

Colonist Excursions... SEEKERS' ROUND TRIP... TICKETS TO Western... United States... April 15th, 1910...

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The Globe and Witness

Vol. LIX., No. 49

MONTREAL, THURSDAY, JUNE 2, 1910

PRICE, FIVE CENT

LIBERAL PROGRAMME.

Outlook of English Politics Uncertain Avers T. P. O'Connor.

The following views of T. P. O'Connor in the New York Times upon the English political outlook are significant and well worthy of close perusal:

Until Parliament meets nobody can forecast the future of the struggle between the two houses. The chief discussion in the journals is on the proposed alteration of the coronation oath. All sane opinion accepts the desirability of sparing the King the humiliation of insulting his twelve million Catholic subjects, but enough rabid Protestantism is left to show that the opinion is not unanimous, and that a Ministerial measure cannot pass without some opposition in Parliament.

On the other hand, a bill dealing with an appropriation for the new King will probably meet with less opposition than on the previous occasion, everybody being anxious to spare him unnecessary worry at the beginning of his reign.

When things become normal the Liberal programme will not show any change in the main purpose or tactics, but there may be a change of dates. Lord Rosebery announces that he will persist with a proposal to reform the House of Lords, and the proposals augmenting instead of curtailing the powers of the Lords will force the fight once more. The real point at issue, then, will be whether the general election should come this autumn or next January.

The Irish, Laborites and Radicals will press for the earlier date. Much will depend on the length of time occupied by the coronation and the new budget and other measures of the Government.

THE STRIFE IN IRELAND.

In Ireland the hideous strife begotten by William O'Brien caused another riot in the corner of Ireland where he still holds sway. Last week's reception of Messrs. Redmond, Dillon, and Devlin, far exceeding anything in Cork since Parnell's reception thirty years ago, proves conclusively that in Cork O'Brienism is dead. Another election will drive him from that city and Healy from Louth and reduce the factionists to some three or four quiet and negligible places.

Nearly every Catholic Bishop and priest confirms the universal opinion that Mr. Redmond's party is stronger to-day than at any hour since the Parnell split.

The world of business has made its first move toward normal life. The shopkeepers and hotelkeepers wait at home and abroad, however, over the impending destruction of the profits of such a big season as the late King had planned and would have initiated. The concession as to the shortening of the period of mourning shows the sensitiveness of the new King to all movements of public opinion. If the world of society and politics remain still in the same quiescence, it is largely because the leaders in both have left London and are taking the vacation interrupted by the King's death. The further postponement of the reassembling of Parliament till June 8 renders any discussion of politics at close quarters impossible. The interval is occupied by speeches of the minor politicians, mainly dealing with various forms of compromise in the struggle between the Ministry and the House of Lords, but these suggestions, coming entirely from the Tories, do not offer any proposal which the Liberals could accept. All the Tory proposals for a reform of the House of Lords would preserve the privileges of the Lords. Even financial control is still vehemently advocated by Lord Salisbury, but he is too crusted a Tory to speak for anybody but himself.

A more hopeful suggestion comes from Sir Alfred Cripps, a great Tory lawyer. Sir Alfred practically abandons the claim of financial control by the Lords, but suggests that legislative deadlocks be referred to conferences. He meets the difficulty of the inequality of the Liberals and Tories in the Lords by proposing such representation at such conferences as would give the Liberals some equality.

But while such proposals indicate a growing tendency on the part of the Tories to abandon an irreconcilable position, Lord Lansdowne and Mr. Balfour remain obstinately silent and the Liberal leaders remain also unpledged.

THE NEW KING'S OPINIONS.

The new King has passed as a Tory largely because he spoke so frequently of drawing the colonies and the mother country together, and our protectionists proclaim protection as the only means of accomplishing that purpose. He also lacks a good deal of the popular fibre which made the late King so typical an Englishman and there-

HEROISM HONORED

Brave Deed of Dollard and Companions Recalled in Sunday's Celebration.

On Sunday afternoon last a very impressive ceremony was witnessed in Place d'Armes Square, where, a vast assemblage had foregathered to commemorate the heroism of Dollard and his seventeen companions. A platform had been erected and among those occupying seats were: Archbishop Bruchesi, Abbe Troie, Abbe Melancon, Hon. Jerome Decarie, Messrs. Henri Bourassa, J. J. Beauchamp, representing St. Jean Baptiste Society, J. B. Legace, chairman of the Committee, Philippe Hebert, W. D. Lighthall, Ald. Lamoureux, acting mayor; Ald. Dandurand, representing the City Council, Mr. H. J. Kavanagh, K.C., representing St. Patrick's Society.

Archbishop Bruchesi spoke first. He read from the records of Notre Dame telling of the heroic act of Dollard and his companions. These men, severing all family ties, went out in defence of their country and religion. Although the commemoration of this event was late, said His Grace, it was sincere. The descendants of the founders of Ville Marie owed much to Dollard and his band who delivered up their lives on the altar of their church and country. The bas-relief on the statue in Place d'Armes Square was a tribute to the heroes, but this was not enough, and the next school building erected here should bear the name of Dollard. This would be a fitting tribute and a vivid reminder to the scholars of the heroic work of the man. The young people of the city might collect a sufficient quantity of money to pay for the construction of a monument to Dollard.

In drawing the lesson to be learned from Dollard's sacrifice, His Grace said that even now, as in those days, the enemies of the church and country appeared, and should still be met as those opposed by Dollard two and one half centuries ago.

QUEEN A TYPICAL ENGLISHWOMAN.

He also has lived a very domesticated life. Although not long married, he already has a large family, and he spends most of his evenings with his wife. She is a typical Englishwoman, very fond of her children and of her home, of rather stout proportions, very simple, and very strict, full of common sense, and is said to have immense influence over her husband.

I don't believe much in the stories of the new King's Toryism. He had an excellent political education. His training, indeed, in that respect was much better than his father's. Queen Victoria belonged to the old generation in English life, which did not permit any great intimacy between parents and children, and I have heard that Edward almost up to the time he came to the throne was excluded from all the inner knowledge of what was going on and still more excluded from the exercise of any political power.

But he, being a modern man, treated his son quite differently. They were companions and friends, and doubtless the Prince learned a great deal from his father's lips and the knowledge of all English life. The whole family, too, has the tradition for generations, if not centuries, of the constitutional duties and limitations of the royal position, and the new King will do the right thing when the time comes.

But for the moment he, like everybody else, is under the overwhelming influence of the outbursts of real and genuine sorrow which gathered around his father's grave. The politicians are in the same position; and beyond doubt the death of the King has produced considerable modifications in all the plans of politicians.

How New York Physician Cures Tippling.

One of the newest methods of curing the habit of tippling has been invented by a New York physician, who has found that it so far has met with success among the patients who have tried it.

"I tell them," he said, "whenever the desire for a drink gets strong to eat an orange. It is just about as easy nowadays as it is to get a cocktail and there are very few parts of the city in which they will not find it possible to get the fruit at short notice.

"My patients who have tried this remedy tell me that it worked very well. One of the scientific grounds for its existence is the aversion that most regular drinkers feel for fruit. When the prospect of an orange instead of a drink suggests itself to them they decide they would rather do without either than eat an orange. To those who are not so opposed to fruit there is a certain refreshment in the taste of an orange and if the patient really is trying to quit drinking there is a certain compensation for him in the fruit."

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FETE DIEU AT ST. PATRICK'S.

Handsome Repository Erected in Gardens of Sacred Heart Convent.

Favored with most delightful weather, the greater number of city parishes had processions throughout their districts on Sunday last. The most imposing were those of St. Patrick's, Infant Jesus and St. Peter parishes. That of St. Patrick's was carried out with the usual éclat which marks all its ceremonies. The presbytery, church and grounds and St. Bridget's Home were particularly well decorated, also the Sacred Heart convent, in

The Late King at the Vatican.

Very different, indeed, is the account of the late King Edward's visits to the Vatican from the cheap notoriety given to the attempted audience of ex-President Roosevelt. The King was first of all a gentleman and as such he understood the law of etiquette and readily conformed to it as noted in the following by H. L. Berman in the Chicago 'New World':

King Edward was twice a welcome visitor to the Vatican. In 1859, when only seventeen years of age, he—as the 'Times' puts it—"travelled to Rome, where he made some study of the mirabilia urbis Rome, and visited the Pope—the first English prince, if we are to except the later Stuarts, who had been received at the Vatican for some centuries." His host then was the illustrious Pontiff, Pius IX., who was in full possession of the inalienable sovereign rights of the successors of St. Peter, and the young prince's reception in the Eternal City was, therefore, one full worthy not only of the dynasty which he represented, but of the still more ancient and holy one by the head of which he was received. More than forty years later, shortly after his coronation and immediately previous to his first state visit to this country, King Edward was again a welcome guest at the Vatican, this time being received by Leo XIII. The Daily Telegraph recalling this incident, says: "The meeting of the aged Pontiff and the recently-crowned monarch made a very remarkable historical picture, which left a deep impression on the minds of all who witnessed it. His Majesty, who was accompanied by Mr. (now Sir) Charles Hardinge, General Sir Stanley Clarke, and Admiral Lambton, was received in the private ante-room the frail but dignified figure of the Pope advancing to meet him as he crossed the threshold. After an exchange of compliments, the spiritual and temporal rulers withdrew to His Holiness' own apartments, where they remained closeted together for nearly half an hour. The members of the King's suite were then summoned in turn and introduced individually to the Pope, who rose from his chair and shook hands with each of them. The Holy Father then addressed a few words to them collectively, repeat-

Pastoral Letter Anent Confiscation of Lourdes.

The Right Rev. Bishop of Tarbes, Mgr. Schoepfer, in whose diocese the famous town of Lourdes is situated, has just issued a pastoral letter denouncing to the Catholics of the world the definite seizure of the Grotto of Lourdes and the sanctuaries attached to it. Mgr. Schoepfer enters his solemn protest against this sacrilegious crime.

In an able pastoral Mgr. Schoepfer thus announces the awful act of spoliation:

"Alas! The storm which has long been gathering around Lourdes has at length burst. Our sanctuaries with their annexes have been brutally taken away from the Bishop of Tarbes, who, in the name of the Catholic Church and our Holy Father the Pope, is their lawful proprietor. The iniquitous work which has long been in contemplation and for which the Government was secretly preparing has at length been consummated."

The Bishop, after giving expression to his great sorrow at this new act of spoliation, recalls what he said four years ago at the time that the inventory of Lourdes was taken:

"I wrote at that time that the Bishopric of Tarbes, as far as regards what constitutes the property and the revenues of Lourdes are concerned, has not and never has been indebted in the least or in any manner to the liberality of the state or to the department or the municipality."

"We hold, it, therefore, our bounden duty to state beyond the shadow of doubt the lawful and incontestable ownership of these funds and property."

"The property of this diocese consists exclusively in the shrines and

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SCENE IN GARDEN OF SACRED HEART CONVENT.

The Holy Father's Birthday

The seventy-fifth anniversary of the birth of Pope Pius X. is being celebrated throughout the Catholic world to-day. Coming from an humble peasant family, Giuseppe Sarto by name, he gradually rose in gradations of office in the Church to the position of Pontiff. He is one of nine children, eight of them living to witness their brother's elevation seven years ago. Previous to his election to the Papacy by the College of Cardinals, Aug. 4, 1903, after a session of five days, he was patriarch of Venice. In origin he was in several respects the opposite of his predecessor, Leo XIII., who was of aristocratic birth and a scholar.

Justin McCarthy May Again Visit America.

Justin McCarthy, historian, novelist, member of Parliament, and former chairman of the Irish party, and one of the gentlest and best-beloved of all men in public life, in London, has been getting ready for his eightieth birthday by letting a photographer take his picture—for the first time in years so far as the public is concerned, says the Baltimore Sun. The venerable historian has had a long siege of illness and trouble with his eyes, and has changed in appearance since the last published photograph was taken; but everyone who knows him will testify that he hasn't changed one whit in his never-failing supply of kindness for all and sundry, or in the charm of his talk and his writing.

The Evils of the Daily Press.

The daily press is filled with accounts of serious offenses against the commandments of God. Upon this press many of our people feed, sending their children morning and night to the corner stand to procure a copy of the sheet that tells them alluringly of the world's sin, and yet never calls it sin. The great majority of our novels are insipid and sensational; our magazines are made up of startling, hair-raising articles, or else of the cheap, attractive pictures of men and women, and of stories that give an altogether false picture of life. If we stop to think, we will realize that the printed word of to-day is predominantly untrustworthy. It preaches the enervating doctrine that one religion is as good as another. At times it goes further. Not long ago one of our great city dailies, which not many days before had thousands of votes for a popular Catholicism in one of its contests—that same paper had a picture of the Crucifixion and an advertisement that told of a book written about other saviors that were equal to Christ, and that had also been crucified. That paper was read and supported by thousands of Catholics. In morality it teaches that there is no such thing as the positive commandments of an infinite God. It practically denies free will and personal responsibility. It never speaks of heaven; it will not hear of hell—John J. Burke, C.S.P., in the Catholic World for June.

whose adjoining grounds was a very handsome reservoir. The band of Mount St. Louis College led the way from the church to the gardens of the Ladies of the Sacred Heart, and a most imposing sight it was to see the great numbers of men and women of the different societies and the little first communicants whose sweet voices were raised in familiar hymns to the Most Blessed Sacrament. Truly inspiring was the scene as the canopy entered the convent grounds beneath which the Rev. T. O'Reilly carried the ostensorium. Well kept paths, beautiful flower beds, from whose hearts issued a perfume mingling with the incense, the singing of the birds, God's blue canopy over all, seemed just a foretaste, a provision of what is in store on the eternal shores.

The processionists, at the close of Benediction, having re-formed, wended their way back to St. Patrick's Church, where a low Mass was celebrated.

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HOUSE AND HOME

CONDUCTED BY HORTENSE



Humor is health; laugh and live. Success does not consist in never making mistakes, but in never making the same one twice.

The Silent Powers.

How marvelous are those compelling powers That come not with the clang and crash of arms Filling the earth with tremulous alarms, But silently, as grow the warm-hued flowers Lifting frail cups to catch the summer showers, So quietly the stars in ether swing, Or moves the royal son, of planets king, Along the march of velvet-footed hours.

The mighty tide, whose work is never done, Is peaceful in its ceaseless ebb and flow, And softly do the changing seasons run Through drifts of rose-leaves into drifts of snow, While from the arching silences above Comes God's most potent gift—the power of love. —Anne P. L. Field.

Forgive and Forget.

How do we forgive? Not always as we hope to be forgiven, I fear. Perhaps we do not appreciate how hard it is for some persons to say, "I am sorry." Perhaps there is a vindictive streak in many of us that holds out against our better impulses. Certain it is that many of us find it hard to grant such full and free pardon that an offense which has been committed shall be to us as though it had never been. To apologize can never be a pleasant task. One may feel that a certain angry speech was wrong, but it takes great moral and spiritual courage to go to the person with whom one has been irritated and say, humbly, "I was angry just now, and I spoke hastily. Will you forgive me?" It should not take superhuman grace for the person who has been offended to accept such an apology in the same spirit in which it has been offered. But too often the speech of pardon is cold, and has a ring that is not sincere. Once in a great while it is accompanied by an acknowledgment that the suer for forgiveness has been very disagreeable, and that, while she is forgiven, she must remember that an unkind speech cannot always be forgotten at will. She who thus receives an apology is farther from the right path than is she who has acknowledged her fault. The one is conscious of her wrong and regrets it, the other is wrapped about in a mantle of conceit and self-righteousness.

Your Habitual Expression.

What kind of an expression do you wear habitually? Is it sour, morose, repellant? Is it a mean, stinging, contemptible, uncharitable, intolerant expression? Do you wear the expression of a bulldog, a grasping, greedy, hungry expression, which indicates an avaricious nature? Do you go about among your employees with a thundercloud expression, with a melancholy, despondent, hopeless look on your face; or do you wear the sunshine expression which radiates good cheer and hope, which indicates a feeling of good will and of helpfulness? Do people smile and look happier when you approach them, or do they shrink from you, and feel a chilly, goose-flesh sensation come over them as they see you approach? It makes all the difference in the world to you and to those whom you influence, what kind of an expression you wear. —Success Magazine.

"Sweet Memory."

"Nothing sweetens the sorrows of riper years like the memory of a happy childhood," says a reflective woman. "We are not so conscious of happiness at the time, but that doesn't matter. It is only after it has been contrasted against the unhappiness of later years a happy childhood shines out. An unhappy childhood leaves its mark throughout life. The man who wounds the hearts of his children with frowns and cruel words kills laughter and love and happiness. The mother who neglects her children, giving them entirely into the care of others that she may be free for personal pleasures, robs the children of something that is their right by nature, and which can never be made up to them by anyone else, though they may live to be a hundred.

A Woman's Garden.

Whether you have a large space for your garden, or only a little strip in a back yard, your wish is to make the most of your opportunity. The woman who loves flowers longs for plants in bloom. Sometimes she chooses to set out from year to year, those which give her returns in color and fragrance the first season. Either she goes to the flower market and purchases blooming plants, which she at once transfers to the ground, or she plants seeds or bulbs that must be renewed every year. She is paid for her trouble to a certain extent, but is less well paid than if she sets her heart and spends her time and money on the planting of perennials. Peonies, hollyhocks, phlox and lilies, poppies and goldens glow repeat themselves from year to year, and before many seasons are a joy to the beholder. They cannot be depended upon to show their finest results the first year after they are planted. Wait until the second and the third year, and your garden will be a blaze of glory.

As for vines, do not omit the honeysuckle, that grows so rapidly and blooms so profusely that it seems to be the symbol of household joy. Plant the crimson Rambler and the clematis, and any other richly-blossoming vine for which you have room, and incidentally gain health and vigor while you watch your perennial plants.

To Clean Rugs.

First beat out all dust. Stir cornmeal into a pint of gasoline till the mixture is stiff. Strew over the rug, being careful not to have any fire around. Rub it in well with broom, then sweep thoroughly several times the way of the nap. The rug will look like new, all its former brightness being restored. This also is a sure destroyer and preventive of moths.

White Marks on Tables.

It is exceedingly aggravating if one has a nice dining table to find that every time anything very hot is put on it the heat goes through even the thickest of mats and makes a white patch on the wood. If every dining table were polished by hand, merely by rubbing first with boiled linseed oil, and then with beeswax and turpentine, this annoyance would be avoided. But nowadays we prefer French polish, and this, no matter how well supplied, won't stand much heat. Paraffin oil, if well rubbed into the damaged part as soon as possible after the accident, will take away the whiteness, and if next day the place is well polished with a very little beeswax and turpentine, the brightness will, in a measure, be restored.

Useful Rolling Pin.

She was carefully covering a rolling pin with two thicknesses of flannel when a friend joined her. Instantly the newcomer expressed surprise at the unusual operation. "I don't wonder you smile," said the home wife, as she plied her needle, "taking care that not a wrinkle destroyed the surface of the tight-fitting coverings of flannel. "Guess why I am doing this, manifestly the rolling pin is to serve some other purpose than the one for which it was originally intended.

"Now, you see, I am slipping this covering of cotton cloth in place, and tying it at either end. I am sure you cannot guess the reason for all this, so I will enlighten you. I am getting ready to iron the cuffs on my shirtwaists without having them creased.

"I know some people can iron them beautifully without resorting to any such contrivances, but, for my part, I find it so much simpler to use a padded rolling pin that I always do it. Those who follow my example say that they find it of the utmost convenience, too, so I think there must be some virtue in it." she concluded, as she tied the outer covering into place.

Lemon Shampoo for Fair Hair.

A shampoo that suits fair hair, cleaning it well and making it soft, bright, and fluffy, is one ounce of salts of tartar, two tablespoonfuls of lemon juice, and one quart of hot rain water. Put the salts of tartar into the wash basin, pour over the lemon juice, and then add the water, stirring it well. Wash the scalp and hair, and then rinse in plenty of warm and tepid water. Always, if possible, choose a sunny day for washing your hair, and dry it by hot towels and fanning, not by sitting near a fire, for that will make it brittle, and very likely cause neuralgia or rheumatism in the head.

To Wash Gingham.

In washing gingham dresses or waists there are four things to be remembered—avoid hot water, hard rubbing, strong soap and hot starch. If colored garments are taken singly and rubbed out quickly through a light suds, and after wringing are plunged at once into cold hard water, the fading process is at once arrested. A little salt added to the water will brighten the colors. Delicate colored gingham dresses or waists, which are just mused, or slightly soiled, should be washed through thin starch water, without any soap, then rinsed in soft, cold water and hung to dry in a place where there is no sunlight.

Simple Luncheon.

LOBSTER IN CASES.

Take all the meat from a small lobster, cut it into little pieces and put it into a saucepan containing one ounce of butter, season with salt, pepper, cayenne and a few drops of lemon juice and stir over the fire for a few moments. Then pour in half a pint of thick white sauce, to which a teaspoonful of shrimp paste has been added, and sufficient carmine to make it a pale clear pink. Have ready six little china cases which have been thoroughly heated and brushed over on the inside with warm butter; fill them with the lobster mixture and cover the top with some of the sieved yolk of a hard-boiled egg, which has been mixed with a small quantity of powdered parsley; serve at once with rolled brown bread and butter.

APPLE SALADS.

Select six, or eight, sweet apples of medium size and of uniform shape; cut a small piece from the stalk end and with a vegetable scoop carefully remove all the inside, taking care not to pierce the skin. Cut up about half the apple into dice-shaped pieces and put them in a basin with three or four coarsely chopped walnuts; then dress them liberally with some thick mayonnaise sauce to which a little white wine has been added. Cut some young, crisp lettuce into fine strips with a sharp knife and some slices of tomato into little pieces. Put a small layer of the apple and nut mixture into the hollow peels; cover with some of the lettuce and tomato, then put more of the apple mixture and lettuce and finish with tomato on the top. Put the little salads into a cold place until they are required, and the last thing before serving, stick a stalk about an inch in length, into each, and garnish the dish on which they are placed with little bunches of watercress.

PLOVERS' EGGS IN ASPIC BORDER.

Line a plain border mould with golden aspic jelly and then partly fill it with little squares of tongue and cooked cucumber (using an equal quantity of each), and pour in sufficient cool aspic to fill up the mould. When the jelly is firmly set turn the border from the mould and line the middle with small cress, and then fill it with shelled plovers' eggs.

APRICOTS WITH GOOSEBERRY CREAM.

Coat the inside of a quart Charlotte mould with a thin layer of orange jelly, and when the latter has set cover it evenly with the halves of some carefully stewed apricots which have been dipped into some cool jelly. Put half a pint of stewed gooseberry pulp (prepared from gooseberries which have been stewed with plenty of sugar) into a saucepan and make it warm gradually (it must not boil or the color will suffer); then stir in half an ounce of isinglass which has been melted in a small quantity of the syrup from the gooseberries, and when it is thoroughly mixed put the pulp aside to cool. Whip half a pint of thick cream until it is stiff, sweeten it and color it a delicate green, and as soon as the prepared gooseberries are cool blend them with the cream and whisk for a few moments, then fill the lined mould with the mixture. Unmould the sweet as soon as it is firm, and serve it with either chopped pistachio nuts or angelica scattered thickly over the top.

How to Make a Salmon Loaf.

Take equal quantities of boiled salmon and boiled rice. For a cupful of each use two hard-boiled eggs, one tablespoonful of curry powder, two tablespoonfuls of butter, half a tablespoonful of cream, season with salt, white pepper and cayenne. Take all the skin and bone from the fish and put in saucepan with the butter. Add the rice, the whites of the eggs chopped fine, and place over the fire until very hot, then

take up on hot platter, molding it in shape of loaf with spoon, cover with yolks of eggs rubbed through a sieve and serve. The mixture should be stirred often while on the fire.

Household Hints.

Use the ordinary tongs that come with boxes of candy for plucking the hulls from strawberries. A white felt hat can be beautifully cleaned with the soft inner part of a stale loaf of wheat bread. When the children's books have become soiled the pages can be cleaned by rubbing with powdered pumice stone. When coating chocolate creams the melted chocolate often becomes curdled. To remedy this add a little olive oil. Chicken salad served in green pepper shells not only is attractive, but the season from the pepper is very pleasing. A delicious pineapple dish is made from the fresh fruit, served with mayonnaise mixed generously with whipped cream. Cretonne-covered shoeboxes are very handy. They come provided with pockets for as many as a dozen pair of shoes or slippers. Some housewives always make their ironholders of marble cloth, using suitable material for interlining. The advantage is that they may always be wiped off when soiled. Pecan and English walnut meats, chopped and halved, and laid over the top of a pumpkin pie just before it goes into the oven, makes fine seasoning, rich and well flavored.

Fourteen Errors of Life.

A prominent judge pointed out the following mistakes of life: To expect to set up our own standard of right and wrong and expect everybody to conform to it. To try to measure the enjoyment of others by our own. To expect uniformity of opinion in this world. To look for judgment and experience in youth. To endeavor to mold all dispositions alike. Not to yield to unimportant trifles. To look for perfection in our own actions. To worry ourselves and others about what cannot be remedied. Not to alleviate, if we can, all that needs alleviation. Not to make allowances for the weaknesses of others. To consider anything impossible that we cannot ourselves perform. To believe only what our finite minds can grasp. To live as if the moment, the time, the day were so important that it would live forever. To estimate people by some outside quality, for it is that within which makes the man.—London Evening Standard.

What is Worn in London

London, May 22, 1910.

I am going to give a description of a charming model I saw this week which was made of chamoisee satin in that wonderfully brilliant yet deep gentian blue, which is just the color of the exquisite alpine flower. The cloak was loose and semi-fitting and was covered with fine black Chantilly lace, which, however, did not cover the plain satin vest that covered the chest, nor did the lace reach the border of the cloak at the hem. Holding the lace to the satin round the neck and down the fronts was a band of gold and aluminum embroidery, the long tasseled ends of which were loosely knotted a little above the knees. The satin cloak was shorter in front than at the back but the wide armholes, the draped bell sleeve being of the black Chantilly lined with gentian blue chiffon and bordered with a band of the gold and aluminum embroidery, which was also loosely knotted like the bands in front. The plain satin vest, fastened across under the lace and embroidery, and was slightly draped up to one shoulder, where it was fastened with a tasseled motif in gold and aluminum. The cloak was lined throughout with gentian blue chiffon; and, in passing, one may mention that this glorious color has the merit of being equally becoming to both fair and dark women. There is a perfect rage for this color, and, indeed, for all shades of blue, in Paris at present; and besides this extraordinarily rich gentian some of the new shades in Chinese, Sattler and powder blues are very lovely. The mixtures made with these colors are sometimes extraordinary.

I saw an evening cloak which was made of a very thick crêpe de Chine (so thick, it almost looked like satin) in a brilliant magenta which was lined throughout with a deep, intense blue. Long lines of insertion in a very openwork silk lace dyed to match the magenta crêpe de Chine and showing the blue lining through the mesh, ran down the back from the shoulder to the hem, and also from the neck down the outer part of the sleeve to the elbows, where the cuff was finished with a twist and tassel of gold. A similar golden twist and tassel helped to drape up the folds of the cloak, where the fronts were caught together low down at the knee line. The deep blue lining showed in the soft blue revers, which could be crossed over the chest for greater warmth and protection if required. The coloring of this magenta and blue cloak was not in the least exceptional among the other cloaks I saw at the same time and place. Another was in the

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most brilliant shade of Empire green satin, the lower part gauged on thick cords and the upper part almost entirely covered with a kind of pointed pelerine in steel embroidery on a buff-colored net ground which in its turn was lined with silver. The pelerine had almost the effect of a shawl at the back, and the picturesque note was emphasized by the quaint little old-fashioned ruffles which bordered the cloak all round and also finished the neck and bell-sleeves. Other splendid cloaks were of the richest brocades, with designs in velvet on a silk ground; but these patterned materials are so magnificently decorative in themselves that they can dispense with the adventitious aid of the omnipresent embroidery, which achieves its best effects on plain silk or satin chiffon.

Funny Sayings.

VENETIAN ADVANTAGES.

A family party from Duluth had been touring Italy, says a writer in the New York Tribune, and when they came back home the neighbors called to ask for their impressions. Mother thought Rome was lovely, daughter preferred Sorrento, the son was sure Naples was the best, but father set his mind on Venice. "Ah, yes," sighed a visitor, "The dreamy old canals, and St. Marks, and the doge's palace, and—" "I didn't see them," said father. "But I could fish out of my hotel window."

Mr. Isaacstein (to school teacher) —"How was dat little Jacob getting on dat arithmetic?" School Teacher—"He is doing nicely, Mr. Isaacstein. He is in percentage now." Mr. Isaacstein—"Was dat so? Well don't you teach dot pey noddings less than von hundred per cent. He was too young yet to study very hard."

THE TRUTH.

The other day a visitor was examining a class in a Boston school, when he came to the word "imagination," and then asked the meaning. No one could tell him. "Now," said the visitor, "I'm going to shut my eyes and tell you what I can see. I can see my house. A baker's cart is at the gate. The baker goes up the steps and rings the bell. The servant opens the door and takes a loaf from him and pays him." He opened his eyes and inquired, "Now, then, what would you call that?" Up went a little hand at the back of the class. "Well, Willie, speak up," said the visitor, "what do you call it?" "A lot of lies, sir."

Unique in Many Respects.

What is said to be the most beautiful of modern Catholic Church edifices in Greater New York, that of St. Paul in East 117th street, between Park and Lexington avenues was consecrated on Sunday morning, May 8, by Archbishop Farley. The new church of St. Paul is erected on the foundation of the old church, which was built in 1835 by the Rev. Michael Curran, who was the first pastor. It was the pioneer Catholic church of Harlem. Even the school and rectory are new, costing \$300,000. The outside of the church is of reinforced concrete, and it is the inside that attracts the eye. Many features not to be seen in the old Catholic churches are to be seen in this church. The inside is built of marble and steel. There is not a pillar in the church, immense steel beams supporting the roof. A feature found in no other church in the city is the new style pew designed by the pastor of the church. The pews of lattice work are divided off so that everybody has a separate seat. They very much resemble a desk seat in a school room. The altar is of white marble with gold trimming and there is a side altar on each side of the main altar. There are also nine small side altars of white marble and the stations of the cross are cut out of the wall instead of being suspended, as in most churches. There are seats in the church to accommodate 1500 people, but 500 more can find places inside.

FORCING YOURSELF TO TAKE FOOD

The Tortures of Indigestion Banished by the Tonic Powers of Dr. Williams' Pink Pills.

Victims of indigestion have small choice between two evils—on the one hand a starvation diet, which means great weakness and depression of spirits, and on the other hand forcing themselves to take nourishment in spite of the acute suffering inflicted by each meal.

In the search for a cure they find common medicines upset the stomach and render the food more difficult to digest. Laxatives are violent and "weakening," and so called "pre-digested foods," merely evade the cause of the trouble and the stomach steadily grows weaker. The common sense way of curing indigestion is the Dr. Williams' way—the making of new, rich blood by Dr. Williams' Pink Pills. Pills that give tone to the weakened system and invigorate the distressed digestive organs. Dr. Williams' Pink Pills have cured thousands of the worst cases of indigestion through their simple tonic treatment and one excellent example of these cures is the case of Miss M. Y. C. Roberge, Sorrel, Que., who says: "For upwards of nine years I suffered almost continuously the tortures of indigestion. At times I had no appetite; at others there was a craving for food, but whatever I took caused me the greatest pangs. As the result of the troubles I suffered from violent headaches, and I grew pale and weak. I tried many different medicines; some gave me a little relief, but none gave me any permanent benefit until I began using Dr. Williams' Pink Pills. I had only taken these a few weeks when I found such help as I had not found before. The pains after eating gradually disappeared, my appetite grew better, and after using the Pills for a couple of months I found myself completely cured, and have not since had a twinge of the trouble. I gratefully recommend Dr. Williams' Pink Pills to all who suffer from any form of indigestion." Through their action on the blood Dr. Williams' Pink Pills cure such troubles as anaemia, indigestion, sick headaches, rheumatism and all forms of nervous troubles such as neuralgia, St. Vitus dance, and partial paralysis. These Pills are especially valuable to growing girls and women and cure headaches, side-aches and other pains known only to them. Sold by all medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

The Most Important Thought.

At a dinner party at the Astor House, when Daniel Webster was Secretary of State under President Fillmore, after a period of silence, which fell upon the company of some twenty gentlemen, one of the guests said: "Mr. Webster, will you tell us what was the most important thought that ever occupied your mind?" Mr. Webster slowly passed his hand over his forehead, and in a low tone inquired (of one near him), "Is there any one here that does not know me?" "No," was the reply. "The most important thought that ever occupied my mind," said Mr. Webster, "was that of my individual responsibility to a personal God."

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HER UNBELIEF HELPED.

Grayson approached his wife. "Constance," he began slowly, "Constance, my poor darling, the doctor says our little boy cannot live."

"Let me have him," she cried sharply, "dully, then with a low moan of terror pushed past him to the bed. "Let me have him," she cried sharply, "give my baby to me."

"Madam," said one of the nurses, gently, "all is over!" But with the boy's soft tones still echoing in her ears it was impossible to convince her, and when the truth finally beat its way into her consciousness she was as one bereft of reason.

In one breath she upbraided the doctors for letting him die; in the next apologized gently for her discourtesy, explaining with cold gravity that, "of course, she knew they had done their best; that it was not their fault, but what chance had they to save him, when everyone—the whole, wide, miserable world—was at the mercy of a relentless heart to whom breaking mother-hearts meant nothing?"

"It is God who is cruel," she cried, and bent dry-eyed over her child's still form. When his nurse, the old servant who had been with her all her life, came in softly, bringing fresh, fair linen, she said again: "God is very cruel, mammy. He has torn my baby from me."

"Don't say that, honey," she said; "don't say that; de good Lord gaved yo' baby an' now He's jess called him home again. He's happy yan-der!" "He was happy here. He loved everything—the birds, the flowers, the sunlight through the trees. Do you remember how he liked to run in the wind, the breeze blowing through his curls? He didn't want to die; he tried to live; he ought to have lived, but God was cruel. He would not let him stay."

She laid him down with his head slightly turned, his cheek upon his hand, as she had so often seen him lie in healthy, happy sleep; then, noticing the nurse away, crept up on the bed beside him. Her husband, when he came in, found her thus, lying beside the child, smoothing his hair and whispering tender words into his dead ear.

One after another the many who loved her and whose hearts bled for her in her bereavement came and went away sore at heart; girl companions of her own, awed and frightened by her tearless grief, friends of her mother's, men comrades of her husband—all who had loved the little lad. The room was filled with flowers; one of her girl friends laid a bunch of violets on the baby's pillow. Her husband leaned over her tenderly; then someone came in—a man she had never seen before—asking permission to measure the man's form.

The morning after the baby's death Miss Allen, one of the nurses who had cared for him, was called to the telephone by the doctor. "I suspect you are tired," he said, "and I would like you to rest, but old Mrs. Marsham needs you. I don't think she will be a very great strain on your strength."

Is There to Be An Armistice?

When members went to the House of Commons to take the oath of allegiance to the new king on Saturday there was much talk in the lobbies as to what was to happen, says the London Tablet. Would the struggle over the Constitution be resumed immediately after the funeral of King Edward VII, or would there be something in the form of an armistice or truce? This question was freely discussed among members of both political parties and the view was generally expressed that it would be hard, if not unfair, that King George V. should be subjected, as soon as he had set foot on the throne, to the worries inseparable from the controversy which clouded the last weeks of the late King's life.

Outside Parliament the same question was asked and the same feeling expressed, but not universally. Mr. Kier Hardie, for example, in a speech at Preston, said that "whether the death of the King would have any effect on the situation from that point of view he could not say, but he should not be surprised if one outcome would be to postpone the general election. Many might not regret that postponement, but for his own part he believed that it would be in the interests of a permanent settlement of the political situation to have an election as soon as possible and get the question of the House of Lords settled before any confusing issue was raised to obscure the minds of the people. The representatives of Labor thought that the Government had made up its mind as to how the Lords were to be dealt with, and could be depended upon to follow a straightforward course."

The Cabinet met on Tuesday. Meanwhile many Liberals thought that the difficulty might be quietly and opportunely disposed of by the making of concessions on the part of the Unionists and the Lords. Expression was given to this view in the Parliamentary Notes of the Westminster Gazette on Tuesday: "One thing may be said with certainty. On the Liberal side there will be no agreement to a truce of the character suggested by the Conservatives. A truce there must be. That is enforced by every dictate of good feeling and ordinary practice. Until King Edward is buried, and for some time afterwards, the fight between the two Houses cannot be renewed. But if that calm is to endure it can only do so on the basis of definite concessions from the side of the Conservatives and the Lords. An arrangement on any other foundation is out of the question."

This The Morning Post's reply was that no proposal of a truce had come from the Conservatives, for the simple reason that they were not. In this matter of the Constitution, the attacking party. They were merely acting on the defensive. "It is not for them," said The Morning Post, "to go down on their knees to their assailants and beg for a truce. The proposal must come from the Government party. If Ministers agree with those of their followers who have spoken in this sense that good feeling dictates a suspension of hostilities at the present juncture, their decision will no doubt be applauded by the nation. But unless it can be shown that a request for a truce has come from someone with authority to speak for the Unionist party, it is hardly fair to suggest that the Conservatives have been suing for peace and then to follow this up with a declaration that peace can only be secured if the Conservatives are willing to make what are nebulously described as "definite concessions."

Referring to the death of Miss Van Wart, a well-known American hostess in London, which had event took place on the 3rd of April at Bordighera, a writer in the London "The Queen" says: "Much has been written on Miss Van Wart's jewels, but I should like to say a word on the more serious side of her character. Not many years ago she joined the Catholic Church, and paid great heed to all its religious observances. And she was a warm-hearted woman, who spent time and money in hospital work and on the poor in the East End of London; also—and this is far rarer—she did kindly deeds to women and girls in her own rank of life, her friends and acquaintances. She had views of her own on certain subjects. For instance, she disliked cards and card playing. She would never have a card in her house, and her friends were obliged to cease from their bridge and poker. We may not all agree with her, but one respects a woman who has the courage of her opinions. Miss Van Wart was tall and good-looking, and had rather a dignified manner."

A Noble Catholic Lady.

Referring to the death of Miss Van Wart, a well-known American hostess in London, which had event took place on the 3rd of April at Bordighera, a writer in the London "The Queen" says: "Much has been written on Miss Van Wart's jewels, but I should like to say a word on the more serious side of her character. Not many years ago she joined the Catholic Church, and paid great heed to all its religious observances. And she was a warm-hearted woman, who spent time and money in hospital work and on the poor in the East End of London; also—and this is far rarer—she did kindly deeds to women and girls in her own rank of life, her friends and acquaintances. She had views of her own on certain subjects. For instance, she disliked cards and card playing. She would never have a card in her house, and her friends were obliged to cease from their bridge and poker. We may not all agree with her, but one respects a woman who has the courage of her opinions. Miss Van Wart was tall and good-looking, and had rather a dignified manner."

May Spread Gospel From Airships.

A London despatch to the N. Y. Herald says: The Marquis of Northampton has higher hopes of the aeroplanes than any one has hitherto dreamed of. He said at the 106th annual meeting of the British and Foreign Bible Society that they should be able in the not far distant future to reach by airships the 400,000,000 people who never read the Bible and drop testaments among them in that way, as airships could go where no missionaries cared to appear.

Protestant Praises Holy Name Society.

Speaking the other day in Montpelier, Vt., at a banquet which preceded the fortieth convention of the Young Men's Christian Association of Vermont, President John M. Thomas, of Middlebury College, paid a notable tribute to the Holy Name Society in his speech, the subject of which was "Clean Speech."

"There is altogether too much profanity in Vermont," he said. "One hears it on the streets and in the stores, in railroad stations and cars, in hotel lobbies and blacksmith shops. The boys hear it on their way to school, and, sadly enough, we hear it from the boys themselves. Some of the city people who visit us in the summer tell us there is more profanity in Vermont than in New York city. "It is an old vice and the special failing of the Anglo-Saxon race. The Romance peoples swear more easily, but we Northerners mean it more. "Things are not so bad as they used to be. In Shakespeare's time all classes were profane, and to swear like a lord was a proverb. Profanity has now become bad manners, and Vermont ought to quit it because it is ungentlemanly and boorish, if for no other reason. "I have in my hand a little manual of the Holy Name Society, an organization of the Roman Catholic Church, whose special object is to discourage profanity. The rule which this organization enjoins upon its members includes the following principles: "Never to pronounce the name of God without respect. "To avoid blasphemy, perjury and immoral language. "To induce their neighbor to abstain from all outrages against God or His saints. "To praise God in their hearts by words, "Praise be to God," or "Praise be to Jesus Christ," whenever they hear any one blaspheme. "This organization has 600,000 members in the United States, all men, and all pledged to abstain from foul language. It is not an uncommon sight in one of our large cities to see five thousand men in a parade under the banner of this organization. The Catholic Church deserves great credit for this movement, and I am glad to note that this organization has some branches in Vermont. "I believe the Y.M.C.A. should constitute itself a similar society. It might well be one of the objects of the association to promote clean speech among the young men of the entire State. I would like to see a state-wide campaign for the discouragement of profanity, with meetings in every town, back in the country as well as in the cities, and sermons in all the churches. The Almighty made Vermont clean; let not a profane and ribald population pollute her soil."

Priest Risks His Life.

In order to administer to a dying man, Rev. Charles P. Raffo, of Louisville, Ky., climbed sixty feet on a frail ladder to the top of a partly-constructed iron and concrete grain elevator. Martin Wigginton, a structural iron worker, was working on one of the steel beams, a distance of 100 feet in the air, when he lost his footing and pitched headlong to the platform thirty-two feet below. Several fellow-workmen hurriedly sent for Father Raffo, and in less than five minutes the priest was on the scene. He directed the firemen to place the ladders against the wall so that he could reach Wigginton. The distance to the concrete floor is more than sixty feet, and Capt. Martin McCue warned the priest that an attempt to scale the wall might cost him his life.

All Priests Observe This.

One strange fact stands out in the experience of all priests. The grace of a holy and happy death seems reserved for those who have served God faithfully during life. A sudden death seems to be the retributive punishment meted out to those who have lived in a chronic state of enmity to God. This is particularly true of open or public sinners. They are called out of the world suddenly or something happens to prevent their receiving the last sacraments; and this is also true to a large extent of those whose vicious habits are known only to themselves and God. They have had their chance and failed to take advantage of it. They have spurned God's grace during the years allotted to them and their terror-stricken efforts to turn to Him when death is near, bear all the outward appearances of failure. Whilst no man can presume to sit in judgment upon another's life and the old Church, like a true and tender mother, gives her erring children the benefit of every doubt, yet her teaching on this matter is all summed up in the terrible words: "As a man lives, so shall he die." From the standpoint of human reason, the logical ending of a sinful life is final impenitence and eternal separation from God.—Catholic Register.

A Monaghan Patriot Honored.

A demonstration in honor of the late Mr. James Blaney Rice, a native of Tyholland, Co. Monaghan, took place recently at Monaghan, under the auspices of the Ancient Order of Hibernians (Board of Erin). A beautiful monument has been erected to him in the Tyholland churchyard. It is Hiberno-Romanesque in design, stands eighteen feet in height, and is a magnificent specimen of the sculptor's art. The bottom base is of polished limestone from the famous Kilkenny quarries, of which the entire creation is constructed. On the second base are the arms of the four provinces, with the simple word "Rice" in Celtic characters in the centre. The pedestal, which rises splendidly above, bears on one side a representation of the Round Tower and Muckross Abbey enwreathed in ivy. In the centre reposes a beautifully carved Irish wolf dog. Over the pedestal there is an elaborate cornice, supporting a beautifully carved Celtic Cross the face of the cornice having carved in relief upon it an armorial shield bearing the Red Hand of Ulster. The inset polished limestone tablet bears the following inscription: JAMES RICE. Born 1st January, 1830. Died 10th February, 1898. Beannache oltr Oe be n-nam. Mr. Joseph Devlin, M.P.; Dr. Charles O'Neill, M.P., accompanied by other Nationalists, visited the monument in the Tyholland Churchyard, and knelt in prayer for the eternal repose of the patriot whose services to Ireland it commemorates. A great demonstration was subsequently held a short distance outside Monaghan. A platform had been erected in a field belonging to Mr. John W. Treanor. The members of the Ancient Order of Hibernians, representing various divisions in Monaghan and other counties of Ulster, marched from the town to the place of meeting to the stirring music of their bands, of which several were present. Several of the divisions were also accompanied by their fine banners, which, with the bright gold and green scarves of the officers, helped to make the spectacle a very picturesque one. Several branches of the United Irish League were also represented.

LAI'D UP FIVE YEARS

Mr. Jos. J. Roy, a prominent tinsmith of Bathurst, N.B., July 16, 1909: "I cannot let this opportunity pass without letting you know what benefit I received from your Liniment. For five years I had a sore shoulder, which prevented me from working or from sleeping at night. I had tried everything possible and still could find no relief, until I was advised to try a bottle of your liniment, which I purchased without delay. I only used one half of the bottle when I was completely cured, and now I feel as if I never had a sore shoulder. I would advise anyone suffering from Rheumatic pains to give your liniment a trial, for I cannot praise it too highly. A Liniment that will do that is the liniment you want. It is equally good for sore throat or chest, backache, toothache, ear ache, sprains, sore muscles, cuts, bruises, burns, frost-bites, chapped hands or chilblains. Rub it in, and the pain comes out. 25c per bottle at your dealer's, or from Father Morrissey Medicine Co. Ltd., Chatham, N.B. 64

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"The Holy Hour."

Could I but watch, one hour, to-night, My famished soul, bare, in Thy sight, Share Thy sorrows, and mingle my tears In faithful memory of all the years The Chalice and Cross would both seem sweet. While kneeling Lumbay at Thy feet! Could I with Thee but only stay One hour—in Gethsemani!

Could I but look with Thee above The cup that Thou must drink for love, So sweet would seem Thy Father's will, And in my heart such faith instill, That far beyond Golgotha's height, The radiance of Easter's light Would flood my soul; could I but stay, One hour—in Gethsemani!

Could I with Mary on that morn Await Thee, but to find Thee gone, A white-robed Angel in Thy place; My heart, like hers, a well of grace, Might hear the joyful tidings far That break for man his sinful bar; Could I only with Thee stay! This hour—in Gethsemani! —Anais O'C. Pugh, in Irish World.

Troubled With Constipation For Years.

Any irregularity of the bowels is always dangerous to your health and should be corrected at once for if this is not done constipation and all sorts of diseases are liable to attack you. Milburn's Laxative Pills cure Constipation and all Stomach, Liver and Bowel complaints. Mr. Henry Pearce, 49 Standish Ave., Owen Sound, Ont., writes: "Having been troubled for years with constipation, and trying various so-called remedies which did me no good whatever, I was persuaded to try Milburn's Laxative Pills. I have found them most beneficial; they are indeed a genuine pill, and I can heartily recommend them to all who are afflicted with constipation. Price 25c a box. Sold by all druggists and by The H. H. Milburn Co., Limited, Toronto, Ont."

YOURSELF TO TAKE FOOD

Indigestion have small in two evils—the one a diet, which means stress and depression of the on the other hand forces to take nourishment the acute suffering in a mean.

Dr. Williams' Pink Pills. Indigestion have small in two evils—the one a diet, which means stress and depression of the on the other hand forces to take nourishment the acute suffering in a mean.

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Synopsis of Canadian North-West HOMESTEAD REGULATIONS

ANY person who has been in possession of land in Manitoba, Saskatchewan and Alberta, excepting 8 and 20, not reserved, may be homesteaded by any person who is the sole head of a family, or say made 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 situated. Entry by proxy may, however, be made on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader.

The homesteader is required to perform the conditions connected therewith under one of the following plans: (1) At least six months residence upon cultivation of the land in each year for three years.

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

(3) If the settler has his permanent residence upon farming lands owned by him in the vicinity of his homestead the requirements as to residence may be satisfied by residence upon said land.

Six months' notice in writing should be given to the Commissioner of Dominion Lands at Ottawa of intention to apply for patent. W. W. DORY, Deputy Minister of the Interior.

Countless have been the cures worked by Holloway's Corn Cure. It has a power of its own not found in other preparations.

SELF RAISING FLOUR Brodie's Celebrated Self-Raising Flour

is the Original and the Best. A Premium given for the empty bags returned to our Office. 10 Bleury Street, Montreal.

Dr. J. D. Kellogg's Dysentery Cordial is compounded specially to combat dysentery, cholera morbus and all inflammatory disorders that change of food or water may set up in the stomach and intestines. These complaints are more common in summer than in winter, but they are not confined to the warm months, as undue laxness of the bowels may seize a man at any time. Such a sufferer will find speedy relief in this Cordial.

The True Witness
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Let us, then, celebrate the Feast
of the Heart of Jesus to-morrow, as
well as we possibly can. God will
bless us in return for the effort and
endeavor.

THE MONTH OF THE SACRED
HEART.

June is the month of the Most Sac-
red Heart of Jesus, and is, there-
fore, in at least one sense, the
greatest month of the Christian
year. How do we intend to use its
days of cheer and blessing? Having
well spent our love and devotion
during the month of Mary, at her
shrines and under the smiling looks
with which she blessed us, we must
be prepared to do our most solemn
homage to Jesus her Child and the
Eternal Son of the Living God.

We are on our way to the august
seat of God's abiding mercy and
justice. It is still our lot and share
to weigh our shoulders down with
the sheaves of the harvest. "Death
comes honorably to one who ex-
changes a life of voluntary sacrifice
for a crown of glory," says Charles
Warren Stoddard; while, in the
words of Cardinal Newman, "the end
is the trial; the world passes; it is
but the pageant and a scene; the
lofty palace crumbles; the busy city
is mute; the ships of Tarshish have
sped away. On the heart and flesh
death comes; the veil is breaking."
And to quote England's greatest
Cardinal again: "Times come and
go, and men will not believe that
that is to be which is not yet, or
that what is now only continues for
a season, and is not eternity."

We are striving, lingering after
Heaven. Our weary souls shall not
be satisfied until whelmed over in
the fulness of God's mercy and good-
ness. What we are now doing
should be done in view of the crown
beyond, and each succeeding month
should find us better men and wo-
men. Therefore, the present month
of June should be the best month
of our lives, inasmuch as our days
are hitherto spent.

In all our churches and chapels
special prayers and devotions are
set apart for the days now upon us;
let us then help our souls along the
way to the Palace of our great
King; let us assist at Holy Mass
each day, if possible, and close our
evenings with the good and generous
souls that gather under the shadow
of the altar to be filled with the
mercies from above. May June go
before us to God laden with the
spoils of holy warfare and burdened
with the fulness of our fullest en-
deavors.

MARY.

Under the meaning caption of
"Mary," our esteemed friend, the
Daily Witness, gave us quite an
agreeable surprise the other day. We
knew all along that the editor of
the Daily Witness, though in charge
of a loaded journalistic atmosphere,
was a man of no ordinary culture
and training, and now we are glad
to see him write or tolerate such
things as the editorial on the sweet
name of Mary.

True, our esteemed friend takes a
thrust at "Bloody Mary," first nam-
ed so by people ignorant of history;
true, he fails to know Mary Stuart
as true story tells of her life and
deeds; but it is, likewise, true that
the Anglicans will not thank him
for the respect he pays their patron
saint, Henry VIII, and true, as well,
that he can speak very kindly words
about "Mary of the Incarnation."
We wish fully to share his tribute to
the good Queen who now presides
with King George over the British
Empire.

Our last word is one of meant
thanks. We are glad from the bot-
tom of our hearts to see the editor
of a staunch Protestant paper speak
as respectfully of God's holy Mother
as our friend of the Daily Witness
does. We hope Mary will, under
God, bless him for that tribute of
respect.

We were going to say a little word
about the editor's allusion to "the
Church's tradition," but a truce is
declared for the present issue.

Following is the editorial from
our contemporary:

"Mary, the name of our new
Queen, is that of the Mother of Je-
sus, and the most honored and be-
loved on earth. Except when asso-
ciated with Mary I, popularly
known as the Bloody Mary, the
sound of the name in English ears
has always been grateful and sweet.
It is associated in the English mind
from nursery days with rustic sim-
plicity, a gentle gravity and innocent
sweetness; with hedges of fragrant
white hawthorn and yellow-golden
honeysuckle, meadows pied with
pink-tipped daisies and varnished
buttermilk banks scented with prim-
roses and violets; and with the
gambolings of dainty, curly lambs.
It is indeed strikingly pastoral in
the images it calls up. Shakespeare
sings of Mary buds which begin to
open their golden eyes what time
the lark sings at heaven's gate.
Even 'Mary, Mary,' quite contrary,
of the children's game, is asked,
'How does your garden grow?' and

replies, unless memory fails us,
'With silver bells, and cockle shells,
and pretty maids all in a row.'
Scotland, too, loves the name, un-
der the enchantment of Burns's pen.
Mary, however, is of high lineage,
the Virgin Mary being of the seed
of David, while her cousin, Elizabeth
—another name now accounted pecu-
liarly English—was the mother of
John the Baptist. The Elbbe, too,
tells of several other Marys: one,
Mary of Bethany, of the imperish-
able name, who was the ready dis-
ciple and tender worshipper of Jesus
and to whom he vouchsafed his pec-
uliar friendship; Mary of Magdala,
or Mary Magdalen, symbol, in the
Church's tradition, of the saved sin-
ner. The second Mary who reigned
in England was the daughter of
James the Second, and wife of Wil-
liam of Orange, and history speaks
well of her prudence and ability.
'Mary of the Incarnation' is a state-
ly and an interesting figure in early
French-Canadian history. She was
Superior of the Ursuline Convent of
Quebec in 1639, or two hundred and
seventy-one years ago, and a strong
and beautiful personality is revealed
in her autobiography and in many
independent descriptions of her life
and times. With poor Mary Stuart
and her tragic life and fate litera-
ture and history abound—she whose
ungoverned behavior did something
to promote the Protestant revolt in
Scotland. She was done to death
at last by Elizabeth, perhaps in
self-defence, and posterity has not
ceased to shed a sympathetic tear
over her heedless course. Even for
Bloody Mary, excuses have been
found of late years, some of which
are plausible. In that time of reli-
gious and intellectual revolution
she, the wife of a Spanish reaction-
ary, had naturally to cope with
much disloyalty and a lot of bud-
ding rebellions—and so perhaps the
daughter of Bluebeard Henry the
Eighth and wronged Catherine of
Aragon was not as sanguinary as
the writers of her sister Elizabeth
painted her. Of our present Queen
Mary all the associations are those
which are most attractive in En-
glish life, and although Queen Mary
is Queen Consort only, and not joint
possessor of the throne, as was
Mary the Second with William, her
influence upon society and events
will be none the less, and from all
we know of her we may expect that
influence to be wise and salutary.
And so we say long live Queen Mary
and may her years be full of peace."

CANON O'MEARA HONORED.
We are glad to know that Canon
O'Meara, Pastor of St. Gabriel's, is
now chairman of the Catholic School
Commissioners. He takes the place
of a very good man and effective
worker, Canon Dauth, to whom
Catholic education here in Montreal
owes a debt that could never be paid
in the money of man.
But the zealous, fearless, and indef-
atigable Canon O'Meara, too, will
take the chair with the full intent
and capacity of making a success of
his work. Just at present, little
agencies of devilry are busy with
plans, schemes, and methods intend-
ed and calculated to counteract au-
thority. A puny school of upstarts
wants to control our school "et
nous émanciper," but they might as
well convince themselves of the fact
that they have less power to-day
than they ever had before.
Canon O'Meara will keep up the
noble traditions of his predecessors
in office, and the foes of God and
religion who wear little aprons in
the dark chamber of "les émancipés"
now run the risk of being converted
to better ideas and sentiments, to
say the very least. Not that the
Canon means to wage unnecessary
warfare, but simply to do his duty
as he has always done it, fully and
faithfully.
We, therefore, of the True Witness,
in the name of all our readers, felicitate
the Pastor of St. Gabriel's,
while we wish him further useful
honors, trusting that he may long
be spared to lead the Irish Catholic
forces to duty and obedient success,
keeping us in close work and union
with the whole Catholic army. Ad
multos atque secundissimos annos!

BETTER BOYS AND GIRLS.

Professor William A. McKeever has
sent us his "Home Training Bulletin
No. 5," in which he handles the
question of "A Better Crop of Boys
and Girls."
Mr. McKeever is the Professor of
Philosophy in the Kansas State Agri-
cultural College, and, as such, he
wants to reform the human race
along purely scientific methods. He
shall never succeed.
It is plain, throughout his bulle-
tin, that Mr. McKeever is in every
sense of the word a man of high
ideals and of well-governed life; and
yet even he must remember that if
there is so much to be deplored in
the matter of marriage and the pro-
creation of children, lack of religion
is what is foremost to blame. If
young men and others prove phys-
ically unfit candidates for the sacred
bonds of matrimony, it is because
they do not pray, are not taught to
pray, never prayed, and never in-
tend to pray. In our big cities of
both hemispheres a thousand tempta-
tions are placed before boyhood
and girlhood; the law-makers do
not care; state universities are de-
stroying Christianity. True, good

men like Professor McKeever are pro-
testing in the name of decency, but
not until the Church with her Sa-
craments and the Confessional, is
given the place they should occupy
in the minds and hearts of men will
decent marriage laws prevail, and
will young people be thoroughly
helped to prepare for the married
state.

The Church welcomes the efforts of
such honest men as Professor Mc-
Keever; but, in spite of all their ef-
forts, young men and others will
refuse salutary advice as long as
they are taught and helped to get
along without religion. No won-
der, then, that men in state univer-
sities are growing alarmed. They
have the awful spectacle of degraded
youth under their eyes daily and
hourly. Hundreds of young wass-
trels go to state universities or
others—are sent—simply to paddle
their own canoe, spend as much mo-
ney as they can, and carry on like
barbarians. Hundreds, on the other
hand, are good and mean well, but
they are good in spite of the rules
—or lack of rule—under which they
live, and in spite of a million oc-
casions and influences.

State university professors—honest
minded men among them like Pro-
fessor McKeever—see for themselves
what intellectualism (of a kind)
without religion has been doing for
the student youth of America.
Thousands have been spoiled, eter-
nally spoiled and ruined, and empty-
brained professors taught them to
laugh at revealed religion and ridi-
cule the Decalogue. Not till reli-
gion wins back her place in edu-
cation will the evils of to-day either
disappear or decrease.

THAT CHURCH UNION SCHEME.

We notice that several of the more
distinguished Protestant clergymen
are opposed to the scheme of Church
union that is now keeping some, and
many, of the second-rate preachers
feverishly bothered. The former gen-
tlemen can see no issue of any ac-
count, but many others can. If even
numbers of the Methodists, Presby-
terians, and Congregationalists
agree to unite, the best result will
be another vast sect and that is all
—nothing more beyond five hundred
thousand fights over church prop-
erty. Of course, lawyers are plen-
tiful among the men contending for
the Union. How can you blame
them in a worldly sense? They have
an eye to business.

Another result will be to give
small villages a sixth or seventh
Protestant church, each and all half
empty the two-thirds of the time.
The Baptists are decided to keep out
of the union, and we felicitate them
for having shown sense once, at
least, in the short life, it is true,
of their mild sect. The Anglicans
would have to get rid of their "his-
toric episcopate," whatever that
means.

There can be no church union ex-
cept along lines of doctrinal author-
ity, and neither the Presbyterians,
the Methodists, nor the Congrega-
tionalists want anything of that
kind. So if the Church Union
scheme is not a huge farce, it is
simply a good subject of debate
and discussion, and we like it some-
what on that account.

Even if numbers will unite, let
us say again, another upshot of it
all will be an admirable display of
rivalry and warfare among the
preachers, each backed by his own
supporters, for the best plums on
the tree. Former Methodists will
grow disgusted with former Presby-
terian preachers, and Presbyterians
with Methodist fishermen; so with
the Congregationalists—oh! it would
be a glorious time, even better than
a thousand fairs with reminiscences
from, and of, Donnybrook the Gold-
en!

In the "Comedy of Convocation,"
from Marshall's pen, we are brought
face to face with the good Anglican
bishops, canons, rectors, deans, and,
of course, archdeacons, vicars and
curates, all harmoniously agreeing
to disagree! Now, in very likeli-
hood, we shall not be asked to
spend our wisdom at the Presby-
terian Assembly that is to meet pos-
terior to the Methodist Conference
in British Columbia, and, notwith-
standing the exclusion we shall suf-
fer, we invite the Presbyterians to
offer terms of union to all the other
Protestant bodies, the Holy Rollers
included, along lines of agreement
similar to those adopted at Convo-
cation. It would be safer, kinder,
truer, better and more successful
than to work, as all are now doing,
towards gathering the brethren for
a fight. But don't forget the Ag-
nostics!

A MEMORABLE ANNIVERSARY.

The Feast of the Sacred Heart of
Jesus this year recalls a meaning-
ful anniversary for the gentle Sisters
of the Congregation of Notre Dame.
In 1892—eighteen years ago—the

great Convent of Villa Maria was
entirely destroyed by fire. (The
writer well recalls the sad fact,
having been one of the first on the
scene, and having done his best to
render assistance.)

It was a sad sight for us to wit-
ness on a most beautiful day, and
a thousand times sadder sight for
the good Sisters. We can plainly
recall the fact, however, that, in-
stead of idly gazing upon the doom-
ed convent, the nuns and novices
worked with a heroism of which
only womanhood in its fairest con-
ception is capable. Men could not
have struggled and endeavored with
the heroism that marked the work
of the Sisters on that day.

But great as that convent was, a
still greater one has now arisen in
its place. Untold was the loss, and
still untold the deeds of sacrifice
and of courage that have made a
second Villa Maria, not only a possi-
bility, but the grand structure it
is to-day. It is there one of Amer-
ica's monuments to the work of
education, endowed, not with per-
ishable gold, but with the lifeblood
and martyr-work of self-sacrificing
women consecrated to God.

To borrow the words and the idea
of an illustrious educator, who a
hundred times crossed the seas, let
us say, that if Canada only knew
what was given her as hers, when
she was given the Sisters of Notre
Dame, she would mark the gift
and the day in letters of gold.

The Christian educator to whom
we refer spoke on a memorable oc-
casion, when, as another Thundering
Legion, America was welcoming a
small army of young men about to
consecrate their young lives to God
in the field of education, and as a
further offering from Europe to the
welfare of the young in a newer and
better land.

The Sisters of Notre Dame were
founded here in Montreal, Mary's
own city. Faithfully have they
worked, and earnestly have they
striven. Their work is now wide-
spread and is second to not even
the best either in success or profici-
ency. The Venerable Marguerite
Bourgeois worked for God and with
God.

That the new convent of Villa
Maria may withstand the length of
more than a century of years and
the test of storm and trial is the
earnest prayer we and our readers
offer to God to-day. Every suc-
cess of the Congregation should be a
heartfelt success for every earnest
Canadian.

LONG SCHOOL HOURS.

Our schools will soon close. The
teachers will not be sorry when
they do, and we do not blame
them. The pupils, we are told, are
not going to protest either, strange
to say. But other reflections are
in order as well.

We often wonder—people do—why
many children grow to love school
as much as they do the rawhide;
very many reasons are adduced in
explanation of the selfsame phenom-
enon; fathers say the children are not
talented, and mothers lay the full
blame on the teacher's poor, worn-
out shoulders. The disgusted pupil
has as many reasons to offer as
there are days in a Chinese year; but
some of the main causes are lost
sight of entirely.

Those who have spent long, dreary
sickening hours in the schoolroom,
imparting knowledge along all lines
of method and suggestion,—methods
with names varying according to
whim, and suggestions from Alum
to Yeast—know that, at the bot-
tom of the disgust of both teachers
and pupils, lies the fact that,
through the long, dreary hours im-
posed by meaningless programmes,
school becomes a veritable Devil's
Island, or, at least, a Siberia.

There are all kinds of pupils (and
all kinds of teachers); some have a
natural hatred for study; others a
crusader's dislike for their teachers.
They are exceptions.
Goodness only knows what hard
work is that of the teacher. There
is no money in his or her work;
merely a pittance at its best. There
is nothing to encourage them along
the lines of natural consolation; but
the long, dreary, sickening hours are
there to discourage them, and drive
them from the profession. Our se-
cular teachers must be good men
and women, indeed; happily they
are helped out through the spiritual
motives that underlie their labors
and endeavors. Our priestly and
religious teachers would make first-
class martyrs.

Outside of all sentimentality,
however, there are the demands and
requirements of pedagogy, and more
especially of methodology. In spite
of all the old systems, both on the
earth and on Mars, there is no
strict sense in keeping children lock-
ed up for seven or eight hours at a
time. We may be wrong, but we
spent many a long day in the class-

room, a quarter of a century and
over, as pupil first and then as a
teacher. We are rejoiced to think
we worked hard, but are glad we
are up from the slavery and drudge-
ry that took our health from us.
We want long hours again, an eter-
nity of them, but only when in
heaven. Still we are willing to
work, and, thank God, have a lot
to do.

ARCHBISHOP IRELAND.

One can hardly believe that Arch-
bishop Ireland, of St. Paul, Minne-
sota, has now reached beyond the
age of three score and ten, and yet
so it is; nor is he willing to lay
down his arms even now, for, in
very truth, he has maintained near-
ly all the great vigor of his earlier
days, and is still the chief figure
of the American Northwest. May
God bless him!

Just the other day, he consecrated
six suffragan bishops in the course
of one and the same ceremony, one
of whom, an illustrious priest of
German blood, has become first
bishop of the newly-created dio-
cese of Bismarck. We have waited
until now to pay our tribute of
praise, for we were afraid, had we
spoken before, to see our voice
drowned in the grand concert of ac-
clamation, from the highest North
to the deepest South, and as wide
as the very continent itself, with
abundant districts yet to be heard
from all over the earth.

Archbishop Ireland is a good man,
a great man, a fearless and irre-
proachable man, a whole man, and
nothing short of it, a true priest,
and an extraordinarily successful
bishop. This is praise abundant,
and yet we could pay His Grace of
St. Paul a still heartier tribute
truthfully and without exaggeration.

True it is that all men did not
share his views at times; but it is,
likewise, true that all men are not
of his calibre. Whatever the meth-
ods Archbishop Ireland adopted,—
methods ever honest and always
soul-meant,—the result of his work,
the outcome of his ideas in action,
is there in living achievement of
compelling significance to bear wit-
ness to the fact that His Grace of
St. Paul is no dreamer of dreams,
but a man of his day, wearing all
the armor of the latest hour, a
friend to every man and a foe but
to sin, bad citizenship, and heart-
less apathy.

The Northwestern States must
have deserved well of God that He
sent them such a pastor; or, at
least, God must have great things
in store for the Church and people
so favored. He made enemies for
himself, but Archbishop Ireland's en-
emies even were few. The best of
them—that is, the least worthless of
them—have lived long enough to eat
their bread in tears. Those who
fought his ideas some years ago
are now using most of them for the
purposes he had foreseen. The great
churchmen who differed with him
at times, however, were never his
foes; they were of another class al-
together, strong and good men, too.
That God may spare the American
Church such a great and useful shep-
herd as is the thrillingly illustrious
John Ireland, and that, in His mer-
cy, He may spare him for another
score of years, is the earnest prayer
of every bosom within which
there beats an honest heart, here,
at least, in America.

"Liberty," says Bishop O'Farrell,
"can never be solid except based
upon the altars where the mysteries
of our faith are consummated."

If that Tory tale about Queen
Alexandra's impassioned words to
John Burns and Mr. Asquith be
true, it is a remarkable fact that
she did not include John Redmond.
At any rate, the Queen Mother and
the late King were always on the
side of Home Rule for Ireland. It
was long felt, by them that the Irish
people could have proved England's
most valuable asset. Given their
natures, motives, and intelligence,
they could readily understand Eng-
land's meaningless warfare on the
old land of our Irish fathers and
mothers. They never had any love
for Cromwell, and Cromwellian
ideals are what explain Ireland's
thralldom. The proof that the Irish
people would prove good subjects
under Home Rule is made plain in
the changed attitude of our people
toward the British Crown, in re-
turn for the generosity of even one
King's short reign of nine years.
Perhaps, after all, the Tory press
is reckoning with Redmond, and
that is why it omits his name in
connection with the alleged words
of the Queen. Again in view of
Anderson's "Parnellism and Crime,"
Balfour is willing to be cautious.
Were he half a man he would at
least resign.

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Echoes

Abbé Cas-
"The flower
grow on a

"The Chr-
prize, the g-
knowledge t-
ests of life,
blank."—Wil-

The wo-
an alternat-
cession is fu-
opportunity
preachers, y-
view and no
claim to im-

Rev. Mr. C-
of Orange-
tern district
V. shall hav-
Oath of Acc-
will win th-
The good m-
license to sh-
stead of lect-

Halley's C-
is several hu-
meter. Out-
upstarts, yo-
take to di-
priest, we k-
men who c-
claim to th-
ter of inflat-

All Cathol-
interest in t-
tension. Su-
dollar or tw-
good work
tions sent R-
ronto, fall in-
We cannot a-
the work of
and welfare,

It is nigh-
done for the
of industries
fortunate pla-
to change th-
spelling of
aside, howev-
a whit stran-
fective is no
the safety of
of Hull is no
of deaths, di-
conflagration

Good and t-
the British E-
in Montreal
quiem celebr-
nion service
Edward's so-
Blake think
John Kensit-
can change
might use his
in the mat-
even if he is
finger of the
minister.

The great A-
Alexandra, th-
bishop of Car-
silent prayers
late King. A-
men are pray-
graveside. T-
Catholic pray-
then very app-
dra showed h-
by doing wh-
of Ripon was
on the doctri-
Farrer saw it-
the very Jes-
Smyth, of Mo-

Bishop Dunn-
diocese for
a coadjut-
majority of h-
vor of the B-
felicitate them
jority of the l-
acquiesce, and
us. An Angli-
piece of mach-
of the bishop's
ministers' con-
the laity may
very matter t-
guidance. Bi-
good man. V-
the folly of it-
men like him-
Church under
to fully see th-

King Edward's
termth for cr-
or of the Lon-
said, however,
hundred mem-
al Pickpocket's
before the mag-
of New York,
plan. He wa-
all the notori-
in the city, o-
celebrations.
our thrilling l-
and as some
to Montreal t-
pray, good Ch-
inspiration in
Byrnes.

Echoes and Remarks.

Abbe Casgrain it was who wrote: "The flower of illusions does not grow on a heart's ruins."

"The Christian Church offers not an alternative view of life, but a prize, the greatest of prizes—certain knowledge about the highest interests of life. The Agnostic offers a blank."—Wilfrid Ward.

The work of protesting against the King's view of the Oath of Accession is furnishing a chance and opportunity for otherwise obscure preachers, of getting into public view and notice. It is their only claim to immortality.

Rev. Mr. Coubourn told an audience of Orangemen belonging to the western district of Ontario that George V. shall have to be careful about the Oath of Accession, else the Empire will win his reverend (?) protest.

The good man should take out a license to shoot grasshoppers, instead of lecturing the King.

Halley's Comet has a head which is several hundreds of miles in diameter. Outside of those Catholic upstarts, young and old, who undertake to dictate to their parish priest, we know of no other gentlemen who can dispute the comet's claim to the first place in the matter of inflated heads.

All Catholics should take a deep interest in the work of Catholic Extension. Surely we could spare a dollar or two towards helping the good work along. Any contributions sent Rev. Dr. Burke, of Toronto, fall into safe and sure hands. We cannot afford to grow listless in the work of promoting the growth and welfare of the Church.

It is nigh time something were done for the town of Hull. The kind of industries they have in that unfortunate place would tempt one to change the "u" to an "e" in the spelling of its name. All jokes aside, however, it seems more than a whit strange that something effective is not done to provide for the safety of the people. The story of Hull is nothing but a long series of deaths, disasters, explosions and conflagrations.

Good and pious Anglicans all over the British Empire, but particularly in Montreal and Quebec, held quiet celebrations of their communion service for the repose of King Edward's soul. What does Sam Blake think of the like? Since he is John Kensit's agent in Canada and can change official hymnals, he might use his authority, we think, in the matter to which we refer, even if he is not worth the little finger of the first good Ritualistic minister.

The great and sympathetic Queen Alexandra, the Kaiser, the Archbishop of Canterbury, etc., said silent prayers around the bier of the late King. All true men and women are prayerfully silent at the graveside. The common sense of Catholic prayers for the dead is then very apparent. Queen Alexandra showed her wanted good sense by doing what she did. The Marquis of Ripon was won to the Church on the doctrine of Purgatory. Dean Farrer saw its significance, as does the very learned Dr. Patterson-Smyth, of Montreal.

Bishop Dunn, of the Quebec Anglican diocese, asked his Synod for a coadjutor. The very vast majority of his clergy were in favor of the Bishop's request, and we felicitate them. The crushing majority of the lay delegates refused to acquiesce, and it was no surprise for us. An Anglican synod is a queer piece of machinery. What becomes of the bishop's authority, and of the ministers' commission to teach, if the laity may dictate even in the very matter of episcopal rule and guidance. Bishop Dunn is a very good man. We hope he now sees the folly of it all. Great and good men like himself were won to the Church under slighter provocation to fully see the Light.

King Edward's funeral had an aftermath for criminals. To the honor of the London police, let it be said, however, that nearly three hundred members of the International Pickpockets' craft were arraigned before the magistrates—Chief Byrnes, of New York, now dead, had a good plan. He was wont to look up all the notorious characters abroad in the city, on the occasion of big celebrations. We shall soon have our thrilling Eucharistic Congress, and as some gentlemen will come to Montreal to pray, and not to pray, good Chief Campeau would find inspiration in the methods of Chief Byrnes.

The English Tory party are trying to make capital out of an alleged utterance on the part of Queen Alexandra and in the very death chamber of the King. It appears, according to the Tory press, that the Queen told John Burns that he, together with Mr. Asquith, was responsible for the King's death. We doubt the truth of the story. At any rate it is shameful to think that Balfour should resort to the meanness of bringing the sorrow-stricken Queen Mother into his broils and quarrels with the Liberals. Perhaps Balfour wants to kill the good Alexandra. As long as Anderson's story of "Parnellism and Crime" stands, Balfour is fit for anything. His record proves he is. Shame! Shame!

The Quebec Knights of Columbus again assisted in a body at Holy Mass in the Seminary Chapel, and it is strange we have not heard of several deaths or suicides in some editorial sanctuaries. It is a cheering sign of comfort in the Knights' favor that they are so welcome to the selfsame beautiful house of prayer. The Quebec Seminary authorities always act with weight and measure, and they need no laymen to teach them either sense or ecclesiastical propriety. With the Apostolic Delegates, Cardinals, Archbishops, Bishops and thousands of the reverend clergy on their side, the Columbian Knights have few more rivers to cross.

We are told that Mgr. J. C. K. Laflamme is now on the safe road to good and generous recovery. If only some of the bigots could know such men as Mgr. Laflamme, Mgr. Mathieu, Mgr. Paquet and brave old Mgr. Hamel, they would understand why Quebec is so well represented at Ottawa. Archbishop Bruschi once shared the work of the men we now praise, and the fact that he did give another stinging rebuke to the fanatics sworn to belittle Quebec's system of higher education. There is more in one cell in the brain of Mgr. Laflamme than there is to the united skulls of the loud-mouthed reformers and penny educationists who find fault with the old Province.

In spite of the fact that Hamilton is one of our most decent cities, it is not time for another murder mystery within its walls? Jokes aside, however, we know the Orangemen do not like Hamilton. The Protestants there are opposed to Orange ignorance and ribaldry, while we think that if there are better Catholics in Canada than the Hamiltonian faithful, they are still in hiding. Good Bishop Dowling, in his own calm and peaceful way, has done wonders for the diocese over which he rules. If murder mysteries prop up in Hamilton, we think it must be due to the unpreparedness of its citizens for anything savoring of crime and outrage. We owe this tribute to the Ambitious City.

The daily press from Canso to Vancouver—with notable exceptions, perhaps, in Toronto—is in favor of a clean Oath of Accession. Bishop Fallon's good work is now witnessing success in the same year of his elevation to the episcopal chair. Circumstances have developed the inward strength and logical consistency of the Catholic faith, even in our age of unbelief and destruction, and in a way and manner which has impressed unbelievers even more than it has Catholics themselves. Bigots are left to clamor for the garbage, but every reasonable man in the British Empire, irrespective of creed or disbelief, now admits that England's kingly oath is one of the most debasing mummeries ever inflicted on human beings. The ideals of St. Oliver Cromwell have spent their day, and have gone down to a thief's grave, even if a few mournful crocodiles are there to shed tears. With opinions as they stand in the Canadian and the general British press, on the impropriety of the Accession insult, the Orangemen must somewhat realize just what they are, and are believed to be.

WHY PUBLIC SCHOOLS ARE OBJECTIONABLE.

It may be well for us to give a few reasons why Catholics are opposed to the so-called public school system. We respect our neighbors of other creeds (and of none), but we shall continue till Doomsday to maintain our declarations in favor of another system altogether, even if the victory will be won before the end, and fully, gloriously won. We are opposed to the so-called public school: Because we owe it to the children to bring them up in the true faith. Because the public school teaches religious indifference in a most damnable way.

Because no definite standard of morals are taught.

Children of all kinds and of both sexes, mix up with the direst freedom at times.

Because many of the public teachers, the men more especially, go to no church and hold the most outlandish views on religion, which views they freely express.

Because experience has taught its painful lessons:

Because the children in such schools do not learn how to pray.

Because it is the public school that is mainly responsible for latter-day paganism.

Because the public school empties the churches.

Because, in their hearts, even Protestant ministers know we are right, and we know they do.

On the contrary, the Church wants all the learning for her children they can acquire, but not at the expense of the immortal soul. We know we must all die; life is very short; and whether we wish to make all of earth, and nothing of Heaven, the final reckoning will be with God, in spite of all the penny professors in a million mock universities. If the man grown up is asked to join a church, his mind in youth must have been trained for intelligent religious service. The public school, as we said above, teaches religious indifference; the child is impressed with the idea that religion is something secondary to the demands of earth, with the results we witness on all sides to-day. One of the reasons Catholic faith is so strong is traceable back to the early lessons and impressions of the Separate School. The child grows up with the idea that religion is something more than a fad.

WELL ANSWERED.

Those Protestant weeklies are strange contrivances. When they are not busy publishing misstatements about the Church, they make up for the deficiency by exhibiting less sense, and still less, in their editorial pronouncements. The editor of the Register-Extension has presented the Methodists (our separated brethren), with compliments which read as follows:

"The Christian Guardian this week performs a nice little straddle on the question of the Coronation Oath. It thinks it is offensive and unnecessary in these enlightened days but it intersects the usual 'but's' and 'ifs' and 'ands,' leaving the reader under the general impression that it will be blessed if it knows what it wants. It does not seem to have dawned upon its opaque imagination that under the present laws the King of England can never be a Methodist. And this is one of the few things in connection with the Oath which reconciles many of us to its anti-Catholic declarations."

But, then, our wide-awake Toronto contemporary pays a tribute to the Presbyterian, another Protestant weekly. We do not know what will happen to the editor of that paper, but we can well imagine that its Orange readers must hold some profane "lemons" for him, to be delivered as soon as possible. Meanwhile the Anglicans are welcoming bouquets from all sources over the matter of the Accession Oath. Following is what the Register-Extension says of the Knoxonian sheet:

"The Presbyterian of the 19th instant comes out openly in favor of repealing the Coronation Oath. The following editorial is in distinct contrast to the equivocal utterance of the Christian Guardian (Methodist) of the same date: 'The Presbyterian is in hearty sympathy with the movement to amend the declaration which the King must take before Parliament, so as to make it less offensive to Roman Catholics. We hope to see the day when the Church of England will be disestablished, when the King will no longer be its official head, and when it will not be necessary, for any reason, to debar a Roman Catholic from the succession. Meanwhile the Protestant succession can surely be secured without insulting the religious convictions of many thousands of the King's subjects.'"

Now, that was very generous of the Presbyterian, was it not? In all likelihood, as a result, the General Assembly will soon discuss the advisability of coming over in a body to Rome. With the succession of years, the common sense of Romanism will dawn upon the good Presbyterians in every clasp, and with each issue that presents itself.

"The Solam League and Covenant. Cost Scotland blood—cost Scotland tears; But it sealed freedom's sacred cause, If thou'rt a slave indulge thy sneer."

Truly, we are gratified to be able to agree with the Presbyterian, somewhat, and for once in our life, but will some one please tell Dr. Sproule and Col. Sam Hughes that the King cannot be anything but an Anglican? (Unless he is in Scotland for a vacation.)

We might as well subjoin a further reminder, from the Register-

Extension; it will do all the good in the world, and please our Anglican friends and relatives all the more readily:

"When it is remembered, too, that a large element in the Established Church, of which the King is the spiritual head, holds to the two doctrines which are specifically attacked in this Oath, the propriety of its repeal seems all the more apparent. There are many High Church Anglicans who believe in Transubstantiation and who venerate and invoke the Blessed Virgin Mary and the saints. They rightly regard the Oath as a legacy from Puritan days and a relic of old-time religious intolerance and bigotry which are fortunately no longer characteristic of the Empire as a whole."

ALARMING FIGURES.

The following despatch to the dailies from Washington is painfully interesting:

Washington, May 26.—Seventy-five per cent. of all the boys over thirteen years in the Protestant Sunday Schools of the United States are lost to the church and never make professions of faith." This statement, made by Eugene C. Foster of Detroit, in one of the workers' conferences to-day, which followed the World's Sunday School convention, astonished Sunday School workers from all parts of the earth.

"That is the most astounding statement I have heard in this country," exclaimed, an English delegate.

"There must be something radically wrong with the system which permits it. In England we do not lose more than three per cent."

"I have made that calculation after study, observation and experience," replied Mr. Foster.

Practically all the delegates in the meeting agreed with him.

Now, we believe things are as bad as Mr. Foster says,—his opinions and findings are, alas, too true. If to the number of defaulters from the Sunday School we add the tens of thousands who never see the inside of a Sunday School, then the figures are direfully appalling. It is plain, then, that the Paulist Father Doyle is right when he declares the great opportunity and responsibility awaiting the Church.

Happily, in the realms of American Catholicity, figures are altogether different. And why? Of course we admit that there is some leakage in a few districts; but, thank God, we are not losing the half even of seventy-five per cent of those who attend our separate schools and our Sunday catechism classes.

Those we lose, the few, never attended any catechism class. Only a small, a very small, fraction of a one percentage are lost to the Church of Christ.

But why, why are so many lost to the Protestants, even if their Sunday School boys,—and they are not the one-half of all the boys known as Protestants,—lost to indifference or infidelity? Why? First of all because they are taught nothing definite in doctrine. They are early imbued with the idea that Protestantism lays no claim to doctrinal authority and infallibility of teaching. As soon as they enter the Sunday School, they begin their course in eclecticism. "Higher Cricketism" holds sway over the children, even in their tender years. It is not impossible at all, we are told, that many of the young teachers take a pleasure at times in parading their derision for the Holy Word. Then the Sunday School teachers themselves have nothing doctrinally definite to offer.

Catholic children, on the contrary, are taught a definite catechism. The Sacraments are held out to them in a compelling way. The most awe-inspiring respect is shown the Holy Book.

The public school with its indifference to Christianity to teach the children that if it is not worth while bothering with Christianity at school, why should there be afterwards in life. Children of all religions commingling; they are taught only the minimum of any definite creed; five or six sects have churches in the village, and when the children grow up they remember the neutrality taught them at school, with the result that they do not see why any sect in particular should call them its own.

The young boys' older brothers belong to no church, subscribe to no confession. The father goes to one church (if he ever goes at all), the mother to a second, the daughters divide, etc., oh! it is worse than Babel's Tower! Until Protestantism returns to Catholicism it shall succeed all the less with the succession of years. The child must be taught something infallibly definite, else figures will continue to grow all the worse and more direfully alarming.

A DAY OF WRATH!

A day of wrath, in all probability, is awaiting the Presbytery of New York; a heresy charge and trial may visit it in all fulness of man and motive.

OXYDONOR THE CONQUEROR OF DISEASE

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

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

Over twenty years ago, Dr. Hercules Sanche, after a long series of experiments and exhaustive tests, gave to the world the first and only practical method of aiding the human system to absorb oxygen for the elimination of disease. This was by the use of his wonderful little instrument, OXYDONOR.

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

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

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

Write for Booklet telling about OXYDONOR and its marvellous cures. Energetic, reliable men wanted in every district to handle our goods.

Dr. H. SANCHE & CO.

392 ST. CATHERINE ST., WEST, MONTREAL

Our readers remember that some months ago three young gentlemen, with very eclectic notions on things Scriptural and doctrinal, were, in spite of painful Christian surprise, admitted to the duties of a Presbyterian minister, by and through the leave and sanction of the Presbytery now to face the calamitous woes of a Calvinistic heresy trial. They had escaped Halley's Comet, but will be attended to for all that. The situation is a startling one. Just think how unfortunate the laity are! All the ministers of one big Presbytery may be but being led into temptation, error, and damnation by the full army of preachers in charge of their souls. As sure as swallows are birds we shall have another brand new sect; for, if the General Assembly gets too troublesome, the New York brigade will revolt. What possibilities!

For the one hundredth time let us say that there are few things more ridiculous than a heresy trial among Presbyterians. What becomes of Free Interpretation in such a case? Has a Presbyterian preacher not the right of believing nothing, or as little as possible? Logically speaking he should have, since his sect admits its own and full liability to err, in virtue of the fact that it makes no claim to infallibility? He should have, since he may interpret Scripture according to his own fancy.

We know and feel that there are very good scholars among the Presbyterian ministers, men of strongly sane and sanely strong minds. How is it they cannot see through the utter fallacy of their system and the logicless grounds (rather, sands) on which it tries to rest? Christian truth is something above and beyond mere guesswork; and if Presbyterianism refuses to admit full authority on its part of teaching beyond error, it is not the kind of Christianity that God wants.

We shall hear more later about the coming day of wrath for the New York Presbytery.

STRANGE! VERY STRANGE!

The press of every hue and color is now busy whitewashing Teddy Roosevelt. It appears the American Ambassador at the Quirinal, Leishmann, a Jew and Freemason, is to blame. Strange! The selfsame press wants us to believe that Teddy is an illustrious statesman, and something far more than a talker, and yet it wants us to believe that all the blame should be heaped on Leishmann's shoulders! Strange, very strange indeed!

Now, if Teddy Roosevelt (whom we might now call Theodorus Ursinus, with all due regard and ceremony) is all that his willing friends say he is, how is it he knows so little about statecraft as to have gone by the rulings of a pennybody accredited as a national representative at the Quirinal? The Ursine Theodore had requested an audience with His Holiness, was kindly answered in the affirmative, and yet uses a Quirinal semi-nobody to direct him as to issues with the Vatican.

Either Roosevelt or Leishmann is solely to blame. If Leishmann is the culprit, President Taft should teach him an all-abiding lesson. If Teddy be to blame, then he is not the stern man of principle his friends say he is. The truth is, however, that both Theodore Ursinus and Leishmann are to blame conjointly, unless we suppose that the former is not responsible for his actions, a possible explanation of his ignorance of statecraft. Leish-



SEALED TENDERS addressed to the undersigned and endorsed "Tender for Fittings Central Post Office, Montreal," will be received at this office until 5.00 p.m., on Monday, June 6, 1910, for the work mentioned.

Plans, specifications and form of contract can be seen and forms of tender obtained at this Department and on application to Mr. H. N. Lymburner, Supt. of Dominion Buildings, Post Office, Montreal.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied and signed with their actual signatures, stating their occupations and places of residence. In the case of firms, the actual signature, the nature of the occupation and place of residence of each member of the firm must be given.

Each tender must be accompanied by an accepted cheque on a chartered bank, payable to the order of the Honorable the Minister of Public Works, equal to ten per cent (10 p.c.) of the amount of the tender, which will be forfeited if the person tendering declines 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 will be returned. The Department does not bind itself to accept the lowest or any tender.

By order, NAPOLEON TESSIER, Secretary.

Department of Public Works, Ottawa, May 21, 1910.

Newspapers will not be paid for this advertisement if they insert it without authority from the Department.

mann is still holding his position, and Roosevelt was willing to submit to Masonic honors at the hands of Nathan, Mayor of Rome. Many of us are sorry that even Catholic papers are willing to whitewash the Ursine, notwithstanding his ready subserviency to Nathan. They say that Roosevelt had thought Nathan was a Freemason in good standing, having only later found out his mistake. But in the case of a Mason of such high standing as Roosevelt, such a mistake is high impossible; while, in spite of all the sugar-coating or whitewashing in the world, it still remains true that Freemasonry all over the world is one and the same. The upper brethren of the craft simply laugh at our Catholic papers who say the contrary. Ask any great convert to the Church from the higher realms of Masonry, and you will find out that we are making no exaggerated statement.

Theodore the Ursine will live long enough to find out that he cannot curry favor with Nathan, at the expense of the Holy Father, and then succeed in palming off his duplicity on all Catholics.

If, indeed, Leishmann is solely to blame, let the Catholic societies in the United States demand his recall, until then this whitewashing of the famous Theodore is sheer nonsense, if not a direct slap at the Holy Father and Cardinal Merry del Val.

Catholic Chinese Printers.

Sixty-four well-trained Catholic Chinese printers are employed at the Nazareth Printing Press of the Paris Foreign Missions at Hong Kong. About five hundred different works have been printed at this press and most of them have run into many editions of several thousand volumes to each edition.

OUR BOYS AND GIRLS



CONDUCTED BY AUNT BETTY

Being a Boy.

Sometimes to be a boy's no fun, For, if you notice, every one Expects a boy can get along And won't do nothin' ever wrong!

Boys That Always Have Excuses.

The youth who is quick at making excuses is rarely good for anything else. Work, not words, are needed.

Leah in the Cornfield.

"Do you suppose that I could earn a new dress before the last of June, Daddy?" The question seemed not to have caught the attention of the man seated in a wooden rocker beside the window.

graduation day! Leah Fulton, you are going to have a new white dress for graduation day!

How short the rows seemed from beginning to end! By the time she had been half a dozen times across the field, her dress had been bought and made, and she was making her bow before the townspeople of Spencerville in the little hall at the foot of the hill, arrayed in it.

Noon found her hot and tired, but happy. Why, she couldn't remember being so fairly saturated with happiness since the day she wore her first pair of kid gloves.

It took three days to drop the corn. That meant three dollars—money that, but for her father's proposition, would have found its way into Abe Tessey's pocket instead of her own.

After this first ecstatic outburst, however, Leah had seasons of discouragement, it grew so slowly.

"You didn't suppose corn would shoot up in a night, and be ready to hoe in a couple of days, did you, daughter?" her father quizzed.

But there came a day, before long, when she was walking through rows of expanding blades with a hoe in her hand. The sun was hot, but when the perspiration began to run in little rills down her temples, and even dripped from her nose and her eyelashes, Leah encouragingly said to herself, "It will only bleach me out and make me look whiter on graduation day."

"You are the best 'boy' I ever hired, Leah. Abe Tessey never began to wage such war with weeds as you are doing," her father said one day, as he stood inspecting her work.

"Thank you, Daddy. It is good to be encouraged," the girl replied, smiling gratefully and drawing a grimy little hand across her moist forehead.

"Doesn't it make your back ache to work so steadily?" her father queried with a solicitous glance.

"Some," confessed Leah, "but it won't ache a month from now," she said brightly, with a quick uplifting of her head which her father understood; and he sighed to think that such labor should be needful in order that his tenderly reared daughter might stand among her classmates in as fine apparel as their own, while his admiration for her pluck shone in his tender, loving eyes.

It was a proud day for Leah Fulton when she held in her hand a crisp \$10 bill, the fruit of her labor in her father's cornfield. Not one of her school duties had been neglected. She had been up with the birds, and had often listened to their evening carols with a hoe in her hand.

It had been difficult to make the farm yield even a living during the two years since they had taken up their abode here; and everything except bare necessities had been eliminated from their category.

Mr. Fulton's face still retained the troubled look it had taken on when Leah's question was propounded. "I was thinking of hiring a boy to drop corn," he said at last, in a hesitating tone. "I wonder if—"

"Of course I can!" the girl broke in, the shadow clearing from her brow. "I can drop it, and I can hoe it! Why didn't you propose it before, Dad? I'll drop your corn for you," Leah promptly asserted, while the light of a settled purpose gleamed in her eyes.

father's corn. She said her father told her that she could do it, as well as a boy, and she did, too.

"How did I get on, Daddy?" Leah asked, as, leaning upon her father's arm, the two were walking home together under the starlight.

"What, Daddy?" "A courage to do and dare," answered her father.

It was not until many months afterwards, when she had learned the courage that comes from wrestling with still more perplexing difficulties, that the true worth of that cornfield lesson was fully appreciated by Leah Fulton.—Pittsburg Observer.

"Take Care, Mr. Owl, Take Care."

An owl who lived in a hollow tree As I went by looked out at me; And he rolled his eyes with a solemn air.

So, a little child, come down And hear a child's tongue like Thy own;

Take me by the hand and walk, And listen to my baby-talk.

And He will smile, that children's tongue Has not changed since Thou wast young!

The Boys We All Like.

The boy who never makes fun of old age, no matter how decrepit, or unfortunate or evil it may be. God's hand rests lovingly on the aged head.

The boy who never cheats or is unfaithful in his play. Cheating is contemptible anywhere, and at any age.

The boy who never lies. Even white lies leave black spots on the character.

The boy who never makes fun of a companion because of a misfortune he could not help.

The boy who never quarrels. When your tongue gets unruly look it up.

First Martyr For Sake of Blessed Eucharist. A little boy was the first martyr for the cause of the Blessed Eucharist.

POET'S CORNER

EX ORE, INFANTUM.

Little Jesus, wast Thou shy Once, and just so small as I? And what did it feel like to be Out of Heaven, and just like me?

Didst Thou sometimes think of there And ask where all the angels were? I should think that I would cry For my house all mace or sky;

I would look about the air, And wonder where my angels were; And at waking 'twould distress me— Not an angel there to dress me!

Didst Thou kneel at night to pray, And didst Thou join Thy hands this way? And did they tire sometimes, being young, And make the prayer seem very long?

And dost Thou like it best that we Should join our hands to pray to Thee? I used to think, before I knew, The prayer not said unless we do.

And didst Thou feel quite good in bed, Kissed, and sweet, and thy prayers said? Thou canst not have forgotten all That it feels like to be small;

And He will smile, that children's tongue Has not changed since Thou wast young!

THE MONKS OF OLD. I envy them, the monks of old, Their books they read and their beads they told;

They dwelt like shadows on the earth, Free from the penalties of birth, Nor let one feeling venture forth, But charity.

I envy them: their cloistered hearts Knew not the bitter pang that parts Beings that all affection's arts Had link'd in unity.

The tomb to them was not a place To drown the best-loved of their race, And blot out each sweet memory's trace In dull obscurity.

To them it was the calmest bed That rests the aching human head: They look'd with envy on the dead, And not with antagonism.

No bonds they felt, no ties they broke, No music of the heart they woke When one brief moment it had spoke, To lose it suddenly.

Peaceful they lived,—peaceful they died; And those that did their fate abide Saw brothers wither at their side In all tranquility.

I have closed the door on Gloom, His house has too narrow a view, I must seek for my soul a wider room.

A Commonplace Wonder

One night I was present at the ending of a three days' retreat of a young man's sodality. A very common-place occasion. But it was the circular of a great non-Catholic proselytizing society read just before, that cast a mystical and tender glory about the ending of that retreat.

The circular had been sadly eloquent of what "they" were doing, and we, it seems, find it so hard to do. There were tales of great gymnasia, and reading rooms in crowded cities, and halls in lonely villages—of railroad libraries, and sailors' rests, in home and foreign ports.

There were lists of lecture courses, and Bible classes; and figures which dealt with brick and stone and money and games and books. And to be sure the question rose in our minds, as it has in many minds before, why cannot we, with our faith, with our clear vision of the need, with our sorrow for perverse proselytizing, and zeal for conversions to the one true faith—why cannot we make such boasts as these?

Some hours later I stood in the rear of a sodality hall, and listened to the closing words of the retreat. There, crowded together on the not luxurious benches, listened a throng of men various in nearly every respect, but they were all Catholics and earnest souls.

After this last instruction there was to be an admission of candidates, and a crowd of young men, bright-eyed, vigorous fellows, knelt at the railing and recited a simple act of consecration, and were given the medal of the sodality. What did that mean? That these young men, with the flush of their hot youth in them, and the spell of the world all about them, were joining a society which aims first and almost exclusively at uncharity things. They were pledging themselves to monthly Communion, with all that means of a steady will and strong pursuit of heavenly-mindedness. They were promising to try and keep their hearts as clean and their lives as innocent as becomes the sworn sons of a stainless mother, who is crowned in the heavens.

Then my reverie grew, and I saw in that self-same city other such sodalities in other cities, other uncharity aims, the same more or less natural promises, and the same various membership of energetic, hot-blooded men, exposed every day and hour to the full blast and flame of this world's wickedness. Then I saw sodalities in other cities, other countries, other continents! The strangeness, the superhuman strangeness and beauty of it all dawned slowly upon me, from the commonplace forms and workaday surroundings. These men move in a world which sneers at unworship, smiles at simple faith and yearns for the sensible and the delightful, for what it can touch and grasp and see. Yet they are not moved to their hard and pure allegiance to the Queen of Heaven by much present gain or genial fellowship, or bright assembly rooms or social gatherings. They like all these things and have them in some measure, and it is very desirable no doubt that they should have them more and more. But the beauty and glory of their fellowship lies just in this; that it is independent of all temporal gain, an unpurchased fealty, a supernatural service—surely a high and holy and a strange phenomenon in this sordid world.

I lifted my head. The bricks and stones and book and games—good and worthy helps though they be—did not shine quite so brightly now, beside the glory of those many forms bowed at the shrine of Mary. A touch of true unworship—this after all is rare and wonderful on earth!—E. F. G., in America.

K. of C. and the Masons. By chance a party of the Knights of Columbus and another of Knights Templar met at a dinner, last week, in a Buffalo hotel. The Templars were on their way to a Shrine's session, the Columbus Knights were on an outing. Being advised of who his nearby diners were, a Sir Knight Templar went over to their table, spoke of the accidental meeting of members of two great fraternities and hoped they would ever be found standing side by side for the common good, concluding by offering a toast to the Knights of Columbus, which was drunk enthusiastically by the Templars. A priest responded for the Columbus Knights saying that they were in hearty accord with the views expressed by the Sir Knight Templar. The occasion of the meeting and the spirit manifested at it would always be pleasantly remembered by him. He regretted that he could not offer a toast in the same beverage that the Templars had drunk to the Knights of Columbus, but the toast would want nothing in "spirit" even if it were drunk in water. Then the Shrine's went on their way to their ceremonial meeting and the Knights of Columbus went to their outing.

both of which were no doubt the better enjoyed by reason of the good feeling existing between them.

Now this was all a simple exemplification of common, everyday courtesy and yet we will hear a howl from some—they are very few—Catholic editors who fear the Knights of Columbus are drifting into Masonry. But how about the vice-versa aspect of things of this kind?—Catholic Citizen, Tacoma.

Our Social Problems Old.

Co-operation among Roman Catholic laymen was the chief theme in Cathedral Hall in East Fifth street last Sunday evening, on the occasion of the sixth annual convention of the New York County Federation of the American Federation of Catholic Societies. The principal address of the evening was by the Rev. Dr. J. H. Walsh, of Fordham University, who reviewed the accomplishments of the thirteenth and fourteenth century guilds.

Dr. Walsh went through most of the sociological problems of to-day seriatim, and showed that not only had they existed six or seven centuries ago, but that they had been solved satisfactorily then, mainly through the guilds. He reminded his New York hearers that the guilds were all Roman Catholic guilds, of which there were some 30,000 in England when the whole population of the realm was only about 3,000,000.

Dr. Walsh said that in those early centuries the land was really Morrie and the Pope supreme; that after that came the Reformation, when something like \$350,000,000 of church property, including that of the guilds, was taken over by the Crown, and afterward the problems presented themselves all over again. He cited only that they had a minimum wage law in England then, by which the lowest wage was eight cents a day, and a maximum price law by which a workman could buy a good pair of hand made shoes for the price of one day's labor and a fat goose for little more. Also with their holy days or holidays they had practically the eight hour day and the Saturday half holiday.

AN EXCELLENT REMEDY FOR ALL BABIES.

Baby's Own Tablets are an excellent remedy for babies of all ages. They cure all stomach and bowel troubles; make teething easy; dispel worms; and make baby fat, good-natured and healthy. They are sold under the guarantee of a Government analyst to contain absolutely no opiate or narcotic, and thus they can be given to the new born baby with perfect safety.

Dr. Beysans, professor of the Diocesan College of Harlem, has been appointed to a professorial chair at the National University of Utrecht. This is the second time in late years that a Catholic priest in Protestant Holland has been appointed to a professorship in a state university.

Catholic Priest Appointed to a Protestant State University.

Following the report of a commission that last year's garbage removal cost nearly \$800,000, came a letter from the little nun, giving the facts about her discovery. It was tried with satisfactory results, and it may be that the work of a nun may solve a problem that American and European cities have been trying to solve for many years.—Catholic Columbian.

Priest Risks His Life.

A discovery which may solve the garbage waste problem of Boston, has been made by a nun. Mayor Fitzgerald says that the nun's discovery is now being investigated and tested, and so far with favorable results. The nun was born and reared in Boston and knew Mayor Fitzgerald when he was a boy.

Worms in children, if they are not attended to, cause convulsions, and often death. Mother Graves' Worm Exterminator will protect the children from these distressing afflictions.

Could Not Sleep In The Dark.

There is many a man and woman tossing night after night upon a sleepless bed. Their eyes do not close in the sweet and refreshing repose that comes to those whose heart and nerves are right. Some constitutional disturbance, worry or some less so debilitated and irritated the nervous system, that it cannot be quieted.

My doctor said my heart and nerves were responsible. I saw Milburn's Heart and Nerve Pills advertised and got a box to try them. I took three boxes and can now lie down and sleep without the light burning and can rest well. I can recommend them highly to all nervous and run down women.

Each 50 cents per box or 3 for \$1.25 at all druggists, or mailed direct on receipt of price, by Dr. T. Milburn Co., Montreal, Canada.

Tou His Hol ders King

The following row at the B from the B

HOLY FAT His Holiness affected on de Edward's dea Romano' of Holy Father's ty Edward VI tain and Irela India. His B expression of sympathy to the new King, th the family of monarch 'ad tion."

The terms message were lowing is a Royal Highne Buckingham P ply grieved to your august VII, of whose Bties as the S Empire we w all our hearts of the Royal f English nation jesty Queen A Royal Highnes sion of our sin dolence."

CARDINAL His Eminence a telegram of George on Sat reply expressiv for the messag FROM THE D

His Grace th lin telegraphed Lord Lieutenan convey to her andra the exp sympathy.

ARCHBISHOP His Grace A sued the follc clergy of the o "Dear Rever our words, ar those of your of King Edwar ness which has could pass from the Sovereign God from the which belong t great Empire. earliest supplie His mercy may Famly in their sorrow, and over the whole ment of the un join that the p que tribulation Missal) be ad whenever the r that the Litany of Jesus be rec of during Ber the coming week that the Blesse posed to-morro the space of on faithful be invit for the sorroww the guidance of land. Further sent to you in God bless you in ed to your care "Archbish

THE BISHOP Most Rev. Dr of Clonfert, sp on Sunday, to a made sympath late King. He tactful ruler, a one who was, as he could be, were not a disl wanted only jus of King Edward lities as a ruler, account of his. just claims of r ing, and of the his most sincere Alexandra. He for the new Kin all his father w might inherit his land.

THE BISHOP The Most Rev. shop of Clonfert, sermon at the B ral, Queenstown, "I feel it to be ic expression to is in the hearts of the death of the stances attending the poignancy of His people were that he was the reigning sovereign have been in the many more loved Edward. He hel the hearts of his classes, of the ic sant, of the tolli the rich, and, in will of the people of Europe and

Local and Diocesan News.

LOCAL CALENDAR—

Fri. June 3. Feast of Sacred Heart.
Sat. " 4. St. Francis Caracciolo.
Sun. " 5. St. Boniface.
Mon. " 6. St. Nobert.
Tues. " 7. St. Robert.
Wed. " 8. St. Medard.
Thurs. " 9. St. Columba.

FORTY HOURS DEVOTION—

Saturday, June 4, St. Vincent de Paul; Monday, June 6, St. Lambert; Wednesday, June 8, St. Benoit; Friday, June 10, St. James the Minor.

ST. PATRICK'S PILGRIMAGE—

The Congress Pilgrimage to St. Anne de Beaupre under the direction of the clergy of St. Patrick's will be held on Saturday next, June 4th. A special train will leave Place Viger Station at 9 o'clock Saturday night and return Sunday night. The directors are Fathers T. W. O'Reilly and J. P. Killoran.

PROCESSION AT ST. ANN'S—

At St. Ann's a large representation from all the parish societies joined in the procession which passed through nicely decorated streets to Haymarket Square, where a repository had been erected. It was said to be the largest procession seen in the district for years. The pastor, Rev. Father Rioux, carried the Blessed Sacrament.

CONGRESS TICKETS NOW ON SALE—

Tickets for the sectional meetings and religious ceremonies at the Church of Notre Dame are now on sale at the office of the General Secretary, Rev. A. Pelletier, Fathers of the Blessed Sacrament, 368 Mount Royal avenue east. Prices vary according to location. Those desirous of procuring these tickets may do so by calling at the general secretary's office, above address, every morning between the hours of nine and twelve o'clock, or they may communicate with him in writing.

ANOTHER CURE AT ST. JOSEPH'S ORATORY—

The cure through the intercession of St. Joseph at the Oratory erected in his honor at Cote des Neiges is recorded of Miss Gagnon, daughter of Mr. J. A. Gagnon, of Beaupre. The young girl, who was but nineteen years of age, was deprived of the use of her limbs, and at the same time suffered from a severe internal malady. She made the pilgrimage to Cote des Neiges, and much to the astonishment and edification of all those present, a cure was wrought and Miss Gagnon left the shrine without any one's aid.

SAVANT COMING TO CONGRESS—

The savant, Rev. Abbé Lepicier, of the Order of the Servites of Mary, and one of the most distinguished Roman professors, is coming to the Eucharistic Congress, accompanied by Father Curotte, former secretary at Laval University, and now professor at Dogma at the Apollinaris College, as well as advisor of the Congregation of Sacraments. Father Curotte at one of the Congress meetings will read a paper upon "The Eucharist, the centre of dogma, and the life of the Church." Father Lepicier will speak upon the intimate relation existing between the Blessed Virgin and the Eucharist.

DELEGATES HAVE BOOKED PASSAGES—

The permanent committee of the Eucharistic Congress, Paris, have issued the following communication anent the booking of passages for the coming Congress: "The permanent committee of the Eucharistic Congress cannot, owing to the crowded passenger list on all steamers, acquiesce to the demand of those desiring to go to Canada on the occasion of the approaching Congress at Montreal, and appeal to those who have booked passages on the steamship Empress of Ireland, which leaves Liverpool on August 26."

The committee asks these people to retard or advance their departure a few days, in such manner as to allow the great rush of European delegates to Congress to leave in time. All those who are willing to give up their cabins are asked to communicate with Mr. Delcourt, secretary general, Rue de la Poterne, Valenciennes, France.

ACKNOWLEDGMENT OF CONDOLENCE—

The Secretary of the Catholic Sailors' Club received the following acknowledgment of a resolution of condolence sent to His Excellency the Governor-General on the death of the King:
Ottawa, May 25th, 1910.

Sir:
I am commanded by His Excellency to acknowledge the receipt of your letter of the 12th instant, and to thank you for the resolution adopted by the Catholic Sailors' Club expressive of the profound grief of the members at the great loss the Empire has sustained in the death of His late lamented Majesty King Edward VII.

His Excellency has forwarded copy of this resolution to the Secretary of State for the Colonies for submission to the King.
I have the honor to be, sir,
Your obedient servant,
Governor-General's Secretary,
M. A. Phelan, Esq.,
Secretary,
The Catholic Sailors' Club,
Cor. St. Peter and Common streets,
Montreal.

A.O.H. Eulogy and Social.

The Ancient Order of Hibernians, Board of Erin, recently established in Montreal, gave a very entertaining and successful eulogy and social in the Auditorium on Friday, May 27th. The object of the entertainment was to raise funds to send to the Irish Parliamentary Party. The attendance was large, and very large, considering the weather last week as well as the lateness of the season for indoor festivities.

The County President, Mr. Jos. Heffernan, presided, and, in his opening remarks, he begged permission to deviate a little from the regular routine of eulogies at which opening remarks are scarce and speeches seldom heard. However, continued the President, as this was the first appearance in public of the Board of Erin, he would invite the County Chaplain, Rev. Father Cullinan, to give a short instruction on the Order.

The Ancient Order of Hibernians, said the rev. speaker, sprang into existence in those days of old when David, speaking of the Irish people, said, "their priesthood hunted down like wolves, their altars overthrown." The Order was established for the protection of the Catholic peasantry, as a bodyguard for the deliverance of Ireland from the hands of the oppressor. Although the motives and the times that called the Order into existence have happily passed away, nevertheless, the rev. chaplain maintained, there was a pressing and absolute necessity for the existence of a strong, militant Catholic society such as the Hibernians. Recently, the Order was converted into a benefit society, by which members desirous of guarding against sickness, distress or death, can make ample provisions for such contingencies. Here in Montreal the Board of Erin will soon find a most efficacious method of assisting Irish people who come to settle in this city. Hence the greater the number of Irish citizens of Montreal who join the Order, the greater good will be done and in working for the uplifting of the units that compose a community, we contribute to the common welfare of our city and our country.

Hon. Mr. Doherty also spoke, eulogizing the explanations given by the Rev. Chaplain. Mr. Doherty likewise paid the Board of Erin the gracious compliment that, of all the societies who contributed recently to the Irish Parliamentary Fund, the Board of Erin had handed over the largest sum. Rev. Father Donnelly expressed his good wishes toward the Order, as also his pleasure in assisting at such an excellent entertainment, and eulogized the Rev. Chaplain by referring to Hon. Mr. Doherty as "the real leader of the Conservative party."

Throughout the evening sweet Irish music was dispensed by the talented Casey Orchestra.

OBITUARY.

MR. THOMAS P. STAFFORD.

In the death of Mr. Thomas P. Stafford, which occurred on Friday, May 20th, St. Ann's parish lost one of its most respected members. Deceased, who was born in the State of Vermont, of Irish parents, had resided in the parish for upwards of forty years. He was educated at the Montreal College and spent some years in the employ of the late Mr. M. P. Ryan, when that prominent Irishman carried on a large provision business in this city. For the last thirty-four years Mr. Stafford was engaged in the retail grocery and liquor trade on his own account. He was a man of marked individuality and independence of character, honest and open in his convictions, a staunch Irishman and a good Catholic. He was a member of the Catholic Mutual Benefit Association and the Catholic Order of Foresters, and his genuine worth won for him the regard of all with whom he came in contact, while his qualities of heart commanded the affection of those who were intimate with him. His death, which was caused by fatty degeneration of the heart, came as a great shock to his many friends. He left a widow and four daughters to mourn their loss, his eldest daughter being Mrs. W. J. McKenna, wife of the accountant at the Custom House.

The funeral took place on the morning of Monday, May 23rd, at St. Ann's Church. The chief mourners were Masters Tom and Willie McKenna, grandsons; Mr. W. J. McKenna, son-in-law, and Messrs. Patrick, William, Lawrence and James McElroy and Patrick McGuire, nephews. Among the hundreds of citizens who paid their last respects to the deceased were noticed the Hon. C. J. Doherty, M.P., Aid. O'Connell, R. S. White, Collector of Customs; ex-Ald. D. Gallery, ex-Ald. T. Conroy, H. J. Trihey, B.C. L., H. McLaughlin, Joseph Quinn, James McCrory, Dr. Conroy, T. Moore, C. A. McDonnell, E. Cavanagh, P. Peggem, P. J. Harrigan, Capt. O'Donnell, J. H. McKenna, F. Maguire, M. Hoey, P. Craven, Isidore Crepeau, D. Shea, J. Meehan, A. J. O'Neill, P. J. McElroy, F. McElroy, James McCrory, W. Murphy, Michael Murphy, Dr. McCrory, H. McCallum, D. Lynch, T. Flannery, J. Daley, W. J. Brennan, P. Jack, A. McCrory, F. J. McCrory, J. O'Brien, P. O. McKenna, P. Mullin, Jr., J. H. Mullin, M. J. Ryan, T. McBrearty, G. H. Pearson, W. J. Rafferty, J. T. O'Connor, T. McMahon, J. Whalen, W. Collison, A. MacDonald, Napoleon Martin, F. Jones, F. Conroy, J. McLaughlin, A. Charbonneau, J. B. L. Flynn, M. Flynn, J. Gleason, P. Gleason, E. Tobin, O. J. McShane, J. Hamilton, John Tucker, T. P. McCracken, J. R. Claude, E. O'Shea, M. E. Lavigne.

The body was received at the church by the Rev. Father Rioux, parish priest. A solemn requiem was sung by Rev. Father Walsh, who attended the deceased in his last illness, assisted by the Rev. Fathers McCrory and Peters. The interment took place at Cote des Neiges, the Rev. Father McCrory officiating at the service held there and reciting prayers at the graveside.

The True Witness adds its condolences to the many expressions and tokens of sympathy which have been extended to Mrs. Stafford and the members of her family in their bereavement. R.I.P.

Impressions of Father Benson.

(From the Sacred Heart Review.)
Up to the time of seeing him that first Sunday at the Cathedral, our impressions of Father Benson had been gleaned mostly from intimate personal revelations of his brother's books.

These glimpses of their home life, their life at school, of their parents and friends, and of the groping of each as he neared manhood toward that life which the needs of each one craved, all of these, "impersonally personal," rounded out the dry facts into a personality which held both thought and imagination.

When he passed our pew that first Sunday, we saw a fair, boyish face, straight yellow hair, and rather heavy blue eyes, and we thought at once of that one who has been his classmate in Rome said of him: "He was a sleepy appearing, silent fellow, of whom no one thought or expected much." It called upon in class, he responded straightly and cleverly enough, only to relapse into his habitual dreamy manner immediately. I cannot remember that he ever gave the least promise of all that he afterwards became.

Then he began to speak. His voice broke upon the ear unpleasantly at first; harsh, predominating in head tones, and marked by the rapid English utterance difficult to follow. The congregation cocked its best ear toward the pulpit and put on its strongest glasses. The little boys in the sanctuary choir "gave it up" after a moment and bent over their music. But after a little, one followed easily, and he had us with him as only such as he can ever have a congregation.

We felt the appeal of the man. Even the metallic, high pitched voice became a necessary part of the great stately thoughts of the man, of the tender appeal that was beautiful in dull duns and grays rather than in the pastels of the "flowery" orator—necessary to press in upon us the iron which had entered this man's soul and made him crave the peace which he told us he had found in the Catholic Church.

Natural, too, it seemed that he should choose to talk upon the paradoxes of the Church on these Sunday afternoons. He would be with us, as though he wished to reconcile for others all that had once seemed irreconcilable to himself, as though his wish was to make straight the way to the Lord for everyone. And when he offered us the Church, at once the "Bride of Peace" and the "Church Militant," as a place filled with joy as well as with tears and broken hearts,—when he offered the peace of the Church, even that which passeth understanding, as something to be gained only through strife and suffering and sacrifice, we were willing to pass with him through that crucible to which he pointed as the only way to peace eternal.

As he passed us again, returning from the pulpit, the smooth hair fell disordered over his brow, his face was darkly red, and covered with sweat, the stole hung disordered about his neck and the head drooped wearily. No self-complacent orator here, but a man who had wrought strongly in utter self-forgetfulness.

Listening to him to-day I asked myself in what it was, exactly, that his power lay, and some words of Dr. Arnold came to me: "The difference in men is not in ability, but in the amount of energy possessed, and put forth." Surely that was part of it, at any rate, and then the intense earnestness and selflessness of the man, together with that simple directness of appeal—the tender wistfulness of the oft-repeated, "Oh, do you not see?" as though he yearned for all to see even as it had been given to him to see.

Have we, in our day and generation, another Newman? Are we alive to our great privilege in having this man with us? Are we thankful for what he is doing, for what he is? Or are we, as the great majority of the people of Newman's time and of the time of all other great men,—blind?

"Oh, can we not see!"

The Holy Father and the Catholic Women of Italy.

The Catholic Women of Italy have for the last two years been organizing their forces in the cause of religion, and on last Friday the Holy Father received the Roman Committee of their Union. It is not often that so many famous Roman names are found grouped together as the following: Princess Antici Matter, Princess D. Elena Rospigliosi, Princess Giustiniani Bandini, Princess Odescalchi, Princess di Lucidia, Marchioness Gareggi, Marchioness Anrici Mattei, Countess Lorenzani, Marchioness Spinola Serlupi, Marchioness Vicentini-Orsini, Princess Pignatelli—to mention only a few. It will be seen that the list contains many names of old families who have given many Popes to the Church, and who, in spite of the disintegration that has been going on for the last forty years, are still loyal to the Holy See. The Holy Father congratulated the ladies on their practical work in establishing workshops for women, and spoke at length on the mission of women in public life to-day, insisting, however, that their first care must be for the family, for their fathers, husbands, brothers, children, and then for their neighbors. He held up for their example many holy heroines of all times; the Mother of the Machabees, SS. Felicitas and Perpetua, St. Monica, and their noble sisters who sacrificed themselves for their neighbor in hospitals, in educational institutes, and in the houses of sorrow or misfortune, and he sent them away with warm encouragements and a fervid blessing in their work.

THE BEST FLOUR IS BREAD'S

BRIDGES

Self Raising Flour

Save the Bags for Premiums.

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

Honored By Crowned Heads.

It is not often that a member of a religious order holds decorations and titles from kings and governments. An exception to this rule is the general superior of the Brothers of Charity, Rev. Brother Amadeus of Ghent, Belgium, who is now on a visit to the United States. He is the holder of a title from the Holy Father, two from the king of Belgium, and one from the queen of Holland, Sultan of Turkey, King of Spain and King of Portugal. He is also a member of the French Academy.

Brother Amadeus is in his sixtieth year, forty-six of which he has lived in his order and of which he has been general superior for thirty years. Few men living have been identified in the same degree as Brother Amadeus with movements having for their object the education of the youth of all conditions as well as the promotion of works of charity and mercy. Nor has he confined his efforts alone these lines to his order, which takes cognizance of all these works, but he has likewise taken an active part in international congresses which have for their object the promotion of the education of the blind, deaf mutes, feeble-minded children, as also the maintenance of the poor, aged people and the insane. He has several times been elected president of these gatherings. Under his personal supervision there are fifty institutions devoted to education and works of charity and mercy in Ireland, England, Belgium, Holland, Canada and the United States.

The Royal Institution for the blind in Brussels, which owes its existence to him, is a model of its kind, and has turned out many famous musicians. Here the celebrated musician, Leisner, known in religion as Brother Julien, composed the most of his pieces, and taught music for years.—Chicago New World.

Captain Fulfills His Vow.

Fulfilling a vow made sixteen years ago, when a sudden shift of wind saved his storm-beaten vessel from driving to a lee shore, off Cape Cod, Captain Joseph Mesquita, one of Gloucester's best known fishermen, on Pentecost Sunday gave away to the poor 2000 loaves of bread. This gift he made at the Church of Our Lady of Good Voyage, after a special Mass attended by the captain and his crew of sixteen men.

It is announced in the part of Chapter 79, of the Revised Statutes of Canada, 1906, and known as "The Companies Act," it is amongst other things in effect enacted, that the Secretary of State may, by letters patent, under his Seal of Office, grant a charter to any number of persons, not less than five, who having complied with the requirements of the Act, apply therefor, constituting such persons, and others who thereafter become shareholders in the Company thereby created, a Body Corporate and Politic for any of the purposes or objects to which the Legislative authority of the Parliament of Canada extends, except the construction and working of Railways or of Telegraph or Telephone lines, or the business of Banking and the issue of paper money, or the business of Insurance, or the business of a Loan Company, upon the applicants therefor establishing to the satisfaction of the Secretary of State due compliance with the several conditions and terms in and by the said Act set forth and thereby made conditions precedent to the granting of such charter; And whereas George Plunkett Magann, of the City of Toronto, in the Province of Ontario, contractor; John Francis Cahill, journalist; Henry Judah Trihey, advocate, and Michael Thomas Burke, law student, all of the City of Montreal, in the Province of Quebec, and William Patrick Kearney, of the Town of Westmount, in the said Province of Quebec, advocate, have made application for a charter under the said Act, constituting them and such others as may become shareholders in the Company thereby created, a Body Corporate and Politic, under the name of "Tribune Press, Limited," for the purposes hereinafter mentioned, and have satisfactorily established the sufficiency of all proceedings required by the said Act to be taken, and the truth and sufficiency of all facts required to be established previous to granting of such Letters Patent, and have filed in the Department of the Secretary of State a duplicate of the Memorandum of Agreement executed by the said applicants in conformity with the provisions of the said Act.

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

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

CHARLES MURPHY,
Secretary of State.

THOMAS MURPHY,
Kearney,

For applicants.

Cheap Week End Trips From Montreal.

Brockville.....	\$2.50	Corwall.....	\$2.15
Ottawa.....	3.00	Quebec.....	3.00
Blackburne.....	3.50	St. John's.....	3.00
St. Hyacinthe.....	3.50	Valleyfield.....	3.15

For other points and full information see Week-end Excursion Pamphlets, to be had at G.T.R. Offices.

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Excursion tickets to Western Canada via Chicago on sale June 14, 28; July 12, 26; August 9, 23; September 6, 20, at very low fares. Good for 60 days.

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The Finest Farming Country in the World is to be found along the line of the GRAND TRUNK PACIFIC RAILWAY in the Provinces of Manitoba, Alberta and Saskatchewan. Descriptive literature with beautifully engraved maps, and giving full information about Free Homesteads and how to obtain them free, can be had at any G.T.R. Ticket Office.

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Manitoba, Saskatchewan & Alberta	June 14, 28
	July 12, 26
	August 9, 23
	Sept. 6, 20, 1910

TICKETS GOOD FOR 60 DAYS

City Ticket Office

130 St. James Street, near Post Office.
Telephones: Main 3732-3733, or Place Viger and Windsor Street Stations.

INTERCOLONIAL RAILWAY

BONAVENTURE UNION DEPOT

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EXPRESS

7:40 a.m. Except Sunday	St. Hyacinthe, Drummondville, Levis, Quebec, and intermediate stations, making connections for Montserrat, Riviere du Loup and intermediate stations.
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MARITIME EXPRESS

12 noon Daily	St. Hyacinthe, Drummondville, Levis, Quebec, Montserrat, Riviere du Loup, Rimouski and St. Flavel.
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12 noon Except Saturday	For above-named Stations and for Little Metis, Campbellton, Montserrat, St. John, Halifax and Sydney.
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NICOLET EXPRESS

4 p.m. Except Sun.	St. Lambert, St. Hyacinthe, Drummondville, Nicolet and intermediate stations.
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CITY TICKET OFFICE:

130 St. James Street, Tel. Bell M. 618
H. A. FRICH, Asst. Gen. Pass. Agt. GEO. STRAUBE, City Ticket Agt.

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Engravers to the King's Arms

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or Telegraph or Telephone lines, or the business of Banking, or the issue of paper money, or the business of Insurance, or the business of a Loan Company by the said Company.
Given under my hand and seal of office, at Ottawa, this ninth day of May, 1910.

CHARLES MURPHY,
Secretary of State.

THOMAS MURPHY,
Kearney,

For applicants.

Vol. LIX., No. THE MURDER OF

A Double Tragedy

Result of Late

(Special to The St. Paul, Minn.)
Hardly had the joyous sextuple consecration shops died away in the air was a double in an innocent and an exemplary member of his parish.

The circumstances were shocking and the extreme. The witnesses to it, but quickly learned. A Catholic Irishman, St. Paul for twenty chief of police, through his faithful deliberately drove to dance and calling F. Walsh to the door, word of warning, bullets through his killing him instantly his horse and buggy, he walked down the himself up to the fi.

The news of the spread like wildfire city. A mob began ominous mutterings all sides. Then the accused the dead wife of an awful crime of his own creation only added fuel to the murderer was his automobile to the co Paul for safe keeping.

With both the privileged crime silent in the usual horde of and sensation seeking being the "extraneous" wolves or carriers for salacious morsels or situation for the but be imagined? But suspense were shortly. It was like the st through and dispelling ones black clouds of storm, the way the ty in South St. P. and Catholics, Jew rose as one man in purity of the dead in honor of the dead woman or child of the entire community word against the spread of other. On the contrary quickly seeking man was a habitual in his insane fits of suspicion during or spread, had often been to kill his wife and friend or protected occasions. Father V. his predecessors, often delicate and difficult to between husband, were it not for these they would long since separated by divorce, and devoted wife and perhaps have escaped. On the very day of a der the husband had against the judgment, where he was being to oblige asylum for a his home in South St. P. his presence and his family, for whom he entertained deep a sober. The fatal she while the attendant yed him from the asy in hotel in South St. P. return from the visit.

On the day of the houses were closed, half mast on the p three score priests and chanted the Office of W. A. Walsh, a brother ceased, sang the solemn shop Lawyer, the new auxiliary bishop of the delivered the panegyric of laymen, unable trace to the crowded outside and listened the solemn strains "Ira" sung by the cl and wafted through t dows.

The members of S Church, of which Fat the beloved pastor, i mass meeting, adopte resolutions reciting th vious threats and att der on the part of the fits of drunken frenzy, balanced condition w from the effects of Mq the public and private of both his victims, a Father Walsh as havin place in the necrology le Church of the Nor first martyred priest, the author of all the sory was lodged behi in a St. Paul prison, sing to a realization had done and continue more "whiskey."

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