rapture for

pain, Yet leave the travail of celestial birth To wipe our tears upon the dusk

eign mood,
A sure revenge, as in some tree apart

A whippoorwill sets trembling all the The silence mends more quickly than the heart.

-Charles L. O'Donnell, in the April \* \* \*

### FASHION NOTES.

"Fashions are changing," says Grace Margaret Gould, the fashion editor, in the April Woman's Home Companion. "The new idea emphasizes the simple, classic forms of dress. Paris is looking to ancient Greece for her inspiration. Surely that is stepping back a bit. Nevertheless the new gowns are extremely artistic, even though it will be hard to make them appeal to the practical, economical American weeconomical American man. They are characterized by graceful, clinging lines, and generally

are one-piece models.

"The princess dress is a good illustration of the modified Greek effect. It is made of one of the rough

"In making the costume, the short waisted bodice is mounted on a fitted guimpe, which may be of filet net or all-over lace, dyed to match the color of the fabric. The bodice is made with two plaits on the shoulders, back and front, and it is cut round the neck and has a large armhole, though not in the extreme Japanese effect. Rounded revers, which extend over the guimpe, give a touch of novelty. They may be

a touch of novelty. They may be in the same shade as the gomn or a tint lighter.

"The graceful Empire skirt is gored and extends above the waistline, where it is also mounted on the guimpe. The skirt is attached to the lower edge of the bodice. Where the itempressers a bond of the the lower edge of the bodice. Where the joining occurs a band of the material is applied, or a piping of satin, or an embroidered band may be used. The skirt has a demi-trein and at the back falls in

train and at the back fails in a triple box-plait.

"A gown of this sort made of soft black satin would be extremely beautiful using cream net for the guimpe and darning it in dull art shades of silk floss."

+ + +

CLEANING RIBBONS.

Ribbon in delicate shades has lost its color and is somewhat

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wiled may be washed in naphtha, occas which will effectually p soiled may be washed in naphtha, a process which will effectually prevent it from fading. The soiled pieces should be placed in the naphtha and thoroughly saturated with it, every few inches of the ribbon in turn being well rubbed with the hands. When the spirit has absorbed much of the dirt, empty it into a clean bottle and continue the process with some fresh naphtha. If reavements, and is a safe fortress at all times of trouble.

One who, gaming the top of the ladder, won't forget you if you remain at the bottom.

One who in prosperity does not toady to you, in adversity assists clean. When poured off into a fresh you, in sickness nurses you, and receptacle it can be used again and you, in sickness nurses you, and receptacle it can be used again and after your death marries your widow and provides for your children, bon should be pressed with a hot. The holly of life, whose qualities iron on the right side over a piece are overshadowed in the summer of prosperity, but blossom forth in the winter of adversity.

He who does not adhere to the saying that No. 1 should come first.

A watch which beats true for all time, and never "runs down."

An insurance against misanthropy.

An earthly minister of heavenly happiness.

A friend is like ivy—the greater the ruin the closer he clings.

One who to himself is true, and therefore must be so to you. receptacle it can be used again and

WHISTLER'S LONELINESS.

WHISTLER'S LONELINESS.
Was Whistler lonely? Perhaps so.
Not in the sense of companionship while his wife lived, and he always had friends who loved him; but the companionship of those he seldom or never saw, the sense of being in tune with "some few of his blood,"—he this loss. When Swinburn this loss. When Swinburn to his ill-considered article, h that. He was writing the ansone evening when I went in. H it to me. "Why, O brother?" felt this loss. read it to me. "Why, O brother?" and. "Do we not speak the same language? Are we strangers, then, or in our Father's house are there language? Are we strangers, then, or in our Father's house are there so many mansions that you lose your way, my brother, and cannot recognize your kin?"

And he meant it as it is written. So he did the reproof. "Why are you, deserting your Muse, that you should insult my Goddess with familianity?"

ing.

miliarity?

It was in his voice, as was the contempt in "Poet and Peabody." He spoke of this afterwards and he was lonely. "but one expected it." Mallarmé, too, had told him that he wrote beautiful things, but "wants insist on calling you by vants insist on calling you by

with you!"
'I am speaking of the Little Nell
of my story, 'The Old Curiosity
Shop,' sir," retorted Dickens, flush-

ing.
''Oh," said the imperturbable Tennesseean, 'you write novels, do you? Don't you consider that a rather trifling occupation for grown-up man?"

AN OVERVAUNTED VIRTUE.

S. I. Kimball, the general superintendent of the Life Saving Service at Washington, said the other day of an applicant for a certain post:
"The man was recommended for his steadiness. Now, steadiness is a virtue, especially in life saving, that by itself does not go very far. Whenever I think of it I think of an old.

ever I think of it I think of an old lady I used to know.

"Mrs. Madden,' a gentleman once said to this old lady, 'your neighbor, Herbert Bisbing, has applied to me for work. Is he steady?'
"'Steady is it?' she said. 'Sure, if he was any steadier he'd be dead.'" + + +

AN APOSTLE'S DOWNFALL.

A well known London artist was A well known London artist was engaged upon a sacred picture. A handsome old model named Smith sat for the head of St. Mark, but when the picture was finished he was lost sight of. The other day, however, the artist wandering about the upon his old model with a broom in his hand, looking very discovered oh hand, looking very disconsolate.

'Hello, Smith,'' said he. "You
n't look very cheery. Wnat are

you doing now? Well, I ain't doin' much, sir, and that's a fact. I'm engaged to these 'ere gardens a-clearin' hout the helephants' stables—a nice occupation for bles—a nice occupation for twelve apostles, ain't it,

"When staying in the Sandwich Islands," writes an English lady, "I had an amusing experience with my Hawaiian servant. Now there servants insist on calling you by your Ours was always ing to my husband, 'Yes. John,' and to me, 'Very well, Mary,' etc., etc.

This coupon cut out and mailed to The Blue Ribbon Tea Co. P. O. Box 2554, Montreal entitles the sender to a free package of our 40c. Blue Ribbon Tea. Fill in blank space whether you wish Black, Mixed or Green Tea (

To MRS.

TOWN

no one understood them, and he was lonely, lonely "comme le cerf—le cerf de Fontainebleau."—Sydney Starr, in the April Atlantic.

OUR FACES

The two sides of a person's The two sides of a person is face are never alike; The eyes are out of line in two cases out of five, and one eye is stronger than the other in seven persons out of ten. The right eye is also as a rule higher than the left. Only one person in fifteen has perfect eyes, the large-person and of the comparison of defects prevailing the comparison of defects prevailing feet. It is made of one of the rough silks, which are so fashionable this season, and in a shade which suggests bronze as the coloring. The gown would also look well developed in olive silk voile.

'In making the costume, the short waisted bodice is mounted on a fitted guimpe, which may be of filet net or all-over lace, dyed to match the color of the fabric. The bodice is made with two platts on the shoulders, back and front, and it is cut round the neck and has a large armhole, though not in the extreme Japanese effect. Rounded revers,

At sunset went a painter forth—
The master artist He—
He spread His canvas south

He flecked the west with flame, And tinted all the flying clouds Until, when darkness came,

He sketched a silver crescent fair Upon a quiet sky, And scattered sparkling stars about Then laid His colors by.

Many there were that eventide
Who walked the crowded ways,
Yet no one marked the masterpiece
And gave the Artist praise. -- Book News.

> + + + FUNNY SAYINGS.

When Charles Dickens was in Wash When Charles Dickens was in Washington he met one morning on the steps of the capitol a young Congressman from Tennessee, whom the great novelist had offended by his bluntness. That morning Dickens was in great good humor. "I have," said he, "found an almost exact counterpart of Little Nell."
"Little Nell who?" queried the Tennesseegap.

Tennesseean.

Dickens looked him all over from head to foot and from foot to head before he answered: "My little Nell."

"Oh!" said the Tennesseean, "I didn't know you had your daughter!

name, he'd have to say 'missus,' to me. So John always called me 'sweetheart' or 'dearie,' never Mary; but the new cook, a watchful fellow, gave me no title at all.

"One day we had some officers to dimer, and, while awaiting the repast, I told them of the ruse I had adopted, and added, 'By this servant, at least, you won't hear me called

'Just then the new cook entered the room. He bowed, and said to me: 'Sweetheart, dinner is served.' "'What?' I stammered, aghast at his familiarity.

'Dinner is served, dearie,' answered the new cook.''

A "PERFECT GENTLEMAN."

Irish wit is famed the world over and its spontaneity is one of fits chief charms. Many clever stories are told of Father Healy, one of the greatest wits that Ireland has ever produced. One of these will bear restition: petition:

Father. Healy once made a call At sunset went a painter forth—
The master artist He—
He spread His canvas south north,
But none had eyes to see.

He streaked the east with rosy bars,
He flecked the west with flame,
He loves your laughter, for 'twas He
Who paid the price that bought your game,
He loves your laughter, for 'twas He
Who paid the price that bought your game,
He loves your laughter, for 'twas He
We only dare to laugh and play,
He flecked the west with flame,
He loves your laughter, for 'twas He
Who paid the price that bought your game,
He loves your laughter, for 'twas He
Who paid the price that bought your game,
He loves your laughter, for 'twas He
Who paid the price that bought your game,
He loves your laughter, for 'twas He
Who paid the pric

# Cowan's



# WITH THE POETS &

cool of the evening, when the low sweet whispers waken. When the laborers turn them homeward, and the weary have their

When the censers of the roses o'er the forest aisles are shaken, Is it but the wind that cometh o'er the far green hill?

For the say 'tis but the sunset winds that wander through the heath er, Rustle all the meadow-grass and

the meadow-grass and bend the dewy fern;
They say 'tis but the winds that bow the reeds in prayer together,
And fill the shaken pools with fire along the shadowy burn.

In the beauty of the twilight, in the

on the beauty of the twilight, in the Garden that He loveth.

They have veiled His lovely vesture with the darkness of a name! Thro' His Garden, thro' His Garden it is but the wind that moveth, No more, but O, the miracle, the miracle is the same!

In the cool of the evening, when the sky is an old story
Slowly dying but remembered, ay,
and loved with passion still,
Hush! . . the fringes of His garment, in the fading golden glory, Slowly rustling as He cometh o'er

the far green hill.

Alfred Noyes, in The Nation. THE UNCLOSED DOOR

As she went through the House of Life she closed doors behind her-all save only

And this she could not, even though

she strove;
One door that was her anguish and her shame—
One door that opened to the wind and sun From that still room where once sh

dwelt with love

And lo, she died, and in the House of Death Even those doors she closed with her own hand her a prisoner. Long day by

Before the hundred doors of Faith and Joy
She strove with prayer, with pleading, with command,
To force but one and win where
heaven lay.

And then came one with pity in His

eyes
And said: "Was there no door thou
didst not close?"
And she: "But one, that was my
shame and sin:
Surely I may not win to heaven
thus?"
Then aver while the Then, even while she wept, He smiled, and rose And through that door unfastened

IN THE CONVENT GARDEN.

led her in!

The ball flies high in the sunny air "Catch it!" It falls. With tossing hair And fluttering skirts and shricks of

glee They race it to the shubbery; Mary and Barbara, neck and neck They laugh and race—to a check,

Their voices fall in a dying hush;
For there, behindthatflowering bush,
Aloft upon a barren Tree
Hangs One in Agony. Full on His face the westering sur

Shows where the mortal drops have run The writhen body, gaunt and bare, Gleams ghastly through the gentle

air, e white flowers wave about His

And garden sights and smells are sweet, Childhood and play, with bated breath, ok face to face on pain death;

Where, high, alone, upon the Tree Hangs One in agony. Children, laugh on, and in His name Run, throw the ball and join the

to virtue is claimed and obtained by success. The little band of worshippers at the shrine of the Purc Life grows smaller and smaller. Ego-Maple Buds

Maple Buds

Maple

IN THE COOL OF THE EVENING. To be brave and happy and love our

friends,

And be glad when the day begins and ends,

Because upon the bitter Tree

He hangs for you and me.

—The Academy.

A SONG OF BEAUTY.

Oh, sing me a song of beauty! I'm tired of the stressful song.
I'm weary of all the preaching, the arguing right and wrong.
I'm fain to forget the adder under the leaf lies curled,
And dream of the light and beauty that gladdens the gray old world. Oh, sing me a song of beauty! I'm

Oh, sing of the emerald meadows that smile all day in the sun!

The ripple and gleam of the rivers that on through the meadows run!

run!
Oh, sing of the sighing branches of trees in the leafy woods,
And the balm for the heart that's hidden afar in the solitudes! The birds—let them sing in your singing and flash through the

singing and flash through the lines you write, The lark with his lilt in the morn-ing, the nightingale charming the night, butterfly over the flowers that hovers on painted wing— these, let them brighten lighten the beautiful song

And let there be faces of lovers, and let there be eyes that glow.

And let there be tears of gladness instead of tears of woe.

And let there be clinging kisses of lips for a time that part,

But never a trustful shaddarken a trustful heart! Ay, sing me a song of beauty—away with songs of strife! with songs of strife!

Away with the spectre of sorrow that saddens the most of life! Though under the leaf the adder of death and of doom lies curied, Oh, sing for a space, of the beauty

death and of doom Hes c
Oh, sing for a space, of the
that gladdens the gray old
—Denis A, McCarthy, in the
York Sun.

THE UNNAMED SAINTS What was his name? I do not know his name, I only know he heard God's voice

and came;
Brought all he loved across the sea
To live and work or God and me;
Fell the ungracious oak, With horrid toil

Dragged from the soil The thrice-guarded roots and stubborn rock;
With plenty filled the haggard mountain side,
And when his work was done, with-

out memorial died, No blaring trumpet sounded out his fame; He lived, he died. I do not know

No form of bronze and no memorial

stones

stone the place where lie his
mouldering bones,
Only a cheerful city stands,
Builded by his hardened hands—
Only ten thousand homes, Show

Where every day,
The cheerful play
Of love and hope and courage comes: These are the monuments, and these alone— There is no form of bronze and no

memorial stone And I! Is there some desert or some bound-

Is there some desert or some boundless sea.
Where Thou, great God of angels,
wilt send me?
Some oak for me to rend, some
rod
For me to break;
Some handful of Thy corn to take,
And scatter far afield
Till it in turn shall yield
Its hundrefold Its hundredfold

Of grains of gold
To feed the happy children of my God? Show me the desert, Father, or Is it Thine enterprise? Great

send me!
And though this body lies where ocean rolls,
Father, count me among All Faithful Souls.

—Edward Everett Hale.

# EASE FOR MOTHERS

BO

THURSDAY

JACK Why is the Said laugh Because I face, As anyone

The differen Jack
Is quite to
I wish they
Its hands THE BLACE

I'm a little see,
So de hire-r
find me
When I'm w
er de r
And de odde
so whi
So he gad
fol',
And leave And leave

Folks say d
every f
But dat hire
me kno
Hit seems l
be all When he shu sound : He count de who

But de Ma

dat we dat we To see ef H astray;
And He so los', y
But de hire He pull hi "Yas, sa all in Des a littl Den de Mas he say

"I'm missin

Den out on so dar He go callir

dat-aw

— Ah, He finds a firm h And dar's Lamb

am he BERT The day v strong wind west that from an overwith it whi the heat an of the lake refreshing, that a little

> The old m shook his h when they a and his eye ously. T ously. T ginning to the horizon.

quiries.
"That's a

several sma

tonfidently. some pretty had an acci Still the "I'm afraid ing up," he get a chang and it'll con lightning w always dam on a day many a sail wasn't the ing it either in the control of the

ing it, eithe "Well, I'm risk," Clare guess the re so?" she a others.

THURSDAY, APRIL 9, 1908.

e bitter Tree or you and me F BE UTY.

song of beauty! I'm stressful song, I the preaching, the t and wrong, get the adder af lies curled, the light and beauty s the gray old world.

emerald meadows ll day in the sun! gleam of the rivers rough the meadows

leafy woods, for the heart that's in the solitudes!

m sing in your flash through the nem his lilt in the morn-rtingale charming the ver the flowers that

winted wing— hem brighten beautiful song

e faces of lovers, and eyes that glow, be tears of gladness ars of woe, e clinging kisses of me that part, trustful shadow to stful heart!

ong of beauty—away of strife! ne spectre of sorrow the most of life! the leaf the adder of f doom lies curled, space, of the beauty s the gray old world. Carthy, in the New

AMED SAINTS.

ame? I do not know heard God's voice

loved across the sea work or God and me; racious oak, d toil

om the soil rded roots and stubed the haggard moun-

work was done, with-ial died,

umpet sounded out lied. I do not know

nze and no memorial

lace where lie il city stands, s hardened hands-

ousand homes, y day,
al play
ad hope and courage nonuments, and these

n of bronze and no And I! esert or some bound-

great God of angels, ne? me to rend, some reak, of Thy corn to take, far afield

turn shall yield edfold of gold ppy children of my

sert, Father, or the rprise? Great God, is body lies where

ne among All Faith-

ablets will promptly all the minor all-and young children, and young children, thon, colic, indigest, worms, teething break up colds, pred cure simple fever train no poisonous ic, as is testified by malyst. Mrs. Ronald Imer Rapids, Ont., ound Baby's Own actory in curing the hood that I would without them in the medicine dealers or 5 cents a box from ms' Medicine Co.,

CHILDREN E FOR MOTHERS

out right bol':

he say, "I'm missin' of one"—He speak des

-Martha Young, in The Outlook.

Coo-ee!

Coo-ee!

Surprise

is stamped on
every cake of
Surprise Soap.
It's there so you
can't be deceived.
There is only one
Surprise. See to
it that your soap
bears that word—

Surprise

A pure hard soap

me knock;
Hit seems lak he'd ruther his sheep
be all white
When he shut 'em all up safe and
sound at night—
He count dat he got in de half and

de whole, en he shut to de door of de warm sheep-fol'! But de Master come singin' adown

dat way
To see ef His sheep airy one gone
astray;
And He says, "I wants nairy one
los', you know,"
But de hire-man-shepperd he don't Uncle Jack was stretched in Morris chair, reading. He looked up to nod pleasantly when Anna came in, and then lapsed into his book

in, and then lapsed into his book again, but Frances dropped her sewing and greeted her sister with a fire of questions:
"Tell us all about your afternoon. Who did you see and what did they say? Why, Ann, you look tired to death and about as cheerful as an owl! Must have been a lovely tea. I needn't feel badly about going, I judge." He pull his forelock and he speak "Yas, sah, Massa, de good uns is all in de fol'." Des a little black sheep am me! Den de Master look all around, and

crinkled up into a laugh.
"Do I look so mournful? I didn't know it. It was a lovely tea, and dat-away.

Den out on de mountain all col' and so dark,

He go callin' dis-a-way: "Sheep—oo
— Ah, hark! "He finds and he ketches me wid a firm hol'. It was a lovely tea, and the last I met Louise Delmar and she was telling me all about what hard times she is having at school, She says Miss Olden is so disagreeable."

"That's furner in the last I met Louise Delmar and she was telling me all about what hard times she is having at school, She says Miss Olden is so disagreeable."

"That's funny," interrupted Franfirm hol',
And dar's sholy one little Black
Lamb in de fol'! rant's instrument. "Julie likes her ever so much. She was telling me yesterday how kind she is to the slow girls, and what a nice way she has. She thinks the school has improved decidedly since Miss Olden came." Sheep-ee!
And Mammy's little Black Lamb came.

"Louise thinks the opposite—says

The day was very warm, with a strong wind blowing from the southwest that seemed like the breath from an oven, and which brought with it whirling clouds of dust. In the heat and glare the blue waters of the lake looked doubly cool and refreshing, and it was no wonder that a little group of picnickers had wandered down to the pier where several small sail-boats were for rent.

Oh, Katherine was cousin with her to-day, the one sne has been expecting."

"bid you like her? Julie called there and said she was a dear—so bright and cordial."

"I thought she was very attractive, but Louise whispered to me that a little group of picnickers had wandered down to the pier where several small sail-boats were for rent.

Why, Louise never saw her before, did she?"

"No, but she thinks a great deal of first impressions, you know."

first impressions, you know."

dremehed by flying spray, and chilled by the cold wind that came out of the northeast, following the squall.

As the little boat came back to the pier the girls looked frightened and uncomfortable.

"I wish we'd stayed, too!" one of the party said. At which old boatman replied:

"Some folks are always late taking advice."

TELESCOPE LESSON.

"I thrown on it by someone who acted like the wrong end of the telescope. To be pieze as the wrong end of the telescope. The wrong end of the telescope the structurately, it is just as true that a pleasant word about some-body lingers in our ears and prepares us to like them. Enthusiasm is catching, too, and if you want a good plan to succeed, the best way is to say all the good and encouraging things you can about it—talk it up! If you want your school or your church, your teacher or your pastor, to be popular, talk them up!"

pastor, to be popular, talk them up!"
"But, Uncle Jack, suppose you really don't like the people?"
"Better keep still, then. Other folks may like them if you do not prejudice them by speaking. Besides, there is another kind of 'scope' that brings out beauties we never would see without it. Do you remember bow the bit of pollen I showed you the other day looked like common yellow dust till we saw it under the microscope, and then it turned into

Theture over and in on town town!" shutting the table drawer with a snap. "Good-by, my little telecopes. Don't forget that a good many people may be looking at things through your lenses, and be sure to show them the right end.
Talk up and not down."

# New Strength

Nature Needs Assistance in Making New Health-Giving Blood.

### A Funeral Sermon.

They had laid the dead man ready to be lowered into the grave. The speaker approached the tomb and addressed the mourners in these words: "Whatever be the social task that we have accomplished; whether we have experienced the cruel gnawings of misery or enjoyed the sweet caresses of wealth; whether we have lived in soft ease or struggled with hard toil, we all fall one after another at the fixed hour into the material pothing to which Death leads us. Whatever be the philosophic or religious path that out thought has traveled, the matter of our body, in dissolving, reabsorbs and destroys forever our consciousness." The country was France. The dead man was a school teacher. The orator was the local deputy. Could any scene more fearfully portray the official paganism which is blighting the hopes and ideals of a once noble people? That such a scene should be possible shows how completely many Frenchmen have broken with Christianity. The very teachers of little children

BOYS' AND GIRLS

JACK AND THE CLOCK.
Why is that I am like the clock?
Said langing Jack to me.
Said langing Jack to me.

Some modded, and one or tmo looked uncertain. Bert Hawley shook face.
As anyone can see,"
I more therefore twist the clock and jack
As anyone can see,"
I more therefore twist the clock and space in the Day's Cecupa ton.

The difference 'twist the clock and jack is unit to the property of the country will permit their child away!

"I'm not so sure," Bert Hawley shook is the mental and mile away!

"I'm not so sure," Bert Hawley shook is the mental away in the property of the property of the country will permit their child away!

"I'm not so sure," Bert Hawley shook is the mental away in the property of the country will permit their child away!

"I'm not so sure," Bert said. "I will be them." Uncleak miles of the telescope. One talks away in the property of the telescope. One talks away in the property of the telescope. One talks away with the wear all the internal away in the thing, I don't believe the said and did we have all ke in this." I wish they were miles and mile away!

"I'm not so sure," Bert said. "I will be them." Uncleak miles of the telescope. One talks away in the property of the telescope. One talks away in the property of the thirty of the telescope. One talks away in the property of the thirty of the telescope. One talks away in the property of the thirty of the telescope. One talks away in the property of the telescope. One talks away in the property of the telescope. One talks away in the property of the telescope. One talks away in the property of the telescope. One talks away in the property of the telescope. One talks away in the property of the telescope. One talks away in the property of the telescope. One talks away in the property of the telescope. One talks away in the property of the telescope. One talks away in the property of the telescope. One talks away in the property of the telescope. One talks away in the property of the telescope. One talks away in the proper

ent to whom, in Saturday's issue replies as follows:

"The letter of your anonymo correspondent in comment on mi resoives itself (omitting the que tion of my personal motives) in three charges. tion of my personal motives) into three charges, or rather innuendoes.

(1) That the Galway woollen mill has succeeded by unfair pressure of clerical influence. I reply that the bulk of its trade is done with English wholesale firms, which surely implies that the products sell on their merits as honest stuff. They sell, by the way, even in Bradford.

(2) That no such woollen mill could succeed without clerical influence. succeed without clerical influence there is another kind of 'scope' that brings out beauties we never would be without it. Do you remember how the bit of pollen I showed you had about as cheerful as an Must have been a lovely tea, dh't feel badly about going, I. 'I look a laugh.' I look so mournful? I didn't it. It was a lovely tea, and oyed it every minute, only just e last I met Louise Delmar and you tell the source is another kind of 'scope' that brings out beauties we never would see without it. Do you remember how the bit of pollen I showed you the other day looked like common wellow dust till we saw it under the microscope, and then it turned into a tiny, beautiful flower? If we love microscope, and then it turned into a tiny, beautiful flower? If we love microscope of tener, hunting for something lovable, we might find qualities to tell of that we never with the only fair standowled urban lovely tea, and oyed it every minute, only just e last I met Louise Delmar and your time that I make the dawn on the brings out beauties we never would see without it. Do you remember how the bit of pollen I showed you the other day looked like common wellow dust till we saw it under the microscope, and then it turned into a tiny, beautiful flower? If we love microscope of tener, hunting for something lovable, we might find qualities to tell of that we never would be borne in mind when estimating the 6s a week paid when estimating the 6s a week paid reply that in Athlone, a town on the when estimating the 6s a week paid by certain nuns for-women's brength

For the Spring.

There is a fourth assertion that no man can get into Parliament except by the priest's support. I have my-self had a considerable majority of the clerical backing at a Convention when the man chosen (my friend and colleague Mr. Halp n) was the only one out of seven candidates whose propose and seconder were both laymen. There is n fourth assertion that no man can get into Parliament as expected by the priest's support. I have my-self had a considerable majority of the clerical backing at a Convention when the man chosen (my friend and colleague Mr. Halp n) was the only one out of seven candidates whose propose and seconder were both laymen. There is a fourth assertion that no proposer and seconder were both lay-men. There is no fact less credit-able to Englishmen than the cre-dulity with which assertions and imputations like those of your cor-respondents are received in England Readers accent, with genula stidits

The day was very warm, with a strong wind blowing from the south worst that seemed like the breath brought with it whiring clouds of dust. It was the seemed like the breath was the seemed like the breath with it whiring clouds of dust. It was the seemed like the breath was the seemed like the breath with it whiring clouds of dust. It was the seemed like the breath was the seemed like the breath with it whiring clouds of dust. It was the seemed like the breath was the seemed like the breath with it whiring clouds of dust. It was the seemed like the breath was the seemed like the breath with the was a seemed like the breath with the seemed like the breath with the seemed like the breath with the was a seemed the seemed like the breath was the seemed like the breath with the seemed like the breath was the seemed like the breath was the seemed like the s petrification through the order. Only through poverty didit regain its spiritual power. The Church was not founded to make money, but to conduct the cure of souls, and when she takes to money-making she will be sure in the end to lose influence. We are no enemies of the Roman Church in Ireland or elsewhere, but we are not going to be silenced on a matter of grave public interest, or to impose silence on others, because Mr. Gwynn threatens us by implication with an accusation of being inteolerant and credulous priest-haters."

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# ST. PATRICK'S SOCIETY.—Estab- SYNOPSIS OF CANADIAP NORTH-West

HOMESTEAD REGULATIONS

A NY even numbi id section of Dominion Land in Manitoba. Saskatchewan and A berta, excepting 8 and 26, not re gved, may be homesteaded by any roon who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

Entry must be made personally at the local land office for the district

in which the land is situate.

Entry by proxy may, however, be made on certain conditions by the father, mother or sister of an intending homes—

The homesteader is required to perorm the conditions connected therewith under one of the following plans:

(i) At least six months' residence pon and cultivation of the land in each year for three years.

(2) If the father (or mother, if the father is decessed) of the hometeader resides upon a farm in the vicinity of the land entered for, the requirements as to residence may be satisfied by such person residing with the father or mother.

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THURSDAY, APRIL 9, 1908

### Episcopal Approbation.

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

† PAUL. Archbishop of Montreal GOOD FRIDAY. The hours of morning lead up to noon in quiet regularity and approaching nearness. And then time falls away from it to turn in reas the zenith of the day. So is it treating steps towards its height with Good Friday. Around Cross in widening circles lie the centuries-undimmed by the lurid light as in truth and love it reaches out to reconcile and turn guilty more to God. Here beneath its shadow must we learn the mystery of God, the price of our soul, the hatred of sin. God is love. It nerve to keep this yearning from is the story of creation, sometimes trespassing upon charity and justice. not clearly understood now that sin The noblest example we have in the has thrown its shadow across the man's faculties. Still since the ful- tate, but whose condition of pover ness of time and the coming of the ty we pass by as either impractical Word-made-Flesh all doubt is gone. or as so far above our capability It is a thousand times more clear than ever-told in parable and moun- its perfection. He blessed the poor tain sermon, enunciated in miracle He preached to them His gospel, He and illustrated in work and words of truth so generously told as in the upon His disciples, He made heaven sacred Passion and Death upon the easy for the poor and hard for the derful life shine forth in redoubled ther treasures in heaven and splendor upon Good Friday. of Life, to yield His might to the that we might become rich. Society jeers of the mob taunting Him that He could not save Himself! What zon sadly covered with threatening ing for three weary hours! What to the death of the Cross. There not the only, or the worst trouble. are days full of God-when in His infinite goodness He, as it were, gather but they are few. Let them breaks the quiet retirement which have their wealth. Justice and chahear His voice, we feel the pressure as a class even in business they reof His hand and the touch of His spond to the claims of these love. Good Friday is such a day. The majesty of God never fell with titude scatter. Neither the wealthy such force upon the world as in its few nor the struggling many can mysterious events. We need no withstand the devastating allurepreacher to describe them: the stones ments and the destructive greed of the temple cry out, the open graves speak, the silence is full of ed by money. Labor, happiness, eloquence, the eclipse full of light, everything is estimated by the gui-Good Friday is an anniversary and nea's standard. Prices go up and at the same time the unending day money increases in worth-so that of God's mercy and generous love. True the majesty of God sounds though nominally wages advance. It forth upon this day with more dread shines with brighter effulgence than support of the unemployed. Greed top. His abasement is a greater majesty than heart had ever dreamed. dying form than will serve to break God is numbers so incomparably God so incomprehensible, as in the plasteract of love when He gave up His for the capitalist we may witness less greed for gold. That desire will beloved Son for the life of Nowhere is that Bless d Son surely be replaced by something higher—for wolfish greed for wealth so truly God as when He bares His breast and given Himself up to His Father's will and the wrath of vengeful men. There is such pa-hos in all those abyse-like details is one of the most debasing and enslaving concupiscences. Nor has wealth done the good which religious Gethsamane to Calvary, so atrocity of suffering, so much lical heartlessness in the in-

flictors, so much enchanting sweetness and patience on the part of the Victim-so much lavish expenditure of love that our heart can never ex naust the fountains of grace and strength we should derive from well-spent Good Friday. All holines depends upon our heart not being hardened to God's love. The con templation of the Passion is the great antidote to hardness of heart. It is also the riches of Him who un derstood the cause of the poor. the peace between heaven and our soul, all the mastery over self, are ours if only we give ourselves the thought of, and the gratitude for our Lord's burning love on the We surely cannot be Cross. place else upon Good Friday than under the Cross-catching the words of Him who is our truth and our reconciliation. We cannot go out to seek pleasures and enjoymen when our Eternal Friend is dying for us. Our heart must be whole, our treasure is-and our riches are or Cross the mount of myrrh. Mother and Redeemer Himself-where else shall we be? Not with the enemies, nor holiday making, or careless forgetfulness of the overshadowing pallid form. Young or old, worldly or devout, liberal religious, we must come to this sanctuary and refuge-there to rest and learn herror of sin. Beneath Cross must we rest in sorrow for the share we took in it; there must price, its dignity and its destiny.

WOLFISH GREED OF GOLD. Some one calls upon his fellowment to give up what he forcibly names the wolfish greed for wealth. have not heard whether men given over to the speaker their stores, and gone forth without purse or scrip. It is not to be expected that so strong a current can turned so readily. The rush wealth and all that wealth can give or command is a long running river which rising in the hills of history has flowed down the vale of centuries with varying benefit injury to the race. There was period when this greed did not have so fast a hold upon society. It was in the ages of faith when higher ideals were presented to men, when chivalry pointed to nobler, perhaps rougher, deeds of courage. Even religion has had to strain every world is our Blessed Lord, whose darkened and weakened virtues we are all exhorted to imithat we have no hope of attaining sent His apostles forth without any-Never, however, was the thing, He put poverty as a condition All the virtues of that won- rich, He insisted that we should ga-What upon earth-and to seal all, whereas ep humility for Him, the Master He Himself was rich He became poor of death amidst the yelling | -where does it stand to-day in regrad to all that? We see the horiconquered patience in His languish-for three weary hours! What of drawing hearer are separating sin. But it also says that it is neof drawing nearer are separating nce is this which gives itself farther apart. Greed for gold is Wealth is sure to gravitate. Some erally keeps towards His crea-We see God more clearly, we well as upon others. Taking them mary virtues of society. The mulmoney itself. All values are measurwork becomes harder and poorer soon will become a question not for the thunders of Sinai, and the payment of labor, but for the for gold will not diminish as long as the value of gold, or wealth which is measured by gold, is kept When man felt the hurthen of sin too heavy then was the earth ready to receive the Saviour. when by advancing prices the burthen becomes too heavy for the borer and not a paying investment

ANT. Partial views of any subject very

is more observable in the higher sci- ment. Nothing defiled can enter life. The latter generally carry a place in the other life where balance wheel which serves as a corrective. Theories have to wait for last farthing, or he must be application before their test can be appreciated. tent partial views are the danger and faisifying element of Protestant-Magnifying faith without at That sins differ in gravity ism. the same time exalting changed their theory of justification. did away with the idea of Mass They did away with the loca of many there are sins which are unto dead, as detrimental to the reverence to- and others which do not kill the wards the Cross. Now Cross and soul or separate it altogether from Mass are gone. Another difficulty is God, is engraved on the foundation Mass are gone. Another driving. This is presented by their teaching. This is stones of Christian ethics and on the walls of the new Jerusalem. To let tradition, soorning at theology as a science, they have never been able to doubtful—to make little of frame a whole building where they sins and their punishment—to wipe might teach succeeding generations. How could they? Private judgment more than even erroneous views would prevent successful and conteaching. There is one point especially upon which heresy has been partial and indefinite-sin and its punishment. One of the latest samples of this appears in a lecture upon Dante by the Rev. Dr. Symonds. He finds quits a treasure of undreamed worth in the Purgatory and the classification of sins as presented by the great poet. He seems astenished that a poet should display such learningë and that he should teach sublime lessons in the charm of heroic verse. Dr. Symonds does not catch the spirit of Dante, because he never drank the same fountain. If he did, he would see the superiority of Dan'te's spiritual and theological lessons over the materialism of Milton. Other lessons are to be found in the Italian epic-the greatest of all epics. We cannot approve of any Christian teacher seeking for a sound and complete exposition of sin and its punishment from any poem. That is too much on the line of pagan Athens. Dante was a poet-neither saint nor theologian, although he sed an encyclopoedic learning. He was about ten years old St. Thomas Aquinas died. No doubt therefore, when the future poet was prosecuting his studies, the Angelic octor was one of his favorites. This has little to do with the traces of St. Thomas' science in the imagination of the poet. Dante himself used to say that never a rhyme had led him to say other than he would. Ruskin wrote that "the central man of all the world, as representing in balance the imagination, moral and intellectual faculties all at heir highest, is Dante." That the one century, the thirteenth, and one country, Italy, could produce these two, St. Thomas of Aquin and Dante, is an imperishable glory. We are straying from the question purgatory. Dr. Symonds

says: "Whatsoever a man soweth that shall he reap. In this age, wh modern science places so much str upon the reign of law, it is to remember that the thought moral law is not foreign to the Bible or to the great Christian moralists. It is a teaching full of hope and comfort, as well as of awe and fear. It tells, indeed, of the certain penalty of sin. It tells us that the too late to mend, and that the universe, as we faith of the know it, is the fact of progretherefore so long as a man's nature is not utterly extinct, is a blessed hope in this world, or it may be in the next."

Dante's conception of purgatory said Rev. Dr. Symonds, in part agrees with the conventional representation of the Church of the Middle Ages, but in part it is original. He departs entirely from the teaching of his great master, in theology, St. Thomas Aquinas. Dean Church describes Dante's "Purgatory" as a great parable of the discipline earth of moral agents, of the variety of their remedies. "We understand." he says, "the behavior of those who men do who feel the influence of the spirit of God striving with their evil tendencies and lifting them up to the purer and nobler things. understand their resignation, their thankful submission to the chastisement which is to be the annealing for a permit. to strength and peace. There nothing transcendental in all this; nothing but what good men always on the way to be better have through on the scene of life."

The main difficulty with the Doctor is that he does not seem to regard purgatory as a punishment. This is a common modernist fault. Protestants do not look at sin from God's side, or they do not apprehend both the guilt of the offence and the punishment or sanction superinduced poverty did in the ages of faith, or would do again for the consolation, strength and union of society.

punishment or sauction superinduced by the sin. To regard purgatory as progress or find in its fires the sa-

PURGATORY FROM A PROTEST- disfaction of self-advancement is to confuse the freedom the prisoner dreams of with the payment which eldom evolve correct solutions. This he renders to the justice of punishthan in the practical affairs of heaven. Either there is a state just man can pay his debt to forever from that vision and en To a considerable ex- joyment of God which we call hea yen and which is his eternal happi-ness, his perfection and finality. charity malice is clear from the most mentary ideas of justice. there are sins which are unto death, doubtful-to make little of verial out confession and penitential works to hold out hope of pardon in our own subjective confidence in' Saviour-all this is to undermine morality and by taking it out of the power of sacramental jurisdiction and grace to sow among the wheat tares which to-day choke the struggling grain. In sin there is the essential attribute of guilt-a turning from God, complete in the case mortal sin, partial in the case When a man dies in the venial sin. state of grace, with venial sin upon his soul, his first vision of whom he beholds as his only good. fills him with a total aversion from sin. Such an act is sufficient to remove all stains of guilt. The souls in purgatory are free from all guilt; they are confirmed in good so that they cannot sin. The punishment they undergo depends upon God's justice. It cannot in any sense be called progress, because the in purgatory cannot merit. Judgment has been passed upon them: they simply suffer, whilst the pains they undergo with perfect resignation neither add to their future glory nor subtract from their pre sent sufferings. They can be assisted by the suffrages of the faithful, and by indulgences; for the time of earthly pilgrimage is the only one for gaining merits for ourselves and mercy for the departed. One other point may be noted concerning Dr. Symonds' view, He says: "So long as a man's higher nature is not utterly extinct there is a blessed hope in this world or it may be in the next." Indefinite always. How can nature be said to be extinct? ture and grace. Higher nature he is mistaking for supernatural grace. We would recommend Dr. Symonds to throw away some of his ration-

> BANQUET TO SIR THOMAS SHAUGHNESSY.

alistic views, study more carefully

St. Thomas, and not waste time by

seeking for complete dogmatic theo-

logy in any of the poets.

The Toronto Board of Trade have decided to tender a banquet to Sir Thomas Shaughnessy as a testimonial of their gratitude for the construction of the short line to Sudbury, which will be inaugurated on June 15, and which practically puts Toronto on the main line of Transcontinental. Sir Thomas has accepted.

It seems that the police of Lachine would have been satisfied that the Salvation Army would beg provided they were armed with a permit from a minister. The worthy captain of the army must be absent minded beggar we read about. Why did he not make out his own permit? He has as much authority as any minister in Lachine or where to preach the gospel, therefore he should be allowed to per are undergoing their figurative process of purification. They labor as ally practiced on such occasions, i. e. passage of the hat. All th some the Daily Witness lost a good chance of holding its tongue leaving the nuns out of the tion: they work for the love of God and nobody thinks of asking them

### Correspondence.

To the Editor True Witness:

To the Editor True Witness:

Sir,—No need for the Star to go to east St. Catherine street in search of immoral post cards. It may find many unscrupulous vendors of such obscene were within half a minute's walk of each of its city offices—Peel street is no more immune from the curse than east St. Catherine.

It is a crying shame that a town known as the "city of ohurches" should tolerate such an ulcer.

Can nothing be done to enforce at

least half of the laws found on our statute books? Have the authorities no sense of the duty which, devolves upon them, in consequence of their oath of office, to see that the laws framed in the read of ommunity are strictly

private concern fails in the discharge private concern fails in the discharge of his duty, he is quickly told that his services are no longer required. Why not have the same same rule ap-ply in public life? M. F. C.

'LA CROIX'S" MISTAKEN VIEWS Editor, True Witness:

The enclosed translation of a letter which I addressed to the editor of La Croix, published in your city, will explain itself.

As two issues of that paper As two issues of that paper have already appeared without publishing my protest, and without any attempt at rectifying the grievous wrong perpetrated by one of its editorial writers, I ask space for it in your truly Catholic paper.

I am greatified in having good reason to know that La Croix is not in the enjoyment of exclasinatical.

in the enjoyment of ecclesiastical patronage, that in fact it is an unknown quantity as regards the ecclesiastical authorities.

If La Croix purposes to pursue its

present course of race-hatred, better t should remove the cross from its first page, eliminate the words of Leo XIII. and change its name to le Nationaliste. In vain may we look through the Irish Catholic papers in Canada or the United States for one word derogatory to French Canadians. But unfeatured in the constitution of the constitut Canadians. But, unfortunately, same cannot be said of a nu the papers published in Canada the French language.

Yours truly,

MATTHEW F. WALSH.

Editor La Croix, Montreal:

A copy of your issue of 29th February is now before me. It con-tains an editorial article which for crass ignorance combined with ss it would be hard to The article I refer to bore the signature André Chauveau, and I sinrely hope that the writer of it not a descendant of the brilliant litterateur and statesman of

Referring to Monseigneur McEvay, Bishop of London, it gives His Lord-ship's reason for refusing to allow the establishment of the Knights of Columbus within his diocese unless the rules of the Order were so modi fied as to allow the presence at meetings, etc., of the pastors wight not be members. So far, good. This is the prerogative of Bishop in his diocese.

But André Chauveau thereon makes the bold assertion that it affords 'another example, taken in life pastor from his Hour. ing his readers to understand the Order of Knights of Columbus i a purely Irish organization. Is it ig norance, or is it a desire ence still further the anti-ing amongst French Canad influenced him? In either shows a bad spirit. Does he not know that the Knights of Columbus are a body having ramifications throughout the United States, Mexico, the Philippine Islands and Cana-da, and that its members comprise men of French, German, Mexican and other nationalities too numerous to

mention here?
And, Great God! he accuses the Irish people of a desire to ostracize their clergy! There is not in the whole world a people more faithful to their clergy report people in the chemical people whole world a people more to their clergy or more ob the voice of the Priest. tory of the past confirms this, on puts the past confirm the Monsieur Chauveau is sadly astray. He may have misinterpreted the action of the Bishop and possibly on this score he might be pardoned, but in any case he has played the part of a decrease without consideration. demagogue without consider for the harm that might ensue; he introduces a cause Tuesday, the 7th inst., was the 40th anniversary of the assassination of Thomas D'Arcy McGes. contained in the concluding paragraph of his article: "French-Canadian and French-American Knights of Columbus, be edified, be instructed!"

I am not a Knight of Columbus nor have I a brief to defend the Or-der, the Knights of Columbus are well able to defend themselves; but I wish to protest in the most energetic manner against the unjustifiable attack of Mr. Chauveau on the

rds men, it bears the announce-nt that it is a "Catholic journal" it reproduces the words of the mortal Leon XIII; "A Catholic journal in a parish is a perpetual mission."

mission."
Calumniating the brethren in the Faith and Cndeavoring to perpetuate discord between Catholic peoples is a poor way of fulfilling that mission. Is it worthy of a Catholic journal? The reply I leave to your conscience. Hoping you will publish this protest in your paper.

Your obedient servant,

MATTHEW F. WALSH.

Ottawa, 17th March, 1908.

Known to Thousands.—Parmelee Vegetable Pills regulate the action of the secretions, purify the blood and keep the stomach and bowels for trom selecterious matter. Taken a cording to direction they will over come dyspepsia, eradicate biliousnes and leave the digestive organs heathly and strong to perform the functions. Their merits are we known to thousands who know be experience how beneficial they are giving tone to the system.

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The

THURSDAY, AP

The window has culation in the na journers in Green age was called. lage was calledman, woman and rest knew it Mary's outlook it was no wonde gers, for it was red-brick wall q mile long, a -bow the height of a most unexpected sition.

most unexpension.
Green Forest the beaten track traordinarily beatered all the wto see it. But cluded paradise by its green worthe village greer mountain, by the Beaton owned tround, and would nor grant leases few summer visit few summer vision as lodgers to cottages or the cottages or the inn. Its narrow all against moto all against mood of big traffic. stray cyclist rep outside to Green However, a new had come to reig

miles away, and master of the master of was Launcelot I He had succeed was a recluse, himself about his in fact, as much Beaton himself.

heir at a distant that the new Lo nothing at all of who never stirred not even to go the world only fr However, one morning he had ridden with the being exercised The opening meand the hounds vecondition, stream when ever the greek nd over the gree tails wagg

might have been instead of thirty Green Forest, b most beautiful in The green opened incomparable view Blue smoke hung for the village fir There was a heav and the air was sweet, and full of and sounds and

and sounds and children were at to see the dogs a Lord Edgehill before on one of ticed the beauty wondered at the beauty wondered at the the hounds pa

as the hounds per who lay apper drawn by the with languid inte. As his eyes fell started, and his quickly. 'I have utiful face in to himself. In t time his eyes an in the window h as though some g had a curious behind the eyes had said, "So yo You do not know been waiting for that his own mind have been loomy soul was made

There are now my soul was mar Then a hand ca tain. The windo And he rode on The huntsman, ed at him with r their horses can more. He was a "Your lordship" 'Your lordship the window," he that passes by s the window is for "It is an odd certainly," said I was anxious to

was anxious to me man could tell haverse from rev about it. Not for have mentioned tin the window.

"Tis Miss Man" dow." said the h born crippled-like Squire ever had, pointment to him

lad. She's never grounds of the co born." Lord Edgehill's he said.

"Old Dr. Rowle huntsman went oo "that there was was born but wh set right. But always an oddity quarreled long ag then Faith Heal as not it was the medam's death whom that put his madam's death whom that put his ance. To be suu never walked. In never would walk the doctors were "But, good hee Edgehill, furfous to say that such here, so late in tory as this! fere!"

fere!"
"I don't see, n
would have a l
James Seeley
with deliberation
tion for wisdom
Squire Beaton qu
own sort years s

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The Mystery of the Window.

The Window had clien scatted sequentially the property of the window had clien scatted sequentially the property of the proper

He looked at the good woman reflectively.

"Is there any use in my going round and ringing the bell and asking to see the Squire?" he asked.

"Oh, sir, if it is about Miss Mary—he is a terrible man when angry, although fond of his prayers. I don't know what would happen if you were to speak to him about Miss Mary."

"And, after all, I have no warrant.

who lay apparently of the window, looked out with languid interest.

As his eyes fell on her face he started, and his heart begun to beat quickly. "I have seen the most beautiful face in the world," he said to himself. In the second's space of time his eyes and those of the girl in the window had met. It seemed as though some greeting, some recognition had passed between them. He had a curious idea that the soul behind the eyes had spoken to him, had said, "So you are come at last. You do not know how long I have been waiting for you." And he felt that his own must have answered, "I have been looking for you since my soul was made."

Then a hand came and drew a cur-

"And, after all, I have no warrant from Miss Mary—yet," he said.
"Very well, then, I will come to-

of embroidered pink stuff, in which she was most beautiful. He won-dered if she had chosen it for him. She looked up at him, and then screened her face shyly with the fan of peacock's feathers she was hold-ing.

sees you walk."

"If I never walk?"

"Then you have all the more need of my arms."

"If I refuse you?"

"I shall not take no for an answer. I shall go to your father."

"No, no, not that. He would be fearfully angry. He would find some way of keeping me from you."

"Then we shall not ask him. When does he return?"

"He looked to be absent for three days."

"He hooked to be absent for three days."

"Then he must return to find you gone." He had no mind to leave her too long to her tender repentance. "To-night, if you can be ready, I will be here with a carriage. You can have your nurse to travel with you. I will ride by your carriage. And I shall place you in the keeping of my sister, Lady St. Ives, 'till we can be married."

"I must leave a message for my

He went in all of a tremble, for

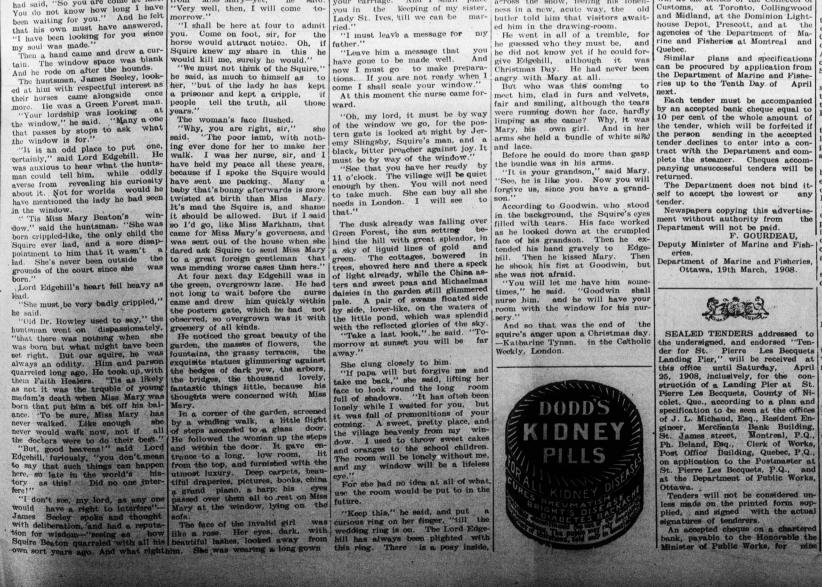
which none but you and I will know.
And the stone is a magic crystal.
LOOK into it, and you will see a rosy
light in it. It smies on our life

ried."

'I must leave a message for my father."

'Leave him a message that you have gone to be made well. And now I must go to make preparations. If you are not ready when I come I shall scale your window."

At this moment the nurse came forward.



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TENDERS addressed to the under-signed at Ottawa, in sealed enve-lopes, and marked on the envelopes "Tender for construction of a Lighthouse Tender and Buoy Steamer for Georgian Bay Service," will be re-ceived up to the

TWENTY-EIGHTH DAY OF APRIL

NEXT, for the construction of a Steel Twin Screw Lighthouse Tender and Buoy Steamer for the Georgian Bay Service to be delivered at Prescott, Ontario, of the following leading dimensions, namely, length over all 194 feet, breadth, moulded, 35 feet, and depth moulded 17.6. Plans and specifications of this steamer can be seen at the Department of Marine and Fisheries, Ottawa, at the offices of the Collector of

wa, at the offices of the Collector of wa, at the offices of the Collector of Customs, at Toronto, Collingwood and Midland, at the Dominion Lighthouse Depot, Prescott, and at the agencies of the Department of Marine and Fisheries at Montreal Quebec.

Similar plans and specification from can be procured by application from



hundred dollars (\$900.00), must accompany each tender. The cheque will be forfeited if the person ten-dering decline the contract or fail to complete the work contracted for and will be returned in case of non-acceptance of tender. acceptance of tender The Department does not bind it-self to accept the lowest or any ten-

By order, FRED. GELINAS,

Department of Public Works,
Ottawa, March 12, 1908.

Newspapers will not be paid for his advertisement if they insert it without authority from the Depart-



SEALED TENDERS addressed to SEALED TENDERG and endorsed "Ten-the undersigned, and endorsed "Ten-der For Drill Shed for School of Gunnery, Quebec, P.Q.," will be re-ceived at this office until Wednesday, 1908, inclusively, for the

ceived at this office until Wednesday,
April 22, 1908, inclusively, for the
construction of a Drill Shed for
School of Gunnery, Quebec.
Plans and specifications can be
seen and forms of tender obtained at
this Department and on application
to Mr. Ph. Beland, Clerk of Works,
Post Ofice, Quebec.
Persons tendering are notified that
tenders will not be considered unless made on the printed form supplied, and signed with their actual
signatures.

plete the steamer. Cheques accompanying unsuccessful tenders will be returned.

The Department does not bind itself to accept the lowest or any tender.

Newspapers copying this advertisement without authority from the Department will not be paid.
F. GOURDEAU,
Deputy Minister of Marine and Fisheries,
Ottawa, 19th March, 1908.

signatures.
Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honorable the Minister of Public Works, equal to ten per cent (10 pc.c) of the amount of the tender, which will be forfeited if the person tendering decline to enter into a contract when called upon to do so, or fail to complete the work contracted for. If the tender be not accepted the cheque on a chartered bank, made payable to the order of the Honorable the Minister of the contract when will be forfeited if the person tendering decline to enter into a contract when called upon to do so, or fail to complete the work contracted for. If the tender be not accepted the cheque on a chartered bank, made payable to the order of the Honorable the Minister of the Honorable the Minister of the Honorable the Minister of the Jones of the Contracted for the Honorable the Minister of the Honorable the Minister of the Honorable the Minister of the Jones of the Honorable the Minister of the Jones of the Jones of the Honorable the Minister of the Jones of the Honorable the Minister of the Jones of

By order, FRED. GELINAS,

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Secretary.

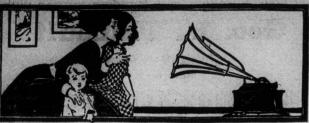
Department of Public Works,

Ottawa, March 10, 1908.

Newspapers will not be paid for
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Province of Quebec, District of Montreal. No. 2883. Superior Court. Dame Alice Gainfort, plaintiff, vs. Alexandre Langlois, defendant, and J. Emile Depocat, advocate, avocat

J. Emile Depocat, advocate, avocat distrayant.
On the 21st day of April, 1908, at ten of the clock in the forencon, at the domicile of the said defendant, No. 711 DeLorimer street, in the City of Montreal, will be sold by authority of Justice, all the goods and chattels of the said defendant, seized in this cause, consisting of one plano and household furniture, etc. Terms, cash.
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to your nearest dealer and hear the we DESIRE GOOD, LIVE DEALERS to sell Edison Phonographs in every town the today for a catalogue describing it.

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# catholic Villified by Scholarly Bigot

There may be found on the shelves of our public and school libraries a work entitled: "A Dictionary of Phrase and Fable." by the Rev. E. Cobham Brewer, LL.D., published by the Henry Altemus Co., about which it may be well for Catholics to know something. It is not a book called for by the average reader, but called for but he for a but he for a

is given out as "virtua work on the old lines."

work on the old lines."
The author makes much in his pre-face of "the research, the accuracy, the precision now demanded" in la-bors of this kind; of "the advantage that has been taken of the great mot ment of English Philology from every available source:" of his mulmot ment of English Philology from every available source;" of his mul-titudinous labors for fifty years, of the many specialists who have as-sisted him, of "the severest scrutiny' to which the present edition has been subjected. He says nothing of truth fairness and decency, perhaps because these qualities are taken for grant-ed in all attempts at erudition and scholarship: or perhaps because he ed in all attempts at erudition and scholarship; or perhaps because he considered that in a work dealing with "Fables," he might well claim the privilege of delving into the fa-

All of which did not prevent the reverend gentleman from misrepresenting, ridiculing and villifying Catholics and things Catholic every time an occasion offered; and of even going out of his way, of passing beyond the scope of such a work to spread a bit of lying information for the benefit of people who like that sort of stuff. Whoever did the searching for "fables" had a preternaturally keen scent for all that savors of Papism and its enemies; not a rag of a fable or legend escaped him. And with a fine talent in the art of illustrating, the compiler weaves these "horrible examples" into his patchwork of "learned re-All of which did not prevent the weaves these 'horrible examplinto his patchwork of 'learned search" to the utter dismay of the reader who expected no such thing. For who looks for a display of hate-

Under the title of "Pope" one would naturally expect the writer to rise to the occasion, and he does so splendidly. After enlightening the ignorant on the important point of history (an historical lie) that Pope. Sergius II. (844-847) formerly bore Sergius II. (\$44-847) formerly bore the unpoetic name of Peter Hogsmouth or Peter di porca, he brings to light the saying "drunk like the pope," and delivers himself thus: "Benedict XII. was an enormous eater and such a wine drinker that he gave rise to the bacchamalian expression, "himmus, panalitar," Here sion 'bibamus papaliter.' Here the reference appended to the ar-cle on "Pope," the significance of hich need not be pointed out: (See Drunk)"—The St. Boniface Cup, he tells us, means an excuse for an extra glass, because St. Boniface

'instituted an indulgence to those "instituted an induigence to these who drank his good health after grace, or the health of the Pope of the time being."—And we are informed that among the various titles assumed by the Popes are those of 'Divine Majesty,' "Lord Goo Pope," while Martin IV. had Pope," while Martin IV. had him-self addressed as "the Lamb of God which taketh away the sins of the

world The fable of the Popess Joan na turally has its place in a book

turally has its place in a book of this sort and is given in all its spicy details; there is something fascinating about stories of this kind for certain minds, and of course the reverend compiler of Fables could not afford to leave it out.—"A Pope's sermon; only once has a Pope been become to preserve a sermon in three sermon; only once has a Pope been known to preach, a sermon in three hundred years. In 1847 a great crowd had assembled to hear the fa-mous Padre Ventura preach in Sant' Andrea della Valle, but the preacher failed to appear; whereupon Pius

is on each bag or barrel

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IX. ascended the pulpit and gave a sermon." We are suffered to remain in ignorance of the fact as to whether or not it was a good sermon. "Twelve" is an innocent enough term and does not necessarily call for another slap at the poor Pope; yet it is made to serve as a peg on which to hang its dainty bit of slander: "The Pope identifies himself with the 'Master' and addresses the 700 prelates as the Twelve." Are you curious to know the origin of the polite expression. "a fig for the Pope?" What scholar could be without this knowledge! The learned E. Cobham Brewer has delved deep in ancient lore, and tells us: The best quotation he could find to illustrate the term "brutum fulmen." was this: "his (the Pope's) denunciations are but a us: The best quotaever in find to illustrate the term "brutum fulmen." was this: "his (the Pope's) denunciations are but a brutum fulmen." The meaning of the word is now clear! Speaking of the White Brethren, he touches off the White Brethren, he touches off the active with the remark that Boniface X. ordered the leaders burnt—Adrian IV. burned alive Arnold of Brescia for having raised his voice against the vices of the Papacy; the Beghards of the 17th century, or what few of them survived the persecutions of the Pranciscans. On which "facts" we make two pertinent comments: why did not the latter join the Protestants and keep as far as possible from the persecutasis. And can anybody be a valume has a right to be, and

Clement VIII., but the age as the the future cardinals received the pontifical castigation is left to conportifical castigation (secret); (2) Poisoners (sector VI. was a Pope Alexander VI. was a now.
Pope Alexander VI. was a now.
Pope Alexander VI. was a now.
In his honor, "a not a Pope, but, in his honor, bottle with a big belly is called

Bellarmine."
For the benefit of those who not know who or what St. Thomas was and desire to get the correct measure of his intelligence and geniu the following characteristic spec of his reasoning is vouchsafed: tion: "utrum angelus moveatur loco ad locum transeundo per (do the angels move dium?" (do the angels move from place to place through space?) Answer: "It depends on circumstances." What a great mind! Another example: "How many angels can dance on the point of a pin?" What a flattering opinion the reader now

has of the Angel of the Schools Casuistry, we are informed, is the art of quibbling with God; an Ag Dei is something used as an amu the Viaticum is a sacrament furnishes the spirit with a passport to Paradise; the Ave bell is tolled before services to invite worshippers

word Assumption is too good to allowed to pass without an attempt to prove the Catholic Church in ror. The author's insight into Catholic life and practices is powerfully evinced by his explanation of the term, "Odour of sanctity: the Catholic life and practices is powerfully evinced by his explanation of the term, "Odour of sanctity: the Catholic life is a catholic life in the catholic life is a catholic life in the catholic life in the catholic life is a catholic life in the catholic life in the catholic life is a catholic life in the catholic life in the catholic life is a catholic life in the catholi tholic notion that priests bear about with them an odour of sanctity may be explained thus: they are so stantly present when the censer-fuse sweet odor, that their cl-and skin smell of the incense." the Douay Bible, we are made quainted with the portentous to the simple-minded and ignorant big with mysterious cons blasphemy and supers blasphemy and superstition "translates such words as repeby the word of penance, etc;" though why it should be a

heinous crime than to "translate such words as penance by the words pentance, etc.," the reader is to infer himself.

"the priceless gem of fullest serene," is this article which serene," is this article which we transcribe in full. "LEWD: (Anglo-Saxon leode) simply means folks in general, verb leo-dan. THE PRE-SENT MEANING REFERS TO THE CELIBACY OF THE CLERGY."

This would sound better if it were added as a comment to the news-name reports of a recent sample of

This would sound better if it were added as a comment to the newspaper reports of a recent sample of ministerial uxoriousness, the stench of which still lingers unpleasantly in the public nostrils.

The learned doctor enumerates a long list of relics, "which are shown officially at Rome and publicly adored by the highest dignitaries with all the magnificence of ecclesiastical pomp and ritual." The list is not fit to print entire; ordinary decency and modesty forbid their mention. But here are some that will excite the risibilities rather than disgust: "A rib of the Veribum Caro factum, a vial of the sweat of St. Michael when he contended with Satan, some rays of the star which guided the Wise Men, etc." If readers have not a clear notion of the word Proletariat, the following remark will illumine his mind: "Italy has a clerical aristocracy, rich, idle, corrupt, and a clerical proletariat needy and grossly ignorant."

"Limbus Fatuorum" calls forth

us Fatuorum' calls forth

this lengthy quotation from Milton:

"then might you see

Cowls, hoods, and habits, with their
wearers tossed
And fluttered into rags; then relics,

And fluttered into rags; then relics, beads, Indulgences, dispenses, pardons, bulls, The sport of the winds. All these, upwhirled aloft.

Into a Limbo large and broad, since called The Paradise of Fools."

And the inevitable comment: "One cannot wonder that Milton's great poem was placed by the Catholics in the Index of books forbidden," Which of course, it is not, although this passage would certainly justify the measure.

Not for want of matter, but through a desire not to weary unduly the reader with such trash given out for learning, we will close with the author's article on leap year, and its origin. "St. Patrick,

re a having driven the frogs out of the bogs, was walking along the shores of Lough Neagh, when he was accessed by St. Bridget in tears, and was told that a mutiny had broken out in the numery over which she presided, the ladies claiming the right of 'popping the question.' St. Patrick said he would concede them the right every seventh year,' when St. Bridget threw her arms around the know soin.

St. Bridget threw her arms around the in sneck, and exclaimed, 'arrah, Patrick Jewel, I dauren't go back to the girls with such a proposal. Make it holar dge! has the proposal of the lot.' St. Bridget upon this popped the questium (the ladies of with a kiss and a silk grown."

Poor wit, flat sarcasm! Only low borish scorn for the Irish and their faith is here apparent. The at-

ent comments: Why und the comments which it is a possible from the persecuting popes? And can anybody be named in those centuries whom the popes did not burn alive?"

Under "whipper boy" we are told that D'Ossat and Du Perron, afterwards cardinals, were whipped by wards cardinals, were whipped by the comments which were such a volume has a right to be, and where it has not. Self-respecting Catholics owe it to themselves to see that public funds are no longer devoted to spreading Cobham Brewer's ideas on the Papacy and the Catholic religion generally. The

Catholic religion generally. The space occupied during the past twenty-live years by this rank, venomous work, in our public libraries, should be filled by another, that will repair some of the injustice done and turnish correct information to those furnish correct information to thos who desire to know something what we are and what we believe— the Catholic Encyclopedia.—Hartford

## Reaping the Whirlwind

The results of the Godless educa-tion imparted to the youth of Italy these many years are becoming alarmingly apparent in the increased number of most brutal and cowardly murders perpetrated every day by Italians. It would seem that assas-sination has become with them a rofession, after having been a profession, after faving been a partime. In Italy the public press boldly teaches immorality of the revolting kind, and murder is applauded and its authors made pular heroes. There is scarcely a day in Rome when one or more

day in Rome when one or more shocking murders are not committed. The authors are promptly 'punished and everything is done by the courts to check the bacchanalia of crime; but there is no checking the growth of the spirit of lawlessness and anarchy; and for every murderer that is cert the pripage cell ten others

areny; and for every indicates its sent to a prison cell ten others rise up to continue his career of bloodshed. The youth are taught both by their teachers and their public men to scoff at religion; to blaspheme God, and to deride every kind the state of the score raint as a relic of supersti-What is left to hold the hot of these southern peoples in

of restraint Still it is hard to account for the still it is nard to account for the hatred the young men of Italy have for the priests. Priests are natur-ally the most popular of men. Their ally the most popular of men. Their office and manner of life are calculated to inspire love. It is almost as unnatural for a Catholic to hate a priest as for him to hate his own father and mother. But there is no gainsaying the fact that the godless education given by the state in Italy is developing a race of priest-haters. ducation given by the state in realy is developing a race of priest-haters. We must seek a natural cause for this natural phenomeron. One cause is that the priests have been too aloof. They have not mingled with the people as much in Italy and in all Latin countries as they do elsewhere. One reason for this is, the all Latin countries as they do else-where. One reason for this is, the Labin races have no homes, as we enderstand that expression. They have houses in which they eat and sleep; but only the higher classes have dwellings in which they can the poor only to administer the craments. The narrow and of craments. The narrow and orten-times dingy quarters of the common people repel visitors, and make any-thing like entertainment impossible. In colder climates the common peo-ple have homes and they love to ple have homes and they love to enter an their priests. This is not true in Latin countries, especially in the cities. In Paris priests could not visit their flocks in their homes if they would. They live in hovels themselves, and their flocks are not even as well off. All intercourse must be in the sacristy; a thing which is urged against the French priests as a reproach, but which under present conditions is irremediable.

Another, and perhaps, a more po-

under present conditions is irremediable.

Another, and perhaps, a more potent reason is the kindly disposition of the Church towards poor families who would have one of their sons in holy orders, or in a convent. The laws of the Church require that priests who have not the care of souls should have a patrimony that will keep them from want. Religious should have a dower. But the mendicant orders have always been very popular in Italy; and where a patrimony or a dower is required, the amount is placed at a ridiculously small figure. The result is there poor priests and religious are forced to eke out a wretched existence by means that are sometimes very questionable. They don't ask, and they don't get much from the people; but the little they get causes them to be regarded as vultures among a people who live on little or nothing. The present Pope has set his mind on remedying this evil. The policy of this and all non-Latin countries, not to ordein any priests for whom employment in the mission cannot be procured; and not to admit to the religious orders any for

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your kind co-operation? your kind co-operation?

The Church is sadly needed, for at present I am obliged to SAY MAS and give Benediction in a Garret.

My average weekly collection is only as 6d, and I have no endowment except HOPE.

What can I do alone? Very little.

But with your co-operation and that

But with your co-operation and that of the other well-disposed readers of this paper, I can do all that needs

In these days, when the faith of ranny is becoming weak. When the task is a straight of the straight of the straight of the straight of the development, and is about to treat our Divine Lord Himself as it treated His Halvy Church the Catholice ed His Holy Church, the ed His Holy Church, the Catholic Faith is renewing its youth in England and bidding fair to obtain possession of the hearts of the English people again. I have a very up-hill struggle here on behalf of that Faith. I must succeed or else this vast district must be abandoned.

IT RESTS WITH YOU

to say whether I am to succeed or fail. All my hopes of success are in your co-operation. Will you not then extend a co-operating hand? Surely you will not refuse? You may not be able to help much, indeed But you can help a little, and a multitude of "littles" means a great deal.

Don't Turn a Deaf Ear to My Urgent

"May God bless and presper your endeavours in establishing a Mission at Fakenham." ARTHUR, Bishop of Northampton.

> FATHER H. W. GRAY, Catholic Mission, Fakent

Norfolk, Eng. P.S.—I will gratefully and promptly acknowledge the smallest dona-nation, and send with myacknowledge beautiful pictu of the Sacred Heart and St. Anthony. THE NEW MISSION IS DEDICATED TO ST. AMERICAN OF PADUA Constant projes and many him for Benefactors.

whom there is not ready work, will be followed everywhere. As for the professedly mendicant orders, they are a sort of miracle, and miracles must not be judged by the ordinary rules of human wisdom. If all priests had work to do among the people, they would love their employment, and they would themselves be loved. The one cry of the Italian infidel from the Alps to the toe of the boot is that priests are commonants; that they devour the substance of the people, without giving anything in return. The first step towards bringing about a rapprochement between priests and people in Latin countries is to put the former to work, and to make them in all things subject to episcopal authority and supervision. The Italians are naturally a lovable and loving people. When they do know their clergy they are willing to make any sacrifice for them. Their religion is nothing if not enthusiastic. We speak not of Italians in general, but of those among them who are perverted by false teaching. And what is true of Italians is in general, but of those among them who are perverted by false teaching. And what is true of Italians is in general, but of those among them who are perverted by false teaching. And what is true of Italians is in general, but of those among them who are perverted by false teaching. And what is true of Italians is free of all southern races. They can be controlled by kindness. They are mistaught, and they must have their views corrected. When that is done they will speedily return to their views corrected. When that is done they the former to be the probabers of Christian-ity.—Western Watchman.

BUSINESS CARDS.

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A Man in a Hurry

"Chief wants you at once, Miss Mordaunt," said the manager. He was mopping his forehead.

I finished the sentence I was writing, took out my shorthand books and examined the points of my pencils. Finding one unsatisfactory, I sharpened it carefully.

"He's in a hurry," the manager protested. The chief flurries him. "He usually is," I answared calmiy. "He does not flurry me."

"He's worse than usual," the manager persisted. "The American mail came in five minutes ago. Four minutes ago he decided to go across sche, look sharp!"

"I amay not look sharp, Mr. Harnden," I rejoined; "but I am."

I had already decided to accompany the chief to America.

"What do you think time is made for?" he snapped, when I entered. He is John Freeman, financier and millionaire. I am his secretary.

"I am ready," I said calmiy, and

"I am nis secretary." I am nis secretary.
"I am ready," I said calmly, and sented myself in my usual place.
"To Isaacs & Co.," he began, and gabbled off letter after letter for twenty minutes. Then I looked up. "You're misquoting them," I remarked. "What they actually said I am his secretary.

was—"
"I know," he interrupted testily.
"It's a bluff. Go on." But I shook

my head.
"The bluff is too palpable," I told him. "Umph! Well, put it like this"nd on he went for another quarter an hour. Then I held up my

"Too quick for your he sald the would be sald the word of the series of the word of the wo

as we are."

I am not quite so quick as he is; but I always say that I am. It is one of our standing quarrels. There are several others. He, threatens twice a week to dismiss me, but he doesn't mean it. I possess four qualities that he values, he informs me when in good humor. The quarities, according to him, are quickness (inferior to his own), intelligence (for a woman), honesty

"In your watch pocket?" I induiting the prince application."

"In man upon ms waistcout.
"In your watch pocket?" I induiting.
"In mean my—my heart." He grinned applogetically at the word.
"That," I stated, "is lower down, and more to the right, but I expect it's only indigestion!"

"It's nothing of the kind," he reared (if's a eachtiment; a sentiment, I tell you!". He banged the with his fist.
"I hope it isn't eaching," I ob-

"Mr. Freeman!" I ejaculated.
"That's my offer. Will you marry me before we start?"
"No."

"Umph!— Send out these things to be done." I rang the bell, and sent them to be transcribed, except the one written in cipher. Only the chief, the manager and I know that. ,"Well?" I asked, when the clerk

"Well?" I asked, when the clerk had gome.

"You've got to marry me," said the chief, firmly.

"Indeed I've not!" I replied, with equal firmness. "Why should I?"

"I'm worth marrying," he stated I tossed my head. "Do you imagine I would marry you, or any man, for his money!" I demanded.

"I know you wouldn't." he agreed.

"You like me."

"Yes," I agreed.

"I like you."

"I'm glad to hear it."

'I'm glad to hear it.''
"Then?"— he asked in turn.

"Then?"— he asked in turn.
"Then our liking is mutual!" I laughed and he frowned. He does not like being laughed at.
"Then why not marry me?"
"Neither 'liking' nor 'business' would induce me to 'throw in a wedding,'" I said scornfully.
He sat down and fidgeted with a

penholder.
"I didn't know you were sentimental!" he said. His tone implied
that "sentiment" covered every folly
under the sun.
"I'm not sentimental," I told him,

and.

"noly—a woman. Throw in a wedding,' indeed! It is evident that

'Oh-h!" I gasped.

"As you are."
"Oh-h-h!" I was glad to find that "Oh-h-h'" I was glad to find that he did not mean to be insulting.
"In short you were so capable that I put up with your looks. Besides, they came in very well for-for the model. You are so beautiful"—
"Don't be absurd!" I begged.
"So heautifully in accordance with

"So beautifully in accordance with the specification, I was going to say! You're tall. You haven't such a bad figure." The wretch! "Your eyes—I suppose some fellow has told you about your eyes?"
"Lots of fellows," I said cheerful-

ly.
"Did you like any of them?" he

"Did you like any of them?" he sked sharply.
"Several!" I stated.
"Umph! I don't mean 'liking' except.
Did you—did you—I mean—r—sentiment, you know?"
"Really, Mr. Freeman! Of course What did you say about

in your letters?"
"What didn't I say!" He groaned 'I described your voice—you've ra-ther a good voice, you know—and your cleverness; and your—er—man-

'My impudence?" I suggested. "No-o. You are, of course, but-but I left out the drawbacks."

but I left out the drawbacks."

"The letters must have been short ones," I observed, feelingly.
"No," he said. "No. You see I put in all the good qualities I could think of. I daresay you possess some of them, but—"

"I should not advise you to take them on trust!" I said, grimly.
"Really, Mr. Freeman, you have taken an unpardonable liberty. However, it doesn't much matter. Your mother is not likely to see me, and if she did she would not be likely to recognize me from your fanciful description."
"Ah!" he said. "But you see I

he said. "But, you see, I sent her your photo."
"My photo! Well! How did you get it?"

"It was the group, the ladies of the office, with you at the head of them. I got a photographer to take you out separately and touch you up a bit—" Touch me up!" If I had

"Yanghow, he made you look very nice. So I bought a dozen."

"A dozen!"
"I therefore the first that the sent many services and the services and the services are services as a service with the services and services are services as a service with the services and services are services as a service with the services are services as

WEAK How many women there are that get no reTIRED freshment from sleep. They wake in the mornWOMEN ing and feel tireder than when they went to bed.
They have a dizzy sensation in the head, the heart pulpitates; they are irritable and nervous, weak and worn out, and the lightest household duties during the day seem to be a drag and a burden.

### MILBURN'S HEART AND NERVE PILLS

are the very remedy that weak, nervous, tired out, sickly women need to restore them the blessings of good health.

They give sound, restful sleep, tone up the nerves, strengthen the heart, and make rich blood. Mrs. C. McDonald, Portage la Prairie, Man., writes: "I was troubled with shortness of breath, palpitation of the heart and weak spells. I got four boxes of Milburn's Heart and Nerve Pills, and after taking them I was completely cured.

Price 50 cents per hear on three houses.

Price 50 cents per box or three boxes for \$1.25, all dealers or the The T. Mil-jurn Co., Limited, Toronto, Cat.

"Then come over and do it," said. "You shall have a free hand.
I'll let you conduct the negotiations,

"Oh!" I cried. "How-how of you. I—really it is a great com-pliment, Mr. Freeman."

He sat up straight and looked at

me.
"It is an absolutely honest and well deserved one, Miss Mordaunt," he said. "I consider you perfectly competent to do that business. Will

I considered with my chin on my hand. I wanted to go to America, and I simply itched to have a finger

and I simply itched to have a fuger in the deal with the Syndicate.

"Oh, well!" I said at last. "If it's the original suggession, as well as plied, "Bridget, acushea, squeeze me stantly present when the sensers difbei is something used as anamulet; art of quibling with God; an Angus place to place through space?) Anthe would be clown plies his craft Peor, wit, flat, sarcasm. Only low. Poor wit, flat sarcasm. Only low,

"then you might see a clear notion of the world, Pro-

"And you call yourself quick!" he cried scornfully.

I simply stared at him.
"I—I—What do you mean?" I asked. My voice sounded funny.
"Do you went me to tell you that I'm in love with you?" he inquired.
Somehow I had to laugh. I don't know why.

know why.
"Yes," I said, "I do."

"Yes," I said, "I do."
"Then, if it is any satisfaction to you, I am. But you knew it all along. You've only been bluffing."
'I looked at him."
"I did not," I said. "I thought it was only business, and—and your mother; and as for business—you said—you said"—
"I was bluffing about Miss—Miss Go-and-hang-her!—if that's what you mean."
"And your mothers."

mean."

"And your mother?"

"No. That's true."

"And the—the model?"

"That's right."

"And—all the rest?"

"All the rest. Only I—I got fond of you; and I was fool enough to think that you— Well, it serves me right. I ought to have seen that you didn't. I was a fool, and—That's all."

right. I ought to have seen that you didn't. I was a fool, and—That's all."

He turned round and dumped his head on his hand. I opened the door and shut it with a bang; only—I stopped inside. He gave a miserable sort of grow!

"And she doesn't give a hang for me" he muttered.

"And she doesn't give a hang forme," he muttered.

I tiptoed across the carpet and put my hand on his shoulder.

"And you call yourself quick!" I said.

And then I laughed; and then I—was very silly! So was he!

Anu then I laughed; and then I—was very silly! So was he!
My clerks murmured when I said
they must come at 5 the next morning, and finish everything by 10.30
o'clock. (The wedding was at 11 out of course I had not told them.)
"You're in a dreadful hurry." is omplained.
"You should see the hurry that he's

in,"-I said. "I never saw a man in such a hurry."—Owen Oliver, in The Graphic.

They Advertise themselves .- Imme-They Advertise themselves.—Immediately they were offered to the public, Parmelee's Vegetable Pills became popular because of the good report they made for themselves. That reputation has grown, and they now rank among the first medicines for use in attacks of dyspepsia and biliousness, complaints of the liver and kidneys, rheumatism, fever and ague

# DYSPEPSIA

# STOMACH DISORDERS

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# BURDOCK BLOOD BITTERS.

Mr. P. A. Labelle, Maniwaki, Que., writes us as follows: "I desire to thank you for your won-derful cure, Burdock Blood Bitters.

Three years ago I had a very severe attack of Dyspepsia. I tried five of the best doctors I Three years ago I had a very severe actuars I Dyspepsia. I tried five of the best doctors I could find but they could do me no good. I was advised by a friend to try Burdock Blood Bitters and to my great surprise, after taking two bottles, I was so perfectly cured that I have not had a sign of Dyspepsia since. my experience it is the best I ever used. Nothing for me like B.B.B.
Don't accept a substitute for Burdock Blood
Bisters There is nothing "just as good."

lieved by humorous and homely allieved by humorous and homely allusions and even personal application of the moral to be taught, ever
proved to be most effective in holding the interest. Some of his discourses still rumain to us and it is
with considerable interest that we
discover among them a sermon dealing entirely with the subject of
widows; another on the question of
randy dress among girls: another on widows; another on the question of gaudy dress among girls; another on husbands. From a glance at these sermons, it is sufficiently clear that human nature is much the same today as it was six hundred years ago and that, consequently, the same sermons addressed to widows, overtweed circle or neglectful husbands. dressed girls, or neglectful husbands, would avail at this day even as they did then.

It is specially to be noted that

It is specially to be noted there was an entire absence in Friar's sermons of anything controversy. The discourses essentially for the people and that consisted their novelty caused them to be quoted by

The Wish of the Control of the Contr

# Parish News of the Week

MONTREAL SENATORS SIGN PETITION.

Quite a number of Montreal Sena-tors have signed the petition pre-sented by the ladies of St. Jean Baptiste federation in favor of more stringent license laws.

NO PAPERS DELIVERED ON SUN-

The post office officials, following the lead of the express companies, have notified the newspapers in Ot-tawa that packages of newspapers will not be delivered on Sunday un-

SUCCESSOR TO THE LATE FA-THER CHEVRIER.

The Rev. Avila Derome, professor at the Seminary of Philosophy, has been named successor to the late Father Chevrier at St. James

UNDER THE BAN

On Sunday last a letter from the Archbishop of Quebec was read in the churches forbidding the dio-cesans attending Sardou's drama, "La Tosca," which was being played at Bennett's Theatre.

POLYTECHNIQUE SCHOOL.

The directors of the Polytechnique The directors of the Polytechingus School have issued invitations for the official inauguration of the School of Architecture and the laboratories, which will take place or Saturday, the 11th inst., at three Saturday, the 11th inst. o'clock in the afternoon

WON'T DISMISS CATHOLIC TEACHERS.

The Board of Education in Toronto voted down Trustee Levi's
motion that all Catholic teachers in
the public schools be ordered to
hand in their resignations, and that
in the future no person of that faith
be engaged. The information came
out during the discussion that there
is but one Catholic public school
freecher; in the city. is but one Catholi teacher in the city

FRANCISCANS LEAVE FOR AL-

On Monday morning last the Rev. Father Berchmans, O.F.M., and the Rev. Brothers Raphael and André left for Alberta, where they will establish a Franciscan mission. Brother Raphael is a brother of Mr. Emmett Quinn, so widely and favorably known in sporting circles.

SUDDEN DEATH OF IRISH BI-SHOP.

While presiding at a sacred concert in St. Mark's Hall, Belfast, Dr. Henry Henry, Catholic Bishop of Down and Connor, was taken ill, and died before he could be removed from the hall.

REQUIEM MASS FOR FATHER CHEVRIER.

Yesterday, Wednesday, at 8 o'clock, a solemn requiem Mass was celebrated at the Nazareth Chapel for the repose of the soul of Father Chevrier, who had been a benefactor of that institution. A great number of friends of the dead priest were

RETREAT AT ST. ANN'S.

Rev. Father McPhail is, this week reaching a retreat for the men and boys of the parish. The attendance is very encouraging, and the occasion is a most favorable one, affording those who attend an opportunity to perform their Easter duty.

JESUIT FATHERS GIVE RE-TREAT.

For the past three weeks a retreat has been given in St. Gabriel's Church, under the direction of the Rev. Jesuit Fathers of St. Mary's College, Bleury street. The women's exercises were attended by about 1500 persons, and from the outlook at the opening of the men's last Sunday night things looked legually encouraging. A splendid alequally encouraging. A splendid alequally last Sunday night things looked equally encouraging. A splendid al-tar is being erected, which will fur-nish another link in the chain of improvements always noticeable this already beautiful church.

MISSION AT ST. MARY'S.

Rev. Father Gannon, C.SS.V., and Rev. Father Kane, C.SS.R., opened a mission in St. Mary's Church last Sunday night, the first week being given over to the ladies of the parish. The attendance has been very flattering throughout the week. Next week the men of the parish will fiave their turn, and a large attendance is expected. Rev. Father Gannon was for some years connect-Gannon was for some years connected with St. Patrick's Church, Quebec, where he was very popular, while Rev. Father Kane is a native of that city.

> FUNERAL OF THE LATE MR. D. CUMMINS, JR.

The funeral of the late Mr. Domi-The funeral of the late Mr. Dominick Cummins, jr., took place on Saturday last from the residence of his father, 25 Papineau Square, to St. Mary's Church, thence to Cote des Neiges Cemetery. Hev. Father Cullinan officiated at the requiem Mass. The late Mr. Cummins was formedly recording secretary of St. hass. The late Mr. cummins was formerly recording secretary of St. Mary's Catholic Young Men's Society, and the members of that organization turned out in numbers to pay their last respects to their late

The chief mourners were Mr. Dominick Cummins, sr., and Mr. Thomas Cummins, brother.

Cummins, brother.

Others present at the funeral were Ald. Gallery, Mr. Kenny, sr., Jos. P. Heffernan, Peter Doyle, P. Doyle, T. Hanley, Thomas Griffin, P. Doran, P. Kilcullen and M. Kenny, jr.

### Literary Review.

Preparations now under way for the celebration, during the last week of April, of the centenary of the creation of the Diocese of New York, indicate that it will be one of the most imposing ecclesiastical and civic functions ever witnessed in New York. Among the incidental details of the commemoration will be the publication of volume 3 of The Catholic Encyclopedia, the pages of which are now being printed. Archivaler and the commemoration will be the publication of volume 3 of The Catholic Encyclopedia, the pages of which are now being printed. Archivaler and the catholic Encyclopedia, the pages of which are now being printed. Catholic Encyclopedia, the pages of which are now being printed. Archbishop Farley has invited, and expects to have as his guests, almost every member of the hierarchy in the United States, as well as His Eminence Cardinal Logue, Archbishop of Armagh, Ireland, and many foreign prelates. He will therefore have the pleasure of presenting to them the third volume of this monumental work, which they, with the rest of the English-speaking world, have welcomed with such favor, and to the success of which Archbishop Farley himself has contributed so much ley himself has contributed by his personal encouragement himself has contributed so much official patronage. The publication at this time of Volume 3 of The Catholic Encyclopedia is not only appropriate but gives satisfactory evidence of the ability and determination. nation of the editors to keep up the mised their patrons at the inception of the enterprise.

DONAHOE'S FOR APRIL.

The April number of Donahoe's Magazine opens with a poem, "Resurrection," by the Rev. P. J. Cormican, S.J., and throughout this mican, S.J., and throughout this issue the Easter thought is uppermost. The illustrated features include "Messengers of God," by F. L. Martin; "Carlisle Indian Students in Retreat," by Rev. Wm. J. Emis, S. J.; "Eastertide in California," by James Connolly; "In the Basque prelate took exception was to this Country—Loyola," by Elizabeth effect: That an Irish girl when con-

A Merited Rebuke.

From the New York Sun

Monsignor Patrick F. O'Hare, of-ficiated at High Mass yesterday mor-ning in St. Anthony's, Brooklyn, told his congregation that some Pro-testant clergymen were too ignorant to appreciate the sanctity of Catho-lie ritual, and that they were ready

to appreciate the sanctity of Catholic ritual, and that they were ready to disparage institutions of the Church of which they knew nothing. After the services Mgr. O'Hare said that when he spoke he had in mind the Rev. Lincoln H. Caswell, pastor of the Tabernacle Methodist Church, at Manhattan avenue and Noble

PAGE WHITE FENCES

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Boyle O'Reilly: "Tokens of Spring,"
"Anti-Christian Literature, and its
Fruits," by the Rev. Francis A.
Cumingham; and "Greater Boston
College." The Rev. Jas. B. Dollard
writes of "Brian's Battle."
There are some very pleasing short
stories, including "The Lady of the
Lilies," by Mary E. Manmix; "The
Last Sermon," by Helen Hughes;
"The Good Samaritan," by the Rev.
Hugh F. Blunt, and "Left Behind,"
by Margaret Chadwick.
Among the poems are "In the Old

The The ages of Among the poems are "In the Old Days," by Mary West; "Jesus Hath Conquered," by Henry Coyle; "Holy almost y in the and the "Awakening," by Mary M.

at Manhattan avenue and Noble street, who in his address to the graduates of Public School 126 on Thursday last had told an anecdote which, the monsignor said, tended to degrade the holiness of the confessional

# OUR MONTHLY CALENDAR

April, 1908. 1 St. Hugh, B C
2 St. Francis of Paola, C
3 The Most Precious Blood.
4 St. Isidore, B, C D

. 5 St. Vincent Ferrer. C
6 St. Sixtus, P M
7 II. Herman Joseph, C
8 St. Dionysius, B. C
. 6 St. Mary of Egypt, Pen.
10 Seven Sorrows of the B. V. M
211 St. Leo the Great, P. D. C

5. 12 St. Julius, P. C.
M. 13 St. Hermenegild, M.
T. 14 St. Justin, M.
W. 15 St. Peter Gonzales, C.
Th. 16 Bl. Ben, Joseph Labre, C.
F. 17 St. Aniectus, P. M.
S. 18 Bl. Mary of Incarnation, V.

Easter Sunday.

3. 19 St. Leo IX., V. C M. 20 St. Agnes of Monte Pulciano, V. T. 21 St. Anselm, Abp., C. D. W. 22 SS. Soter and Caius, PP. MM, Th 23 St. George, M. F. 24 St. Fiells, M. S. 25 St. Mark, Evangelist.

S. 26 Our Lady of Good Counsel
M. 27 St. Turibius, B. C.
T. 28 St. Paul of the Cross, C
W. 29 St. Peter, M.
Th-30 St. Catherine of Siena. V

fessing to a priest was asked him if she had told all. "No," said she, "I kissed Pat." "How many times?" asked to

the

"Father," she replied, "I'm here to boast, but to confess."

The Rev. Mr. Caswell admitted yes The Rev. Mr. Caswell admitted yesterday that this story he told before the graduates of the public school, but maintained that it was not told in an impious spirit or with any ulterior motive. Frank L. Luqueer, principal of the school, said that he did not think the Methodist

### reacher had done anything to tran-cend the proprieties. OBITUARY.

MR. PATRICK McGOVERN.

The death occurred on Sunday, the 5th instant, of Mr. Patrick McGovern, of the Customs, at his residence, 4253 Dorchester street, Westmount. For many years Mr. McGovern had been connected with the business, Phillips & McGovern, and later of Valiquette and McGovern. Six years ago fie gave up the dry goods business and entered the Customs. He leaves to mourn their loss a widow, three sons, and three daughters. Messrs. Thomas, Patrick James, Ar-thur, and Mrs. Alex. Gravel, Misses Frances and Charlotte McGovern.

MR. JAMES JEFFREY ROCHE.

Mr. James Jeffrey Roche, the United States consul at Berne, Switzerland, died there on Friday last, after a long illness. Mr. Roche was transferred from Berne in April, 1847. years old. He was 61

### PERSONAL.

Hon. James McShane was given a seat on the floor of the United States Senate on Tuesday last. Ho was escorted to the President's chair sat on Lieutenant-Governo Chanler's right throughout the

Victory for Catholic Church,

The king of Italy at Rome has re The king of Italy at Rome has re-ceived a telegram from the Prince of Monaco saying he regretted that his doctors had informed him he was not well enough to go to Rome to deliver his proposed lecture on ocean-ography. This is the official ver-sion of why the prince has decided not to visit King Victor Empanue. ography. This is the official version of why the prince has decided not to visit King Victor Emmanuel. The proposed visit of this Catholic prince has been followed with deep interest by the Vatican, because of the prohibition placed by the Vatican upon all Catholic rulers from visiting the Quirinal during any solurn they may make in Rome Conjurn they may make in Rome Conjugated the Conjugated journ they may make in Rome. Consequently the Church opposed the visit and has been successful, as, for a matter of fact, the prince has dethe course decided upon by the prince will give great offence to the Quiri-

As the Oil Rubs in, the Pain Rubs Out.—Applied to the seat of a pain in any part of the body the skin absorbs the soothing limiment under brisk friction and the patient obbrish investing and the patient obtains almost instant relief. The results of the use of Dr. Thomas' Eclectric Oil have surprised many who were unacquainted with its qualities, and once known it will not be rejected. Try it.

Honors to a Veteran Editor.

Charles J. O'Malley, a writer of national note and frequent contributor of verse to the secular magazines, has been chosen by Archbishop Quigley to succeed the late Father Thomas E. Judge, as editor of The New World, the official organ of the archdiocese of Chicago. Mr. O'Malley is thoroughly familiar with the aims and methods of the publication, as he preceded Father Judge as its editor and directed its policy for four years. His return to the paper will be welcomed by many who are familiar with his vigorous and direct prose.

For the past two and a half years since leaving Chicago, Mr. O'Malley has teen editor of The Catholle Sun, of Syracuse, N.Y. For many Sears

### CANADIAN PACIFIC

## TRAIN LEAVE MONTREAL

QUEBEC, 48.55 a m. ||2.00 p m. ||11.30 p m. THREE RIVERS, ||8.55 a m, ||2.00 p m, ||4.30 IT REB R 1 2 15. 12. 12. 12. 10 pm. 11. 13. 12. 12. 10 pm. 11. 13. 12. 12. 10 pm. 15. 12. 12. 10 pm. 15. 10 pm

Next Post Office.

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eet, Tel. Main 615. GEO. STRUBBE, City Pass & Tiv. Agent. H. A. PRICE, Assistant Gen. Pass. Agent.



prior to coming to Chicago for the first time he was editor of the Mida matter of fact, the prince has decided not to go to Rome on account of the opposition offered by the Vatican. The outcome is regarded as a great victory for the Church and the course decided upon by the prince voted his energies to the building up of The New World. While much of his writing has been along religious lines, he has gained some attention as a writer of magazine verse and has brought out a volume of collected verse.—N. Y. Freeman's Journal

SOME JUSTICE LEFT.

M. Lecoutourier, who "liquidated" the property stolen by the French Government from the monks of "La Grande Chartreuse" and sought to pass off upon our palates his company's "liqueur" under the Carthusian trade-mark, has found once more that the path of spoliation does not always run smooth. The court of Grenoble has lately condemned him to pay in to the hospital of Vorson an annual sum of nearly 3000 francs for the maintenance of five "beds," founded there by the charity of the exiled monks. This was only one out of innumerable benefactions conferred by the fathers upon their suffering or destitute fellow-countrymen, who are now the poorer and more suffering for the anti-Christian familicism of France's rulers. It is a comfort to find that the anti-religious policy of French Cabinets has not yet poisoned all the wells of justice.—Catholic Weekly, London.

THURSDAY, APRIL 9, 1908.

ONLY A FEW LEFT

Silk-Lined Costumes for

Ladies' Tailor Made Costum 5, made of every fine quality Venetian, Panama and Striped Worsted Cloths, in this Spring's latest styles; shades of black, navy, light and dark brown and green; som trimmed with fancy stripe silk, pique edging around collar and lined with silk throughout, the skirt is plaited and flared with wide fold guaranteed fit; odd sizes. Worth \$25.00 to \$30.00, for.....\$14.95

# Low Prices in Millinery

Golden Brown "Merry Widow" Sailor, trimmed with brown wings, on each side of the crown, two large rosettes of plaited champagne and brown tulle held up in front by a knot of Dresden ribbon and two golden pins..... \$7.75

Ladies' Black Bonnet, bandeau made of black violets, and crown of fine silk hair braid, high ruching of tulle, nice white osprey and jet ornament, long ties of taffeta ribbon ...... \$9.75

Child's Bonnet, made of cream fancy straw, faced with light pink tucked silk, trimmed up with pink roses, foliage and silk, ties of pink duchess ribbon. For ...... \$2.95

Worth 40c to 75c. Men's

Silk Ties For 29c or 3 for 80c

A special sale of 300 dozen Men's Silk Ties (bought at a very low price). To be cleared on Wednesday at 29c each, or 3 for..... 80c

These ties are worth from 40c to 75c each, and are all good de signs. "Don't miss them." See window display on St. James Street.

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