

Note and Comment

March is quiet. Not even a lamblike frisk. Or a gentle gambol yet.

Springtime stirs the blood and arouses the Medicine Man.

The Mercy of Dupuis shall soon become proverbial in Montreal.

When judges differ the innocent and humble may well become confused.

If you can't push, pull; if you can't pull, please get out of the way.

Why not have a segregated district for the house breaker and the hold-up man?

"Toronto a pest hole" declares a western critic. Thus are the good again maligned.

When Quebec annexes Ungava it will have secured a plentiful supply of raw material for romance.

The Catholic who is ignorant of current Catholic affairs, doesn't subscribe for a Catholic paper.

You cannot keep the Irish down. A Sweeney proved the winner in the contest for the Anglican Bishopric of Toronto.

The House of Commons discussed telephones, announced the Capital correspondents. Well, that's a good subject for conversation.

A green pig may not be a pleasant souvenir of the national festival, but many an honest Irishman has had reason to be thankful to the porker.

A scholar without good breeding is a pedant; the philosopher, a cynic; the soldier, a brute; the teacher, a clown; and every man, disagreeable.

We hear constantly of Protestants becoming Catholics on their deathbed. Has anyone heard of a Catholic turning Protestant at that supreme moment?

Some Boston women have refused to remove their hats at Symphony concerts. Quite right. Isn't a vista of millinery more entertaining than a view of mere men musicians?

A Catholic "Who's Who" having proved successful in England, a similar work for America is now under way. It will be published in Chicago. Miss Georgiana Pell Curtis is the editor.

In Philadelphia, recently, at the Chestnut Hill Baptist Church, the Rev. A. C. Applegarth, contrasted Catholics to Protestants and concluded that the latter had much to learn, so far as the practice of their religion went, from the former. "The Catholic is not a fair weather Christian," he said, "and neither heat nor cold can keep him away from church. In the Roman Catholic Church there seems to be no class distinction. Rich and poor meet together, for the Lord God is master of all. The Roman Catholic emphasizes the spirit of worship. Are Protestants losing this?"

If you do not take a Catholic paper it is a clear sign:

1. That you have not been asked to do so.

2. That you have little if any interest in Catholic affairs.

3. That you prefer not to be bothered with religious reading.

4. That it is merely neglect, you haven't thought of it.

5. That you "take so many papers" you must economize by cutting off the best and most necessary of them.

6. That you will let the other fellow defend your religion.

7. That you differed once with an editor and can't forgive him, although you agreed with him in ninety-nine other instances.

8. That such money as you pay for papers, you give to journals which occasionally insult your religion, refer to your Church as "the Romish church," and bring yellow immorality and sometimes worse into the family.

Not in years has a lecturer drawn such large congregations to the Jesuit Church in Detroit as has Rev. Thomas Livingstone, while delivering a series of lectures on "The Mar-

riage Question." In his lecture on "Divorce," recently, Father Livingstone made clear the awful destruction of the marital tie now going on in America, and he predicted as one of the results of this wholesale dissolution that some day America would truly be all Catholic. And why not? If Catholics would but do their duty; if they but lived up to the doctrines of their faith and endeavored to convert others to their way of thinking the results would be overwhelming. Speaking of the mixed marriages contracted, Father Livingstone said: "If we can stem the tide of mixed marriages in the Catholic Church, the outcome of the tendency of easy divorce must mean the survival and the complete domination of Catholicism, for the Catholic Church knows no divorce. Mixed marriages are our peril; for statistics show that the offspring of such marriages have no religion. We are putting forth all our efforts to keep Catholicism pure. Divorce in this country by natural processes will inevitably give the Church domination if we hold our present standard."

Want the Site Marked. A.O.H. Seeks Co-operation for Restoration of Monument Which Had Marked Immigrants Graves.

The Ancient Order of Hibernians in Montreal are preparing to take active steps seeking the restoration of the monument which at one time marked the burial place of the bodies of Irish emigrants, victims of the fearful ship fever, driven from the old land in the fatal year of 1847, when thousands of Irish emigrants left their native land for the shores of Canada. Many died in the coffin ships from ship fever and were buried at sea, the banks of the St. Lawrence were strewn with the sick and dying, and thousands were laid in the fever sheds of Grosse Isle, and Point St. Charles, and afterwards buried indiscriminately. The workmen employed in the erection of the Victoria Bridge some years after erected a monument suitably inscribed to mark the resting place of the unfortunates. Fifty years it stood on this spot, which was considered by Irishmen the world over as one of the most sacred spots on this continent, when the stone was removed, and left on a sidewalk of one of the public streets, where it lay for a number of weeks, but was afterwards erected on a spot nearly a mile away from its original site.

It is the intention of the A. O. H. to circulate a petition to the present vesting commission of the Anglican Bishop of Montreal to erect a cross on the original site, which now remains unmarked for and unmarked.

The following letter has been forwarded to the various Irish societies: "At a meeting of the County Board A. O. H., held on the 16th inst., I was instructed to write your Society regarding their views on a question that was widely discussed at this meeting viz: That a petition be circulated requesting the Anglican Bishop of Montreal permission to erect a cross on the site of the late emigrant's monument at Point St. Charles, with a view to replace the original at an early date.

We feel that we should establish a precedent and have this injustice to the Irish people, by the stone's removal, remedied. Our race has been over ridden with impunity in this matter and we rest assured with your co-operation and that of the various other Irish Societies, both Catholic and Protestant, in this city, powerful influence could be brought to bear on the custodians of this property, saving that sacred spot from further desecration and redeeming ourselves in the estimation of our fellow-countrymen throughout Canada and the United States of America.

Thanking you in anticipation for an early reply, I remain, Yours sincerely, T. HEAVERS, County Sec., A. O. H.

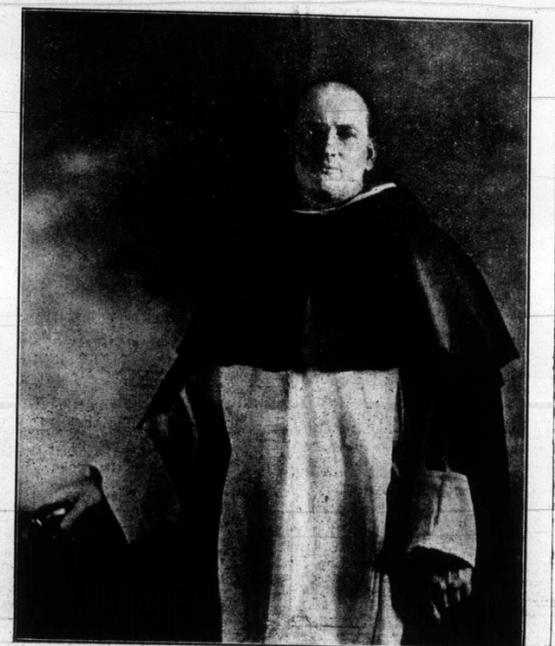
Once is enough. The driver of a stage-coach route from North Yakima to the Canadian border, a trip lately taken by Father Sherman and Father Devlin, is the hero of a tale that begins with the extreme nervousness of a young Eastern passenger. As they were travelling down the hillside, with a ravine a couple of hundred feet deep within a couple of feet of the road, the tenderfoot, who sat beside the driver, suddenly asked the latter, "Do people fall over here very often?"

A broad grin spread over the driver's face as he rolled his wad of tobacco from one cheek to the other, and looking up with a merry twinkle in his eye, exclaimed, "No, only once."

From Afar, But Not a Stranger.

Father Barrett, an Irish Dominican, Preaches Stirring Lenten Sermon at St. Patrick's Church.

In Father Thomas Barrett, the Dominican, who came from Dublin to act as Lenten preacher at St. Patrick's Church, there is a worthy representative of the Irish priesthood. Many voices have been raised in St. Patrick's in the service of the Most High, yet in every way may this new-comer be compared and gain favorable judgment. Father Barrett is a man of appealing personality, possessing a melodious voice, free from mannerism, yet characteristically Irish. It is indeed a perennial interest to the human race. The nature of man, his origin, his destiny, is he mortal or immortal?—these problems are ever new, and ever demanding a solution. And yet they have been answered once and for all, and solved most satisfactorily. The Incarnate Wisdom of God has spoken the final word on them. The Orient from on high has flashed His rays into their inmost depths. Foolish men will not accept the solution, and comes with his feeble taper, generation after generation, to



REV. FATHER BARRETT, Lenten Preacher at St. Patrick's.

a privilege to listen to him and it is evident that St. Patrick's, large as it is, will prove insufficient in accommodation to seat all who will desire to hear him at his future sermons.

Father Barrett preached for the first time at High Mass on Sunday. He said:

Brethren: I have come from a far country to preach the Lenten sermons. Yet not as a stranger do I come, for I hail from the old land which you are proud to call your Mother. Only eleven days ago I travelled from Dublin to Queenstown, and bent a longing lingering look on the vales and hills of Erin. There they lay wrapped in their green mantle, with the evening sun smiling on them. Under that green mantle your forefathers were sleeping, the sleep of the just. I prayed to them—why should I not pray to the Saints and Martyrs of God? I prayed that God might enable me to bear a noble message to you, your children beyond the Atlantic. That message I begin to deliver to-day.

Who does not know that there are two strong passions in every true Irish heart—love for God and love for Erin? Of the latter I shall have opportunity of speaking on St. Patrick's day; the conferences will bear on the former. And my task is not difficult. I speak to sympathetic hearts, and I speak on a subject congenial to you all. Religion is an integral portion of our race, it has been wrought into our very being. If you were inclined to repudiate it, the voice of the saints whose blood is flowing in your veins would cry shame on you.

But there is another reason and a powerful one—to stimulate your religion. During my voyage I heard it asserted by men who are qualified to judge that Canada is the country of the future. It is a land full of young hopes and bright prospects, destined to develop into a mighty nation. Now, mark it well, brethren, a mighty nation that shall endure through long centuries can be built only on one foundation, on the solid rock of religion. History bears witness built on anything else, there may be splendor and prosperity for a time, but stability never. For the sake of the future, therefore, be ye men of religion. Shape your lives on the teaching of God's infallible Church. Let the religious traditions of the Old Land mould your conduct in your adopted home. Let love of faith as well as of Fatherland characterize you. Inscribe these words on your banner, and hand on that banner to posterity.

Not in bread alone doth man live, but in every word that proceedeth from the mouth of God. Brethren, some questions are of

of man pantheism for Thee. For Thy beauty and goodness and love our affections are a thirst.

What a consolation! Man is instinctively religious! Not on bread alone doth he live, but in communion with his God. Spontaneously we bend our gaze upwards. Our face is set heavenward, and that is a symbol of the soul. No fear that a nation can ever become irreligious; nations never cast off nature. Indignities may do violence to their aspirations, may suppress their better affections towards earth and boldly profess themselves irreligious, but even then there is an undercurrent in their hearts pointing heavenwards. Man demands bread inasmuch as he is material, he demands the good and the true and the beautiful, as he is rational, and he demands God, as he is religious.

But this communion of man with God—in what definite acts does it consist? "The Lord thy God thou shalt adore, and Him only shalt thou serve."

Philosophers say that to know anything well we must ascertain its origin and its end or object. Apply this to man.—This rational, religious being, whence is he? From what shore has he piloted his barque hither? Can science answer? Science deals with phenomena. It has nothing to do with origins, it must not indulge in theories, and when Science propounds a system of causation which it cannot verify experimentally, it no longer deserves the name of science. One thing science can tell us truly as regards our origin. Time was, centuries ago, when man existed not on this earth, as he could no more live here than he could in the sun to-day. Whence has man come hither? I turn to thee for an answer, O divine philosophy. Thou hast the eagle eye and the strong pinion, to scrutinize the depths and to soar into altitudes that science cannot reach. Alas! putan philosophy can give but a very dubious answer. Even the sublime Plato is baffled here. To have a satisfactory reply we must turn to the great Hebrew legislator—Moses, the greatest of sages and the most ancient of historians. "In the beginning," he says, "God created the heavens and the earth." Had Greek philosophy known that one truth, what a different system it would have been. Then he goes on to describe the origin of man. God took a portion of the slime of the earth (already created) and built it up into a human form, and then breathed into its face the breath of life. Here is history and philosophy combined. The slime of the earth, the breath of life—behold the material and rational elements. Now learn why men are, of his very nature, religious. "and God created man to His own image: to the image of God He created him." How can such a being divorce himself from his Creator? No wonder that the human soul hungers and thirsts for Him whose image has been stamped on her the moment of creation.

We are, therefore, not the result of the development of matter, the blossoms and flower of its blind evolution. We are not self-made. We are the product of the mighty fiat of the Eternal; He spoke and we were made, and made in His image and likeness. Sublime origins, thereby we can claim kinship with God—very different from the degrading systems of modern theorists.

And the first obligation this rational creature owes his Creator? Adoration. When I realize what God is, what I am, what my relation to Him, prostrate before Him my heart cries out, "Oh Faith, thou art infinite, I am finite. Thou independent, I dependent, Thou Lord and Master, I thy servant and creature, before Thee I am as though I were not—therefore, oh, Eternal Father, I adore Thee." By this act of adoration man enters into the Holy of Holies, he is initiated into conscious communion with his God.

"Know thyself," "know thy origin"—two important precepts. Far more important, however, is "know thy work"—and do it. That is, know thy destiny and accomplish it! ascertain what goal thy Creator intended thee to win, and press forward to it with all thy energy, even as a mighty athlete.

Fable says that a Sphinx stood erstwhile by the roadway, propounding her riddle. Those who failed to solve it, paid the penalty of death. Such is the problem of our destiny; woe to us if we fail to read it aright. And who can tell us where we are here; towards what port we ought to direct our barque, and what our ultimate destiny beyond the grave—if the grave itself is not our final goal? Philosophy can say "you are not made for earth, not for wealth, not for high place, nor for pleasure; you are immortal, your soul, a spiritual substance, can never cease to live; no mere bubble on the sea of existence are you for weal for you must abide everlastingly." But this is no adequate solution of my destiny. The torch of philosophy will not suffice in these subterranean corridors, we must take the lamp of faith. Virgin cannot be my guide. I must find Beatrice.

And, oh God! how sublime is our destiny as revealed by faith! Even union with Thee through love! Thou art our Alpha and Omega, our be-

Conditions in Ireland.

Father Barrett Declares That There is a Vast Improvement in the Old Land.

The National University Will be of Great Benefit.

"Conditions in Ireland are improving.—This is true of agriculture and of industry. Educational affairs show signs of improvement, too. Of the faith of the people there is nothing new to be said, it is traditional."

Father Barrett, the distinguished Dominican who is in Montreal to act as Lenten preacher, received a representative of the True Witness at St. Patrick's Presbytery and the visitor was pleased to discuss the affairs of the Old land, both spiritual and material.

As quoted in the foregoing, Father Barrett was quite emphatic in his assertion that conditions are on the mend in Ireland. "It is really because of the improvement of the land situation," he commented. "The farmer now has a chance to secure his own holding. Once he does that he knows full well that he is working for his own benefit, and known, too, that such improvements as he makes will not merit for him and increased rental. That is a big question and when the land question is finally settled the country will be happy."

It was suggested to Father Barrett that the land question is a lively issue in England and in Scotland as in Ireland. "True enough," he answered "but in England and in Scotland the landlords and the people are of a similar faith and the mere presence of the landlord secures a sympathy lacking in Ireland. The sympathy lacking in Ireland, have absentee owners and his agent have wrought much harm in Ireland, you need not be told that now. But at all events, the improvement is visible and with the improvement in agricultural conditions, the improvement in industrial conditions goes on."

Speaking of Lord Plunkett's scheme, Father Barrett expressed the opinion that it had many good points, but he had embittered many people by the publication of his book and raised suspicion against the teachers who were sent throughout the country to introduce scientific farming.

On educational topics Father Barrett said that there was great enthusiasm aroused by the National University and that the appointment of Archbishop Walsh as Chancellor was received with warm approval from all sources. "The University will be of great benefit," said Father Barrett. "They used to say that the reason that the good positions in Ireland were not held by Irishmen was that the latter did not possess the education. How could they, poor people. But soon that will no longer be true and young Irishmen will be able to compete with the young Englishman and the young Scotchman."

Discussing the religious condition of the British Isles, Father Barrett said that Ireland was as true to the Church as ever. In England there is a strong movement towards the Church among the upper classes. But there had been a leakage in the lower classes. Misery and distress were common in many of the big cities. Poor men, surrounded by an alien spirit, fell away. "But," said Father Barrett, "at the hour of death they remember and they send for the priest."

Father Barrett saw unrest in the Anglican body. There is a section moving towards rationalism, and that, he considers, is the path to infidelity. "It is all the fault of the German School," was Father Barrett's explanation. "Carlyle introduced German thought into English literature and thought has developed until it is noticeable. Cambridge is now a nationalistic institution. There is more religion in Oxford, and the movement is there, too. Trinity, too leans towards the German thought and lives in a spirit of antagonism to Irish opinion. It is all resolving itself into a fight against the Church. They are assailing the very fundamental principles of faith. It is bitter conflict."

To cleave to Thee by charity on earth, and to see Thy unveiled beauty in eternity—what a glorious destiny! No wonder philosophy could not solve this problem, brethren. But let us enter more into detail. All virtues assimilate us to God in some measure. Only the theological virtues—faith, hope, charity,—bring us into immediate contact with Him; and of these the greatest is charity, because it achieves the closest union. Without this virtue wrought avail. If we speak with the tongues of men and of angels, and have all faith, and know all mysteries, and give our body to the flames, it availeth us nothing if charity is absent. To possess charity, to grow in charity, to make our life an ascent up the mount of perfection till we reach the summit of perfect love—behold man's principal work on earth. When charity is strong it brings the whole soul into subjection to God, domin-

(Continued on Page 8.)

25, 1909. O. LIMITED Montreal. FOR 5.99. le. 89c. 69c. 49c. 55c. 30c. TS. CURATOR. HOME. ST. MERRIN.

# HOUSE AND HOME

CONDUCTED BY HELENE.

## WHAT PLEASURES A WOMAN.

It pleases a woman to be called sensible.  
 To be pronounced well dressed.  
 To be told that she is fascinating.  
 To hear that she improves a man by her companionship.  
 To depend on some man, and pretend all the time that she is ruling him.  
 To be treated courteously and with respect, and to be talked to reasonably.  
 To be treated sensibly and honestly, to be considered and questioned, and not to be treated as a butterfly, a woman with no head and no heart.  
 It pleases her to be loved and admired by a man who is strong enough to rule and subdue her, and make his way her way, to lead her and protect her.  
 Finally, it pleases her to find happiness in being ruled by an intellect that she can regard with admiration and one to whom her mind bows in respect.

## NET VEILS.

The veils of Russian net are too becoming for women to relinquish them in favor of a newer but less attractive weave, and so this popular veiling is included in the new importations.

It comes in black, white and the staple colors, with a few of the newer shades.  
 Black and white complexion veils are worn as much as ever, the fine mesh and small dot being preferred to the coarser thread and large dot.

## HANDY MEDICINE CHEST.

A medicine chest need not be a small-sized drug store in order to supply all the simple remedies needed by a household.  
 A jar of white vaseline and a packet of corn plaster or new skin are almost indispensable.  
 Cascara sagrada as a laxative, and aromatic spirits of ammonia, to be used either as a remedy for sick headache or as a stimulant, should be included in this medicine chest.  
 A bottle of two-grain quinine pills,

and one box each of mustard and belladonna plasters are good items to keep on hand. Sweet spirits of nitre is good to use in case of a slight fever. Boracic acid is an excellent antiseptic.  
 Camphorated oil is a counter-irritant to use in case of sore throat or cold on the chest, and witch-hazel and carbolio salves are good for burns, sores or flesh wounds.  
 There should be a supply of sterilized gauze, and a medicine glass is a necessity.

## THE USES OF VINEGAR.

As a refreshing and cooling drink for feverishness, and as a sedative, try fifteen drops of vinegar in a glass of sugared water.  
 A tablespoonful of vinegar in a glass of water, to which has been added a teaspoonful of salt and a big pinch of cayenne pepper, makes an excellent gargle for sore throat and inclination to cough caused by falling of the palate.  
 For the bathing of fever patients, or for patients afflicted with night sweats, it is an excellent substitute for alcohol.  
 A vinegar compress will cure all your headaches, and it is a good preventive of discoloration when immediately applied to bumps and bruises.

Bathing the wrists and forehead with vinegar will bring one out of a fainting fit.  
 Vinegar sprinkled on a hot shovel sweetens the stale sick room, and proves an excellent disinfectant.  
 A wineglassful of vinegar, with a teaspoonful of salt added, if taken in teaspoon doses three or four times a day, will cure diarrhoea, and as an antidote for alkaloid and lye, and all narcotic poisoning, it is highly recommended.

A little vinegar added to butter and sugar is an excellent remedy for hoarseness.

## A SKETCH.

She stood on the veranda of a beautiful old house in a Southern State. The vines climbed to the top of the pillars, making an exquisite frame of the girl's face as she looked out between them to the terraced slopes below. A party of friends were taking tea in the late afternoon and the tables were set in the garden among the roses. There were elderly ladies and gentlemen, middle-aged people and a bevy of young folks included in the groups, over whom fell the mellow light.

In her white gown, with her straight, slender figure, her dark hair and her vivid coloring, the daughter of the house herself resembled a flower, and suggested sweetness and grace to an older woman who lingered near her. They had held to one another the relation of teacher and pupil, and had separated as intimate friends, with an agreement, made on the day when Adelaide was graduated, that they would meet again.

Twice a twelvemonth had passed, and the teacher was paying her first visit to Adelaide in her home.  
 "What have you been doing, dear?" she said, "since you left college, and what are you planning to do with your life? You were full of ambition and energy, I remember. We hoped that you would return for a graduate course, or else go abroad to study, but your letters have told nothing, and I fancy you have found enough to occupy you here at home."  
 "Yes," the girl replied, after a second's hesitation. "I have enough to occupy me at home. I am simply a maid of all work. You see, we are a clan. Most of the friends here to-day are connections of the family, or very dear neighbors. There is almost no end to the cousinhood. There are invalids to cheer, babies to pet, old people to amuse, young people to advise, and sorrowful people to comfort. Father needs me in the little leisure that is left him after managing affairs of state. Mother gave me up for six whole years, counting the two at school before I went to college, and my brothers have settled in their minds that I am a safe, sisterly confidante. In the kitchen and on the farm I discover places where I can be of use, and I have friends all over the countryside, from the blacksmith shop and the cobbler's cabin to the manse and the doctor's home, and the inn to which the summer boarders come. I never meant to be merely a maid-of-all-work, but that describes what I am precisely."

The teacher looked at her and smiled. "I remember a phrase you were fond of," she said, musingly. "It was your motto in the senior year, and hung over your desk in your pretty, restful room. I used to read it and wonder if it meant to you all that it ought. It meant to me no doubt that you have been led by right ways into its full understanding. 'With good will, doing service.' A girl could not have a better motto, nor a home a greater treasure than a girl into whose heart that motto had been received."

## HEALTH CHATS WITH WOMEN.

The business girl and the housewife alike get run down occasionally. We all know what it is to feel "out of sorts" to get easily fatigued and tired before we have begun our day's work. Many women are quite reconciled to the feeling; so long as they are able "to get along somehow" they never pause to ask themselves why it is that they have ceased

to feel strong and well and keen on their work and life in general. And all the time there is something wrong something that, in nine cases out of ten, might be put right with very little trouble. It is worth thinking about, I am sure. The working woman who is continually out of sorts is handicapped all round. The housewife who feels tired and worried and unfit for her responsibilities gradually loses her nerve and degenerates into a worrying, nagging woman, who is never happy herself and who makes everybody under the same roof miserable as well.

## "RUN-DOWN" WOMEN.

So the first thing you have to do if you are one of the "run-down" women, is to find out the cause of your poor health.  
 There are three chief causes of poor health among working women generally: First, nerves; secondly, indigestion; thirdly, an unhygienic mode of life, which includes lack of exercise, too little fresh air and kindred conditions.  
 Ask yourself first if it is your nervous system that is out of gear. Headache and sleeplessness and a constant feeling that life is too much for you are the chief symptoms that your nervous system is in a shaky and unstable condition. Woman is more liable to nervous illness than man, because her nervous organization is more delicately balanced; she is more highly strung, and consequently more easily upset.

## SLEEP IS NECESSARY.

A great many women are fighting against heavy odds. They have to work beyond their strength, and all honor to them that they make such a noble fight with circumstances. For them it is a difficult matter to "slack" to take the rest they need so much; but, believe me, it is absolutely essential. If you don't "slow down" now it may mean a nervous breakdown later. Tonics and drugs only stave off the evil day. It is rest and, more especially, sleep that are necessary for the woman who is out of sorts.

Granted that your nerves are well in hand, your run-down feeling is perhaps due to some digestive disorder, which you may not even know exists. I have heard people say that their digestion was perfect, and yet their constant headaches, their sick turns and their general feeling of lassitude and boredom were entirely due to disordered digestion. So, if you are run down, try alteration of diet. I know women who constantly take heavy suppers late at night, with the excuse that they have no time for eating properly during the day. They tell you that they have the digestion of an ostrich if you are bold enough to remonstrate with them. But the day of reckoning is bound to come. The stomach is a long-suffering organ, but it is only human after all, and some day it will rebel. You won't wait till then if you are a wise woman. You will begin now, right away, to eat sensible, simple meals, to give up pastry and pickles and cold meat late at night, and drink a tumblerful of warm milk, a cup of malted milk or bouillon instead at bedtime. You will avoid strong tea and black coffee like the plague, and drink milk with the enthusiasm of a calf. And you will be a happier woman in consequence.

## BIG SALARIES FOR WOMAN.

In six of the large Boston department stores there are now thirty-seven women occupying responsible executive positions as buyers, floor managers, heads of workrooms and heads of clerical departments at salaries ranging from \$780 to \$6500 a year. It is also pointed out that these successful women rose from the ranks and that an emulation of them implies a start behind the counter at perhaps six dollars a week.

## THE HABIT BACK.

It is hard to find a skirt this season without the habit back. It is old-fashioned to finish it in any other way. The flat edges of the opening may be closed with buttons and buttonholes which are fastened from top of waist to end of coat, but if the skirt fastens in front the back is fitted smoothly without plaits and hangs in straight lines.

## Don't forget to order the True Witness St. Patrick's Day Souvenir. Price 15c.

## Funny Sayings.

### THEN HE UNDERSTOOD HER MOVE.

A clergyman who was summoned in haste by a woman who had been taken suddenly ill, answered the call though somewhat puzzled by it, for he knew that she was not of his parish, and was, moreover, known to be a devoted worker in another church. While he was waiting to be shown to the sick-room, he fell to talking to the little girl of the house. "It is gratifying to know that your mother thought of me in her illness," said he. "Is your minister out of town?"  
 "Oh, no," answered the child, in a matter-of-fact tone. "He's home, only we thought it might be something contagious, and we didn't want to take any risks."

## PEOPLE SAID SHE HAD CONSUMPTION



Was in Bed for Three Months.  
 Read how Mrs. T. G. Buck, Braebridge, Ont., was cured (and also her little boy) by the use of

## DR. WOOD'S NORWAY PINE SYRUP

She writes: "I thought I would write and let you know the benefit I have received through the use of your Dr. Wood's Norway Pine Syrup. A few years ago I was so badly troubled with my lungs people said I had Consumption and that I would not live through the fall. I had two doctors attending me and they were very much alarmed about me. I was in bed three months and when I got up I could not walk, so had to go on my hands and knees for three weeks, and my limbs seemed of no use to me. I gave up all hopes of ever getting better when I happened to see in B.B. Almanac that Dr. Wood's Norway Pine Syrup was good for weak lungs. I thought I would try a bottle and by the time I had used it I was a complete cure. My little boy was also troubled with weak lungs and it cured him. I keep it in the house all the time and would not be without it for anything."  
 Price 25 cents at all dealers. Beware of imitations of Dr. Wood's Norway Pine Syrup. Ask for it and insist on getting the original. Put up in a yellow wrapper and three pine trees the trade mark.

## THE LAST QUARTER OF THE HONEYMOON.

She hadn't told her mother yet of their first quarrel, but she took refuge in a flood of tears.

"Before we were married you said you'd lay down your life for me," she sobbed.

"I know it," he returned solemnly. "But this confounded flat is so tiny that there's no place to lay anything down."

## REASONS FOR BEING INDIGNANT.

There was something in the atmosphere which told him that things were not exactly the same. Silence followed soon after the usual greetings, but at length she spoke. "Are you aware, sir," she began, "that one hand of the Bartholdi statue measures sixteen feet five inches?"  
 "So I have heard," he nodded, happy to be addressed again.  
 "The thickness of the head from ear to ear," she pursued icily, "is ten feet."  
 "Yes."  
 "The nose is four feet six inches long."  
 "That's right."  
 "The mouth is three feet across."  
 "I believe so. Just imagine it."  
 "The waist thirty-five feet around."  
 "Yes, why?"  
 "Then will you kindly explain, sir," she continued, "why you stated in the poem which you addressed to me that I reminded you of the Goddess of Liberty?"

## LOOKING HARD FOR THEM.

The Reverend Samuel McChord Crothers, the Unitarian clergyman and author, is apt to become so absorbed in his work as to get absent-minded. One day Mrs. Crothers was horrified on entering her room to find her husband busily engaged in grabbing handfuls of her fluffiest, beribboned unmentionables out of the drawers of her chiffonier and dumping them on the floor.  
 "Why, my dear, what in the world is the matter? What are you looking for?" she asked in a bewildered way.  
 "Looking for?" repeated the busy husband. "Why, my rubbers, of course. Do you know where they are?"

## CONCERNING JOCK AND MAGGIE

"Maggie," said Jock, whose mind was made up to propose—and after they had talked about everything else for the last hour—"wasna I here on Sawbath night?"  
 "Aye, Jock, I dare say ye were."  
 "And wasna I here on Monday night?"  
 "Aye, so ye were."  
 "And I was here on Tuesday night?"  
 "Aye, ye did happen here on Tuesday night."  
 "And I was here on Wednesday night?"  
 "Aye, so ye were, Jock, so ye were."  
 "And I was here on Thursday night?"  
 "I'll no deny that ye were, Jock."  
 "And I was here on Friday night?"  
 "Aye, I'm thinking that's so."  
 "And this is Saturday night, and I'm here again?"  
 "Weel, what for no? Ye are vera welcome."  
 "Maggie" (desperately), "d'ye no begin to smell a rat?"

## HOT BUTTER AND BLUE BEANS.

A new physician in a small town got himself into a serious predicament soon after his arrival by his inability to remember names and people. One day, while making out a patient's receipt, his visitor's name completely escaped him. But not wishing to appear so forgetful and thinking to get a clue, he asked her whether she spelled her name with an "e" or an "i."  
 The lady blushed and replied: "Why, Doctor, my name is Hill."

## Afforestation of Ireland.

Timber Area is Low and Prompt Action is Required.

Deforestation is an issue in Ireland as it is in Canada and the United States. At the National Convention in Dublin, Mr. William Redmond, M.P., in moving a resolution urging upon the Irish Party the necessity of pressing for legislation enabling the work of afforestation to be thoroughly taken in hand and proceeded with, said: "This resolution I believe to be one of the very greatest importance to Ireland, and I have been asked to propose it in one or two words because, I presume, I happened to be a member of a committee which last winter inquired into the question of reforestation in Ireland, and the result of the inquiry was to show that while beyond all doubt there is no country on God's earth where the climate and soil are more suitable for the planting of trees and forestry than Ireland, at the same time, under the blessed Government under which we live, there is no land in the whole world where forestry is so neglected as in Ireland. I might, if I had time, go into the figures showing the area of land under timber in Ireland and in other countries of Europe, but there is no need to do so. What I mean will be sufficiently plain when I tell you that there is only one other country in Europe, or near Europe, where forestry is lower than in Ireland, and that is the island of Iceland. Scotland and England and Wales are bad enough, but Ireland is the most neglected country in the world in regard to forestry except the island of Iceland. Well, now, what are the facts? We took a lot of evidence from the leading proprietors of manufactures in wood in Ireland and they came up, men who employ hundreds and hundreds of Irish laborers, and told us that the timber supply in Ireland was so falling away that in a very few years they would be obliged to shut their factories down and dismiss their hands because they could not find wood to carry on their works. I could give the names of several employers, but shall only mention one, a gentleman of the town of Edenderry, who employs nearly 500 men. He told us that unless something is done to prevent the wanton and wholesale destruction of trees in Ireland all the timber industries will have to close and hundreds of thousands of people will be thrown out of employment. Well, now, gentlemen, is it too much to ask that the unanimous report of a committee composed of Nationalists and Unionists, Protestants and Catholics, which inquired into this question last winter in Dublin and reported strongly in favour of action being taken by the State to restore the trees of the country should be acted on? So far nothing has been done, and in the resolution that I propose I claim a duty in the matter and set aside a considerable sum of money to plant suitable land in Ireland, and thus build up what would be a great source of wealth to the country in years to come. We know from the inquiries of experts that over a million of acres of land in the country is of the poorest kind and is practically waste, but would be suitable for the planting of trees; and we call on the Government at once to put an end to this disgraceful state of affairs and advance money to plant these acres. By so doing they will be helping many Irish industries giving employment to many Irish hands, and laying up for the future a great store of wealth for the country."  
 Mr. Devlin seconded the resolution, which passed unanimously.

## Father Gray, Catholic Mission, Fakenham, Norfolk, England.

P.S.—I will gratefully and promptly acknowledge the smallest donation and send with my acknowledgment a beautiful picture of the Sacred Heart and St. Anthony.

## Letter from Our New Bishop.

Dear Father Gray.—You have duly accounted for the alms which you have received, and you have placed them severely in the names of *Dioecesan Trustees*. Your efforts have gone far towards providing what is necessary for the establishment of a permanent Mission at Fakenham. I authorize you to continue to solicit alms for this object until, in my judgment, it has been fully attained.  
 Yours faithfully in Christ,  
 F. W. KEATING,  
 Bishop of Northampton.

## Synopsis of Canadian North-West HOMESTEAD REGULATIONS

ANY even numbered section of Dominion Land in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter 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 and cultivation of the land is each year for three years.  
 (2) If the father (or mother, if the father is deceased) of the homesteader resides upon said land, 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 upon said land, may be satisfied by residence upon said land.  
 Six months' notice in writing should be given the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.  
 W. W. CORY,  
 Deputy Minister of the Interior.  
 N.B.—Unauthorized publication of this advertisement will not be paid for.

## KEEP CHILDREN WELL.

An occasional dose of gentle laxative such as Baby's Own Tablets will clear the stomach and bowels of all offending matter, and will keep little ones well and happy. For this reason the Tablets should be kept in every home. Mothers have the guarantee of a government analyst that this medicine contains no opiate or harmful drug. Mrs. Geo. McLean, Springfield, N.S., says: "I have used Baby's Own Tablets and know them to be a cure for all the minor ills of childhood. I recommend them to all mothers." Sold by all medicine dealers, or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

## Prince Rupert—British Columbia.

In response to many enquiries from all parts of the world, with regard to the new Pacific Coast terminus of the Grand Trunk Pacific Railway, Prince Rupert, a comprehensive and interesting pamphlet has been issued giving information respecting this great seaport of the Pacific. The land acquired by the Railway Company for this new city is 24,000 acres for the purpose of the townsite and the development of the port. The first subdivision of the townsite will cover an area of about 2000 acres, and will be opened to the public and sold on or about May 1st, 1909.

The publication contains a general plan of the new townsite, and a large interesting map of the North Pacific showing Prince Rupert Harbor and vicinity.  
 Copies of this publication may be had for the asking by applying to J. Quinlan, Bonaventure Depot, Montreal, P.Q.

It Testifies for Itself.—Dr. Thomas' Electric Oil needs no testimonial of its powers other than itself. Who ever tries it for coughs or colds, for cuts or contusions, for sprains or burns, for pains in the limbs or body

## TO LOVERS OF ST. ANTHONY OF PADUA.

Dear Reader—Be patient with me for telling you again how much I need your help. How can I help it? or what else can I do?  
 For without that help this Mission must cease to exist, and the poor Catholics already here remain without a Church.  
 I am still obliged to say Mass and give Benediction in a Mean Upper-Room.  
 Yet such as it is, this is the sole outpost of Catholicism in a division of the county of Norfolk measuring 35 by 20 miles.  
 And to add to my many anxieties, I have no Diocesan Grant, No Endowment (except Hope).  
 We must have outside help for the present, or haul down the flag.  
 The generosity of the Catholic Public has enabled us to secure a valuable site for Church and Presbytery. We have money in hand towards the cost of building, but the Bishop will not allow us to go into debt.  
 I am most grateful to those who have helped us and trust they will continue their charity.  
 To those who have not helped I would say:—For the sake of the Cause give something, if only a "little." It is easier and more pleasant to give than to beg. Speed the glad hour when I need no longer plead for a permanent Home for the Blessed Sacrament.  
 Address—

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It Testifies for Itself.—Dr. Thomas' Electric Oil needs no testimonial of its powers other than itself. Who ever tries it for coughs or colds, for cuts or contusions, for sprains or burns, for pains in the limbs or body

## True Witness Paris Patterns

### PATTERN COUPON

Please send the above-mentioned pattern as per directions given below:

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Name.....

Address in full: .....

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2798

### LADIES' TUCKED SHIRTWAIST.

Paris Pattern No. 2798

All Seams Aligned.

An attractive little shirtwaist is here illustrated, developed in cafe-au-lait messaline, stitched with golden-brown silk. The fullness of the front and back is distributed in narrow backward-turning tucks, stitched to yoke depth at the front, and from neck to waist in the back. The long, close-fitting sleeves are tucked into cuff depth at the wrists, being fastened at the inner side with small buttons and button-holes. The collar is trimmed with two rows of insertion and the lower edge of the sleeves is finished with a narrow ruffle of edging. The pattern is in 5 sizes—32 to 49 inches bust measure. For 36 bust the waist requires 4 1/2 yards of material 20 inches wide, 3 1/2 yards 27 inches wide, 2 1/2 yards 35 inches wide, or 2 yards 42 inches wide; 1 yard of insertion and 3/4 yard of edging.

# LOVERS ANTHONY Padua.

De patient with me again how much I How can I help it? I do? That help this Mission exist, and the poor here remain with? I do? To say Mass and in a Mean Upper- is, this is the sole cleric in a division of Norfolk measuring my many anxieties, Mr. Grant, No En- (hope) outside help for the down the flag. of the Catholic. Pub- to secure a valu- and Presbytery, in hand towards the but the Bishop will go into debt. teful to those who and trust they will have not helped I the sake of the thing, if only a "lit- and more pleasant. Speed the glad no longer plead for me for the Blessed

# Catholic Mission, Norfolk, England.

Successfully and promptly smallest donation acknowledgment a of the Sacred Heart

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# Irish North-West REGULATIONS

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\$47,410,000 \$8,805,000 \$398,580 and Aberdeen Canada West, Montreal danger for Canada.

AGENTS MENT FRAD. G. REID, 30 St. John St. Tel. Main 1223 Nicholas St. IN MACLEAN, Notre Dame St. W. Tel. Main 1539 MENT I. THEBAULT, True Witness Bldg. Tel. Mails 5078

dicine proves than arantee. This a general use.

# Irish News.

At Bunrana all previous catches in connection with Lough Swilly her- ring fishing were surpassed Jan. 21, when the total catch by steam drift- ers amounted to fifteen hundred crans, representing nearly £2,000.

The following awards in cases from around were made by the Com- mittee of the Royal Humane So- ciety. Testimonials and 10s each to John Coyne and ruddy herraghty fishermen, for the rescue of Owen Boyce, at Downing's pier, County Donegal.

The masters of the steam trawlers Sloic, Lucerne, Arkames, Connie (two cases), and Lizzie, were, at Falcarragh, fined £50 and £5 costs in each case, a total of £330, for illegal trawling off Tory Island. A few more arrests and heavier fines would soon put such poaching rogues out of business.

It seems that the cottage indus- tries of Donegal are threatened by the latest improvements in machin- ery for embroidering. The Donegal peasants have for a century been ce- lebrated for the excellence of their embroidery. Belfast firms are set- ting up new machines, and to that extent discontinuing their Donegal hands.

The town of Donegal has the unique distinction of having residing in it a brother and two sisters named Hilly, all of whom are in receipt of old age pensions, while another sister living with the three also qualified for a pension, and another, who resides at Laghery, has first mentioned is expected to qual- ify at the beginning of next year.

The death is announced of Mr. Michael Horan, Moanreel (Clare). He had been a member of the Ennis- tymon Board of Guardians for 32 years.

The resignation is announced of the senior Irish Bishop, the Most Rev. Dr. MacCormack, Bishop of Galway, and Kilmacduagh, and its acceptance at Rome is notified.

At the last meeting of the Glen- namaddy Guardians deputation of between 30 and 40 tenants attended from the Pollock estate to demand the resignation of Mr. William Naughton as a result of his action in connection with the sale of the Pollock property.

The five retiring Town Commis- sioners for Tuam, viz., Messrs. Patrick Byrne, Patrick Canavan, Francis Keane, Francis Meagher and Michael Grogans, have been re-elected to the seats they hold on the Tuam board, no other nominations having been received.

Mr. R. J. Kelly, B.L., Land Com- missioner, has been the recipient of the Galway Industrial De- velopment Committee of a beautiful bronze medal in recognition of his past services in support of that ex- cellent movement. The medal is a gem of the engravers art, tastefully designed and artistically cut with the famous arms of Galway done in enamel. The design and execution are the workmanship of Messrs. West & Co., of Dame street, Dublin, and reflect great credit upon that well known house.

The Shanbles Barracks, Galway, formerly the headquarters of many a regiment of infantry, was put up for sale by auction by Messrs. Joyce, Mackie & Co., auctioneers, at their salesrooms, on Jan. 120, by direc- tion of the War Department. There was very keen bidding for the pre- mises, which were finally knocked down to the Very Rev. Father Dool- ey, P.P., V.F., for the sum of £1205. It is generally believed that Father Dooly intends to erect a Catholic Cathedral on the site at present oc- cupied by the barracks buildings.

At a committee meeting of the Sli- go Harbour Commissioners held on Jan. 21, a certificate and an order for £1 from the Royal Humane So- ciety were presented to Patrick Mc- Morrow, of South Gallows Hill, Sli- go, for his bravery in jumping into the tide and rescuing a man named Henry, who fell over the Sli go quay on the night of December 21.

Mr. R. S. Moore, a well-known Irish railway official, has been ap-

pointed Assistant Manager of an im- portant railway corporation in Eng- land. Mr. Moore was for eighteen years assistant manager of the Sli go and Leitrim Railway, and for the past seven years has occupied the position of traffic manager of the Derry and Lough Swilly line. Mr. Moore during his stay in Derry was recognized as a most efficient and courteous official, and his appoint- ment to an important position in Stratford-on-Avon has given general satisfaction.

Belturbet bids fair to be the very up-to-date town in the good old country of Cavan. On the evening of Jan. 12, the town was lighted by electricity, which now takes the place of the antiquated "gas lamps," and by the bye, the town will be the richer in its splendid educational facilities by the addition of a brand new commercial school, being erected by the Sisters of Mercy, whose mother house is located in the town.

Opening the Ennis Quarter Ses- sions, County Court Judge Bodkin, K.C., said there was only one case of assault to go before the Grand Jury. It was a matter for congratulation that in that wide district there was but a single offence for trial—that there was not a single offence against property. The only offence before them was in the nature of an assault. He thought it was a mat- ter of congratulation that, so far as ordinary crime was concerned, Clare—and he believed the same re- mark applied to all Ireland—com- pared favorably with any district or country in the world.

The Sinn Fein candidates sustained a crushing defeat in Wexford urban elections. Mr. William A. Brown, returning officer, declared the result as follows: St. Iherin's Ward—P. O'Connor (N.), 272 (re-elected); John Sinnott (Sinn Fein), 241 (re- elected); David Reid (Sinn Fein), 90; John Sinnott (Sinn Fein), 72. St. Selskar's Ward—James McMahon (N. Labor), 166 (elected); Ben- jamin Hughes (N.) 137 (re-elected); John Kehoe (Sinn Fein), 92.

Thousands of people have visited the scene of the bog slide at Kilmore, Co. Galway, and follow with interest the line taken by the bog from its slip till where it has now stopped. In all probability permanently. All danger from a further slip in the same direction seems to be now at an end, and the people seem to be recovering from their fright. Large gangs of men are still employed in the vicinity of Kilmore keeping the drains and river open so as to let away the water collected. The main road at some points is still flooded.

His Eminence Cardinal Logue, in a letter to the Very Rev. Dr. Kiely, P.P., Ballygar, enclosing a generous subscription for the victims of the Galway bogslide, says the sad oc- currence emphasizes a want which has been long felt and acknowledged in Ireland—the want of arterial drainage. Large tracts of the coun- try are waterlogged, and there is no means of drawing off the water, which is rendering those districts al- most useless.

The magnificent glass window pur- chased by the priests and people of the parish of Wicklow to commemorate the memory of the late pastor, Rev. Thomas Carberry, P.P., was put in position in the parish church recently. The window is a fine piece of art, and will be a lasting tribute to the memory of a devoted priest and a true friend of the flock whose spiritual and temporal inter- ests he had so much at heart.

The parishioners of the united par- ishes of Castlemartyr, Mogeely, Dun- gourney, and Clonmult, Middleton, are taking practical steps to perpe- tuate the memory of their late pas- tor, Rev. Michael Aherne, who had been, prior to his death six months ago, in charge of the united parishes for more than fifteen years.

County Court Judge Fitzgerald, in opening the Quarter Sessions at Grace's Oldcastle, congratulated the jury on the very light calendar to go before them.

Col. W. P. Carson, brother of Sir Edward Carson, met with a serious accident on Jan. 22. He was hunt-

ing with the Meath hounds, and when near Drumree the horse stum- bled and Col. Carson was thrown to the ground and sustained fractures of the ribs and bruises about the body. He was conveyed to Dublin, where he was treated by Dr. F. P. Newell and Sir Lambert Ormsby.

The lands of Four-Mile-House, on the Campbell property, near Ros- common, have been distributed amongst tenants by the Estates Commissioners' Inspectors, Messrs. Tynan, Bigger and Hogan, the ten- ants receiving from 9 to 23 acres. The farm of about 99 acres at Tou- lalge, on the property of the late Sir N. O'Connor, has been distributed by Mr. Carroll on behalf of the Com- missioners. It is reported that the Ardkeerin farm, at Cloverhill, com- prising about 100 acres, has also been apportioned amongst neighbor- ing tenants.

A cattle drive took place off the lands of Cartown, on Jan. 20. The Cartown ranch is about a mile from Carrick-on-Shannon, and contains 90 acres. The Resident Magistrate's residence is built on the centre of the farm. The cattle were found near Aghacashel.

The death occurred on Jan. 25, of John Treanor, P.L.G., Dublin street, Monaghan. The deceased, who was about 83 years, was in failing health for some weeks. Mr. Treanor, who was an ardent Nationalist, was one of the oldest residents of Monaghan. He had been a member of the Board of Guardians, being the first Catho- lic member who sat on a public board in the county for a number of years, and since the passing of the Local Government Act until last year was a member of the Urban Council.



## Health Talks.

### The Care of the Teeth.

(By J. M. Robeson, in Physical Cul- ture.)

In the last issue, I called attention to the importance of the care of the teeth from a viewpoint of cleanliness. The value of this advice cannot be emphasized too strongly, if one de- sires to retain his teeth to the end of life. There is really no excuse for the loss of one's teeth, and there is little or no excuse for the decay of the teeth if they are cared for prop- erly. Where the ordinary diet is fol- lowed, this care is really essential. The teeth should be thoroughly cleaned at least once each day, and if this process is gone through twice daily, it will be greatly to one's advantage.

But no matter how carefully you clean the teeth it should be remem- bered that the teeth need nourish- ment just the same as any other part of the body. The various ele- ments that feed the bones, which are richly supplied in many of our foods, are really necessary to properly sup- ply the nourishment needed by the bones of the body. The various ele- ments that feed the bones, which are richly supplied in many of our foods, are really necessary to properly sup- ply the nourishment needed by the bones of the body. The teeth, there- fore, need to be nourished in order to maintain them in a proper con- dition of health, just as does any other part of the body.

The various complicated and tasty dishes that are so popular with many of us are often grossly deficient in bone-making material. The nourish- ment necessary for feeding these parts of the body is found largely in the exterior parts of grains and fruits and various vegetables. As is well known, these exterior parts are of- ten taken off and thrown away, or else fed to the domestic animals, while we consume the interior parts. The peeling of the apple, for in- stance, contains far more nourish- ment from this standpoint than does the inside of the apple. The husks of various grains, and the material that usually adheres to them, are very rich in elements that feed the bones, and when we understand that this is in nearly all cases removed when preparing the grains for use as human food, you will then under- stand one of the very prominent causes for bad teeth. In many districts of this country the people are actually starving their teeth to death. White flour, for instance, which is supposed to be the staff of life is ruinous to the teeth, if a large proportion of your diet con- sists of products made from this par- tial food.

I once lived in a section where the diet was limited. It was in a coun- try where grocery stores were not close at hand. The farmers did not understand the importance of a gar- den, and most of them had become a little too "high-toned" to eat corn- bread, though in many cases, they had been largely raised on it. White bread, therefore, was the staple ar- ticle of diet. Of course, hog in vari- ous forms, bacon, ham, etc., was usually added to it, but as can read- ily be realized the combination really made a starvation diet. At least as far as the teeth were con- cerned. And I must admit that the muscular and nervous system must have suffered to an almost con- siderable degree, because I have never been in a community where there were more weak women and poorly developed

men than there were at that partic- ular place. But referring back to the teeth, I was at that time working in a den- tist's office, and although the small town in which he resided did not have over a thousand population, there was no lack of patronage. Again and again, while employed in this office, I have seen young wo- men not over twenty-five or twenty- eight years of age, have every tooth in their head removed solely because their teeth had been starved to death. The dentist on examining them would find frequently that they were nothing more than mere shells. There was no need of trying to fill them, or bridge them over. The only thing that could be done was to re- move them, and to use false teeth in their place. On a diet of white flour products, the teeth become brittle and soft, they will often break off if you hap- pen to be chewing anything especi- ally hard. If you manage to re- tain your teeth in spite of such a diet, beyond thirty, you must indeed be possessed of extraordinary vigor, through inheritance or otherwise. One must remember that the teeth must be fed. Furthermore, the teeth must be used. You cannot expect to retain your teeth if you eat noth- ing but soft, mushy food at all times. You have often heard the remark that the teeth of a cow fed on slop food will fall out, and it is exactly the same with human beings. If the food you are eating does not require chewing, then you ought to indulge in some other food. Attention has already been drawn to the necessity of mastication, but it is so important that it is reiterated. Hor- rible Fletcher, who is such a strong advocate of thorough chewing, de- serves a high place in the regard of the people. In addition to the necessity for mastication, if you expect to have good teeth, you must avoid products made from superfine flour. Do not be afraid of eating the covering of the various grains that you may use for food. Eat whole-wheat bread instead of white flour. Do not wor- ry about the bran irritating the ali- mentary canal. That conclusion is "bosh" absolutely. Those who maintain that injury results from

## Once More from The Great West

Comes Evidence of The Great Work Dodd's Kidney Pills are Doing.

Cyrille Maginel Cured of his Rheumatism and Diabetes by the old Reliable Kidney Remedy.

Findlay, Man., March 1.—(Special) —Cyrille Maginel, a well known farmer living near here, furnishes fur- ther evidence of the great work Dodd's Kidney Pills are doing in the west.

"I suffered from Rheumatism and Diabetes," Mr. Maginel says in tel- ling the story of his cure. "My sleep was broken and unrefreshing, and I was tired and nervous all the time. I was treated by a doctor, but he failed to cure me. Reading that Dodd's Kidney Pills were good for brick sediment in the urine led me to try them, and after using twelve boxes I am as well as I can possibly be. Dodd's Kidney Pills have made a new man of me and I am thankful."

Dodd's Kidney Pills are no cure-all. They cure sick kidneys, and that is all that is claimed for them. But sick kidneys are the root of numer- ous diseases caused by impure blood. For you can't have pure blood with sick kidneys. It is the work of the kidneys to strain the impurities out of the blood. Dodd's Kidney Pills cure Diabetes because it is a kidney disease; they cure Rheumatism be- cause it is caused by sick kidneys failing to strain the uric acid out of the blood.

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using food of this nature cannot pro- duce a single instance to prove their statements. They are simply so en- gulfed in theories that they have not the intelligence or the leisure to search for facts. To be sure, if you are eating white bread and a great variety of other things, you may not notice its effects upon the teeth. You may be able to secure nourish- ment from various other articles, but I would certainly advise you to use the whole grain. If you cannot get bread including the bran, then buy the wheat and grind it yourself. It is a very easy matter to secure a small mill, and you can grind up wheat for a loaf or two of bread in a very short period, and what freshly ground in this manner always makes far better bread, it is really delicious. Instead of searching for food that is soft and easy to masticate, try to cultivate the opposite habit. Do not be afraid of the peelings of ap- ples, peaches, pears and various other fruits. They are rich in nour- ishment, and if you are really and truly hungry, they usually taste ap- pealing. This is especially true if the fruit has been properly rip- ened. Of course, I do not mean to convey the idea that you should eat the peelings of fruit like ban- anas, but whenever the outer covering has a pleasant flavor, it can be re- commended as being advantageous. Naturally all the various green ve- getables such as are used in salads, can be recommended, not only for the value of the elements they con- tain for feeding the teeth, but also for other properties. It is really deplorable to find so many toothless men and women. Re- member, if you take care of your teeth, your teeth will take care of you. There is no need of being without good strong teeth, provided you give them the nourishment they need and the ordinary care necessary for keeping them thoroughly clean.

## Death of Fancus Irish Jesuit.

At the great age of eighty-five there passed away two weeks ago at Milltown Park, Dublin, a famous Jesuit preacher and missionary, Rev. William Kelly. He was one of three brothers who were distinguished members of the Society of Jesus. Father William, the eldest of the three, studied for some years in May- nooth College, and later on joined his two younger brothers in the Society of Jesus. He was latter- wards sent to Australia as the pio- neer of Jesuit missions in that coun- try. In a few years he occupied there a position of great prominence as a preacher. He returned to Ire- land some twenty years ago, and his later years were passed at Mill- town Park as professor of ecclesias- tical history and Hebrew. He had a wonderful fund of learned lore and a fine taste in literature, and he was as familiar with Homer, Pin- dar and Dante as with Sir Walter Scott. He was well versed in Eastern languages, and was an author- ity among the Persian scholars of the day. Joined to these gifts were a sweet simplicity and humility of character which endeared him to every one with whom he came in contact.

## Ireland and the Old Age Pension.

Ireland's large proportion of claims received by the Old Age pension of- ficers is evoking comment. She has half as many as England, and con- siderably more than twice as many as Scotland and Wales put together. Among the Irish claimants, Charles Kelly, of Lettermore, in one of the wildest and most mountainous dis- tricts of Donegal, deserves notice. His family are in possession of in- formation which proves conclusively that he has reached the extraordi- nary age of one hundred and eleven years. Notwithstanding this, his sight and hearing are but slightly impaired, and he still takes an in- terest in the working of the little holding on which he resides, and which for the past thirty years has been in the possession of his son Denis, a man approaching his six- tieth year, with two fine, strapping sons, twenty-five and twenty-six years of age, and a couple of daugh- ters already blossomed into woman- hood. Donegal boasts of the num- ber of its ancient inhabitants, but

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—Pope Pius X.

Episcopal Approbation.

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I heartily bless those who encourage this excellent work.

PAUL, Archbishop of Montreal.

THURSDAY, MARCH 4, 1909.

THE JUDGE AND THE LAW.

The utterances of Mr. Recorder Dupuis will not meet with any sentiments in this quarter but those of strong disapproval. The province of a judge is to administer the law, not to amend it.

The subject is one calling for firm measures, yet it is one that serves an ill purpose when freely discussed in the public prints.

"Beloved Brethren,—Established by God Himself as the guardian of morality in this diocese, it is our duty to observe, denounce and condemn anything that might dim its true notion in your minds.

"A few days ago a document, which the public press spread in every part of the country, disturbed many souls.

"We felt upon reading its contents both grieved and astonished. It contains assertions and principles against which you naturally expect us to protest.

"This protest we desire to make to-day, to you and to every Catholic in this diocese, with the conviction of fulfilling a sacred duty of our pastoral office.

"We shall have to answer one day before God for your souls that have been entrusted to our care for a time, we shall not suffer, therefore, any one to misguide them with impunity, and we entreat you to remain faithful to the holy teachings which the church has given you on virtue, duty and honor.

"The deep respect we have for you, husbands and wives, fathers and mothers, and also the recommendation of Saint Paul the Apostle (Ephes. V. 3), prevent us from entering into details. Already we have very often lamented over the shameful things that newspapers bring to the knowledge of our youth. Without saying anything further, we feel that we are understood, and that we are echoing the sorrow of

your rightly troubled souls. In other countries we have witnessed the ruin which laws contrary to Christian principles have heaped upon society and the family. Thank God such laws are unknown in this country, and our code, taken as a whole, can be called the guardian of the morality of the Gospel; patriotism as well as religion make it our duty to ask that its regulations concerning the repression of vice be scrupulously observed."

THE CATHOLIC HIERARCHY.

From Mgr. Battandier's "Annuaire Ecclesiastique," the issue for 1909 having been recently placed at the services of the public, a wealth of valuable information concerning the hierarchy of the Catholic Church is available. The annual informs us that there are now 1027 residential sees in the Catholic world, 946 in the Latin and 81 in the Oriental Churches.

Asia has 40 sees, 32 of them in the East Indies, 4 in Japan, 1 in Persia and 3 in Turkey in Asia. The American continent counts 249, of which 10 are in the Antilles, 4 in Bolivia, 281 in Brazil, 29 in Canada, 4 in Chile, 14 in Columbia, 7 in Ecuador, 91 in the United States, 4 in Guatemala, 5 in Haiti, 30 in Mexico, 1 in Paraguay, 8 in Argentina, 3 in Newfoundland, 3 in Uruguay, 6 in Venezuela, Australia has 19 sees, New Zealand 4 and the Philippine Islands 9.

Of the 81 residential sees of Oriental rites, 20 are Armenian, 3 Coptic, 27 Greek and 31 Syrian. The Annuaire does not say so, but it is a fact that almost one-third of the present Bishops have been appointed during the five years and a half of the Pontificate of Pius X.

In addition to the Bishops of residential sees, there are also nearly four hundred titular Archbishops and Bishops, most of them cardinals, auxiliaries, or Vicars Apostolic, or prelates who have been raised to the episcopal dignity on account of the position they occupy or the great service they have rendered to the Church.

The death of Cardinal Cretoni reduced the number of Cardinals to 54, sixteen short of the full number, and ten less than took part in the election of Pius X. Fifteen of them have been created by Pius X., thirty-eight by Leo XIII., and only one, the octogenarian Cardinal Oreglia, by Pius IX., nearly thirty-six years ago.

Twenty-four of the Cardinals are resident in the Eternal City, and have each their special work in the various congregations, offices and tribunals of the Roman Curia. There are only five of the Cardinals who have not received episcopal consecration—Cagiano, de Lai, Segan, Vives, and Della Volpe; seven belong to religious orders or congregations—Aguirre and Neto, of the Friars Minor; Gotti, Disalcedo Carmelite; Vaszary, of the Benedictines of Hungary; Martinelli, of the Augustinians; Vives, of the Capuchins, and Capececelatro, of the Oratory. Neither the Jesuits nor the Dominicans nor the Minor Conventuals are represented in the Sacred College to-day.

Twenty-six Cardinals have died during the five and a half years of the pontificate of Pius X., including two created by His Holiness. The oldest of princes of the Church is Cardinal Grusha, Archbishop of Vienna, who is in his ninetieth year, and the youngest is Cardinal Merry del Val, who is in his forty-fourth year. It is sixteen years since a Cardinal was created in any of the English-speaking countries, when Cardinal Logue was raised to the purple on January 16, 1893.

CLEMENCEAU'S SPEECH.

The malice of the French Government towards the faith continues to manifest itself in the dealings of officials towards men who profess the true belief. A recent instance was the exclusion from a professorship in the College of France on no ground save that of membership in a religious order, of a foremost archaeologist and scholar, Father Scheil. He is a Dominican, and it would seem

that unless a diploma of atheism be shown, along with others, no chair in the College of France, which is a Government-favored institution, is open to any scholar, no matter how eminent or world-renowned. But the famous French Academy is beyond the pale of Governmental influence now as it was in the time of the Empire, when it did not shrink from blackballing the name of Emperor Napoleon III. when it was proposed for membership. It has admitted Father Scheil as an "immortal" by thirty votes out of thirty-three. As for the chair in the college of France vacant by the death of Professor Opert, he was the first candidate both of the College de France and the Academie des Inscriptions et Belles Lettres, the two constituent bodies. Yet he was passed over by the Government against all precedent, in favor of one of the second candidates, who is described by the Paris correspondent of the Saturday Review as a mere nobody. Father Scheil is the brilliant scholar who deciphered the Laws of Hammurabi, but he has the insuperable drawback of being a good Catholic. This was enough for Clemenceau. Had he been an apostate he might have passed.

THE IRISH REVIVAL.

Wonders will never cease. In extension of the use of a well-worn expression it is desirable to note that Trinity College has so stirred itself from a condition akin to hostility in Irish affairs as to have sanctioned the organization of a "University Gaelic Society." No greater tribute than this can be paid to the spread of the revival in Ireland. Trinity, usually indifferent, and often openly hostile, has had no place in true Irish movements. It would seem, however, that the interest shown in educational institutions of Continental Europe and in America in this modern revival has had such an influence as to shame Trinity into participation in a work of which Dublin should have been a leader and not a laggard if those who rule were animated with patriotism and not prejudice. Looking at the occurrence from this viewpoint, it appears that the National University has done good already, it being highly probable that fear of the new institution was, to a considerable extent, responsible for this new state of affairs.

UNITED WE STAND.

No, sir, the Democratic party don't on speakin' terms with itself. When you see two men with white neckties go into a street car and set in opposite corners, while war mutters "Thraitor" and the other hisses "miscreant," you can bet they're two democratic leaders tryin' to reunite the gran' ol' party.—(Mr. Dooley.)

EDITORIAL NOTES.

The noble work done by Notre Dame and St. Paul Hospitals is such that it should meet with a greater measure of support from the public than it now receives. The annual reports of the institutions presented at the annual meeting during the week are encouraging, but further support is needed.

Latest despatches from Rome indicate that His Holiness has greatly recovered from the indisposition which compelled him to suspend audiences. He is, however, able to transact much important business which is presented to him daily.

A probable visitor to Canada next summer will be the Most Rev. Abbot General Augustine M. Marre, O. C. B., Titular Bishop of Constance. He is the head of the Trappist Order and will make a canonical visitation of the houses of the order in the United States and Canada, and will, of course, visit the monastery at Oka. This latter house, because of its recent affiliation with Laval University, forming the agricultural department of that institution, will become an important place in the economic affairs of Quebec.

It has not been the privilege of the writer to have had personal acquaintance with the Rev. Mr. French yet he is well aware that the years of that minister have been well spent and that he is a worthy citizen. That Mr. French's work has been of some consequence is evident by recent events. His zeal has drawn upon him the wrath of high persons, and he is reaping the reward of all reformers by being called meddlesome.

The well-beloved pastor of St. Anthony's parish has reached another milestone in his useful career. May "Father John" reach the years of the prophet, increasing in happiness each succeeding day.

The imposing list of Lenten preachers in the various English speaking Churches of the diocese shows plainly that there exists an active Catholicity in the Metropolis.

"An Englishman's Home" a patriotic play designed to inspire Englishmen to interest themselves in the army and prepare to meet any invader, indicates that the day of the general disarmament is yet a long way off.

Correspondence.

THE SALOONKEEPER'S TEN COMMANDMENTS.

Editor, the True Witness: Sir,—While passing along one of our principal thoroughfares recently, a man handed me the card which you will find herewith enclosed. I am also sending you a copy of what I consider a more honest decalogue for the use of rum-sellers when advertising their wares:

- TEN COMMANDMENTS. 1. When thirsty, thou shalt come to my house and drink. 2. Thou shalt always keep my name in memory and all others in the same business. 3. Thou shalt honor me and my clerk, and treat my bar with respect. 4. Thou shalt honor me and mine, that thou mayest live long and see me again. 5. Thou shalt not ask for drink when I say you have enough. 6. No singing. Thou shalt not raise thy voice in song, nor thy feet in gaiety after 12.00. 7. Thou shalt not dare to pay the bill in bad money, or even to say "Chalk it down." 8. Thou shalt not steal from me, as I need all I have and more, too. 9. Thou shalt not expect too large glasses, as I have to pay big money for a chromo that allows me to sell. 10. If thou comest into my place and canst not see what thou desirest, thou shalt ask for it and thou shalt receive it, for I keep everything in my line.

A MORE HONEST DECALOGUE.

- 1. When thirsty, thou shalt come to my house and drink eternal wrath, remembering the words of Holy Writ, "The drunkard shall not enter the Kingdom of God." 2. Thou shalt always keep my name in memory, as shall also thy poor wife and naked children. 3. Thou shalt honor me and my clerk, by dishonoring thyself and thy family. 4. Thou shalt honor me and mine, that thou mayest live to curse the day thou didst for the first time imbibe within my house. 5. Thou shalt not ask for drink when I say you have enough, because sense and speech will then have forsaken thee. 6. No singing. Thou shalt not raise thy voice in song after 12.00, for thy voice will by that time have reviled sufficiently in blasphemy and immorality. 7. Thou shalt not dare to pay the bill in bad money, for even the devil demands his due. 8. Thou shalt not steal from me as thou dost from thy wife and children. 9. Thou shalt not expect too large glasses, for poison, as you know, is more effective in small doses. 10. If thou comest into my place and canst not see what thou desirest, thou shalt ask for it, and thou shalt receive it, for I shall strain every nerve in my body to gratify your abnormal appetite—for money's sake.

M. F. C. Montreal, March 2, 1909.

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AID A GOOD WORK.

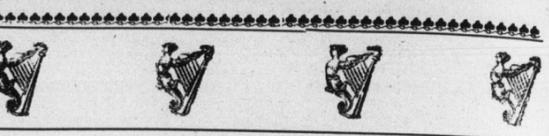
Interest the children in the cause of poor missions. Home and Church will reap the benefit of such early sowing. If the children are taught the luxury of giving their mite to the cause, a sense of doing good will gradually grow upon them. The spending habit asserts itself from earliest years and develops apace. The boys and girls who hasten to spend upon themselves every penny that comes their way are novices in the art they will practice later on of squandering their wages. Home and Church both suffer to-day from many "grown-ups" who seem to feel no sense of responsibility towards their parents and pastors. This probably has resulted, in many cases, from defective early training. As children they were accustomed to receive all and to contribute nothing, and later on they could not grasp the blessedness of the contrary principle. Self-indulgence has so grown upon them in their teens that upon attaining manhood, dress and amusement leave little in the wage-envelope for the home or Church. Habits thus acquired dull the sense of generosity and even of justice. So it is better for all concerned to begin with the children. Teach them the habit of assisting in their humble way, others not enjoying these blessings of God. Place the Register weekly in your children's hands, and awaken within them an interest in missions. You will at the same time help on the good cause and assure your child's future. Both you and your child will reap the benefit of every penny consecrated to the cause and sanctified by self-denial. Lent should make some impression upon those whose age exempts them from

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the fast of this season. Can they not refrain from their little pleasures of other seasons and devote their savings to the cause of religion? They can if taught and encouraged to do so. Make the effort and watch for results.—Catholic Register and Extension.

An Easy Pill To Take.—Some persons have repugnance to pills because of their nauseating taste. Parmelee's Vegetable Pills are so prepared as to make them agreeable to the most fastidious. The most delicate can take them without feeling the revulsion that follows the taking of ordinary pills. This is one reason for the popularity of these celebrated pills, but the main reason is their high tonical quality as a medicine for the stomach.

Gaelic Salutation at the Elevation of the Host.

Canon Courtenay Moore, Protestant rector of Mitchelstown, Cork, has an interesting letter in a recent issue of the "Guardian" of London, in the course of which he says: "I have been told by an Irish solicitor, a member of the Roman communion, that a distinguished English Nonconformist on a tour in Ireland went to Mass in Killarney, and when the Host was elevated he heard a poor Kerry peasant saying devoutly, 'Caed Mille Faltithe ribh Slanightheoir an domhain.' Out of curiosity he inquired into the meaning of the sentence, and when it was explained to him, he was so deeply affected by it that he went over to Rome in consequence. I cannot give the date of the incident, nor can I offer any opinion as to the prevalence of repeating this devout and touching Irish formula by Irish-speaking people when assisting at Mass. To judge from Provost Ball's letter it was apparently a congregational act in Gaelic-speaking districts some half century ago. The revival of the study of Irish may tend to preserve and revive this touching national and original feature of purely Irish worship. But the origin of the phrase connects it with a salutation specially for Christmas Day and as such it has existed in Ireland for many centuries. I will make inquiries as to its non-rubrical use in the service of the Mass from my old Irish-speaking parishioners and friend.

"I may add that the following tradition is current among the Irish Roman Catholic peasantry in Munster; Our Blessed Lord, meeting His blessed Mother walking by the way, said: 'A thousand welcomes to you, dear Mother.' She replied: 'Ten thousand welcomes to you, dear Son, for the mother has for the child ten thousand welcomes for the one that the child has for the mother!'"

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The Iris

An Appeal for Material by the

Following the N recently held in D Trustees have issued the people of Ireland signed by His Lord Rapphoe; John F. man of the I party, and John Castlereau, and is Fellow Country The time has again for appealing terial support for a pledge-bound anliamentary Party Commons. We do fidence that your both prompt and We are not unences, some open, indisious, which h discredit the I Party, and the coment, and thereby fountain of popul the party and the also aware that, great, overwhelming ple are concern party having rem ful to the trust c their supporters h made on them battered device fo pieces the chief r for accomplishing Irish nation. I people to show i as they have sho so far as materi can secure it, t these attacks to On this occasio sion of our last py in being able cided and substa practical utility party honestly an to the service of first and main o party, it need h restoration of n ment to Ireland. object has not bee last appeal, twelv ventured to say ensing session o National quest more raised in the month so as to of opinion of the H fest the exact me Government and govern Ireland a ideas were prepar Irish claim, and line of demarca friends and its e nise has been fu sult that, for the year 1893, t boral party has to a full measure for the first tim of British membe ation of an Irish that once again assured a positio fore the British sult has been snc ed by persons v ing themselves ever to advance its importance c obscured by th The common-sen Ireland has alrea the forerunner of the not far dista Apart from the tion, there has s session so fruitf lid, practical m through the inst independent Irish The University, been settled. N tem of universi tablished, the w not affront the t of the people, t tutions have be which British C will be of just s the Irish people Such an event is tance from an e tical point of vi fact, a step Home Rule itel which will be c years go by. The question o working class towns is one of urgency that to pletely it would Government ite but when the Iri the Government, b' last session, burden, feeling ffect housing act were not accept have neverthees ting through F which embodies posal made by conference which

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# Abbey's Effer-vescent Salt

The Rev. Father Eugene L. Gervais, Notre Dame de Grace, writes in an unsolicited letter to the Abbey Effer-vescent Salt Company, to the following effect:—"I take your Salt every morning before breakfast, it regulates my bowels and I could find nothing to do me good until I came across your Salts. They are wonderful. You may publish this letter, and any person who writes me, enclosing a stamp, I promise to reply telling them all your Salts have done for me."

## The Irish Party.

An Appeal for Material Support Issued by the Trustees.

Following the National Convention recently held in Dublin, the National Trustees have issued an appeal to the people of Ireland. The appeal is signed by His Lordship the Bishop of Raphoe; John E. Redmond, chairman of the Irish Parliamentary party, and John Fitzgibbon, of Castlereagh, and is as follows:

Fellow Countrymen,  
The time has come round once again for appealing to you for material support for the maintenance of a pledge-bound and united Irish Parliamentary Party in the House of Commons. We do so with full confidence that your response will be both prompt and liberal.

We are not unaware of the influences, some open, some secret and insidious, which have been exerted to discredit the Irish Parliamentary Party, and the constitutional movement, and thereby to close up the fountain of popular support for both the party and the movement. We are also aware that, so far as the great, overwhelming mass of our people are concerned, these influences have been exerted in vain. The Irish party having remained steadily faithful to the trust committed to them, their supporters have remained faithful to the party, seeing in the attacks made on them only an old and battered device for breaking into pieces the chief weapon that exists for accomplishing the desires of the Irish nation. It remains for the people to show in the coming year, as they have shown in the past, that so far as material aid for the party can secure it, they will not allow these attacks to succeed.

On this occasion, as on the occasion of our last appeal, we feel happy in being able to point to very decided and substantial proofs of the practical utility of a Parliamentary party honestly and earnestly devoted to the service of the country. The first and main object of the Irish party, it need hardly be said, is the restoration of national self-government to Ireland. The pursuit of this object has not been neglected. In our last appeal, twelve months ago, we ventured to say that in the then ensuing session of Parliament the National question would be once more raised in the House of Commons so as to effectively test the opinion of the House, to make manifest the exact measure of support the Government and a party pledged to govern Ireland according to Irish ideas were prepared to accord to the Irish claim, and to render clear the line of demarcation between its friends and its enemies. That promise has been fulfilled, with the result that, for the first time since the year 1893, the whole British Liberal party has been pledged afresh to a full measure of Home Rule, that for the first time a great majority of British members voted for the creation of an Irish parliament, and that once again the subject has been assured a position of prominence before the British electorate. This result has been sneered at and ridiculed by persons who have done nothing themselves in any way whatever to advance the Irish cause; but its importance cannot be doubted or obscured by the efforts of faction. The common-sense of the people of Ireland has already recognized it as the forerunner of a great triumph in the not far distant future.

Apart from this great Irish question, there has scarcely ever been a session so fruitful as the last in solid, practical results, gained mainly through the instrumentality of an independent Irish party.

The University question has at last been settled. Not only has a system of university education been established, the working of which will not affront the religious convictions of the people, but University institutions have been established from which British Government influence will be entirely excluded, and which will be of just such a character as the Irish people themselves decree. Such an event is one of vast importance from an educational and political point of view. It constitutes, in fact, a step in the direction of Home Rule itself, the importance of which will be clearly seen as the years go by.

The question of the housing of the working classes in our cities and towns is one of such magnitude and urgency that to deal with it completely it would be necessary for the Government itself to take it in hand, but when the Irish party found that the Government declined to deal with it last session, they took up the burden, feeling that even an imperfect housing act ought not to be any longer delayed. Their proposals were not accepted in full, but they have nevertheless succeeded in getting through Parliament a measure which embodies almost every proposal made by a representative conference which considered the ques-

## Kind Words and True Words.

tion a few years ago in the Mansion House in Dublin, and which actually contains additional provisions to facilitate the erection of working-class dwellings which are not yet in force in either England or Scotland. Cheaper money is obtained, and a nucleus of a Housing Aid Fund has been created which, though not large at present, will certainly be increased, and is an absolute novelty.

Progress has been made, too, for the final settlement of the Land Question. Recent legislation for the relief of evicted tenants has been strengthened, so that some bodies of evicted tenants will be restored to their homes who never otherwise could have been so restored, and there is now a clear prospect that in a comparatively short time practically the whole number will have been put back upon the land. In the second place, the Irish party has succeeded in inducing the Government to produce a general Land Bill which, if amended in certain important particulars, will hasten considerably the completion of the process of land purchase on satisfactory lines, the breaking up of the great grass ranches, and the rescue of the congested districts from perennial poverty.

We need make but the merest reference to the vast benefits conferred on our aged poor by the Old Age Pensions Act. That measure is largely the fruit of Irish efforts, and in its progress through the House of Commons the interests of Ireland were effectually safeguarded by the Irish Nationalist representatives.

Turning to the minor successes of the Irish Party in the course of the last Session in Parliament, the Irish people will note that they have succeeded in obtaining an additional grant of £114,000 a year for the National Teachers, and securing the establishment of day industrial schools with a government grant, and in saving for Ireland, by an amendment to the Children's Bill, the money (amounting to £17,000 a year), which is now paid by way of capitation grant for orphan children in Irish industrial schools, but which the Children's Bill as originally drafted proposed to take away.

This is an imperfect record of the work of the Irish party during the last session. It is a record which affords solid ground for popular satisfaction, especially when it is borne in mind that the work which it sets forth has been accomplished under a fire of hostile and malignant criticism barbed with every form of personal insult, and coming from quarters from which sympathetic consideration, if not co-operation, might rather have been expected.

This year the work before the Irish party will be of unusual importance, largely concerned as it will be with the final settlement of the question of the land, and with the carrying on in the British constituencies of the movement for National self-government, and it will undoubtedly involve a great strain on the members of the party. We are confident that they will face the task set to them with zeal and determination, whether they succeed to the full extent of their hopes or not; but the people who have elected them must be at their back, not only with words of encouragement, but with material support, which every other political party as well as they has at all times found to be necessary.

They should answer the taunts and attacks of their enemies in the way that will be most effective—namely, by making the fund by means of which the party must carry on its work ample for the calls upon it. This is the due of the party. The Irish Nationalist representatives have been elected by the people, and the fact of their election by the people ought to entitle them to indemnity at the hands of the people. But indeed there is no necessity, especially at this juncture, to urge this consideration on the Irish Nationalists. A National convention, one of the most authoritative that has ever assembled, has just stamped with its emphatic approval the policy and work of the Irish party, and its right to practical support at your hands.

We therefore confidently call upon you, fellow-countrymen, to make the Irish Parliamentary and National fund for 1909 large enough to drown the clamor of the enemies of the party, and to prove beyond question to the party that they have behind them the overwhelming majority of Irish Nationalists at home, as they have of Irish Nationalists in other lands.

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## An Old Slander.

Ireland is Not a "Lawless" Country.

Writes the Roman correspondent of the Catholic Standard and Times: Twenty years ago the Roman papers, used to go to the trouble of writing up every week every little crime in Ireland, with a view of painting the Irish people as a nation of criminals for the sake of political reasons. Owing to the action of Irishmen in Rome, that game had to cease. However, we believed a new start was made last month, when a special wire from London announced that the people of Thurles threw a few stones at the policemen, and another followed the week after containing a resume of Sir Edward Carson's (a Unionist member) speech describing Ireland as being in a state of utter lawlessness.

On reading this a young Irish priest went to the office of the "Osservatore Romano"—one of the two papers in which Carson's speech appeared. "That wire," he stated, "came from a private source and is not from a press agency. Now, you will publish an entire article from me to remove the false impression it has made in the minds of the Roman public, otherwise I shall certainly bring my article to the Pope himself."

The "Osservatore" saw it had been duped, and published a long article on the relations of England and Ireland and the comparative crimelessness of the latter country. After drawing attention to the misleading character of the remarks contained in the telegram and those prefixed to it by the "Osservatore," the Irish priest says:

"Regarding Sir E. Carson's speech it was delivered at a Conservative meeting in London, which was held for the purpose of endeavoring to consolidate the Unionist ranks, now so sadly divided on questions of tariff reform. To divert the minds of his audience from this thorny question, Sir E. Carson cleverly directed his remarks to the condition of Ireland—a subject which, as a rule, is very welcome to a Conservative audience, and to bring discredit on the administration of the Liberal Government in that country he tried to make out that there exists in Ireland during the past few years a state of lawlessness unheard of before and utterly beyond the power of the English mind to conceive."

The letter then goes on to enlighten his Roman readers on the facts that the Unionists are a little party under men like Sir E. Carson, who are totally adverse to everything Irish.

"On one side we find the people of Ireland, constituting more than three-fourths of the entire population of the country. They are the descendants of the old Irish clans, and are national and Catholic almost to a man. During the century their efforts have been turned in one direction—the adjustment of the laws, the redress of religious inequalities and the securing of Home Rule. On the other side are the landlords, with no Irish interest beyond that of extracting what have in recent years been proved by the courts of justice to be exorbitant rents from a long oppressed people, sucking the heart's blood from a defenceless tenantry, hardly a penny of which was spent by them in the land that produced it."

The writer then shows how it is the Unionist or landlord game to blacken the name of Ireland among the English and other peoples for the purpose of preventing any concessions being made to them by the Liberals, which concessions they too well know mean the withdrawal of power from the hands of the Unionists, for "while every new measure passed by the Liberals tends to improve the position of the people, it steadily lessens the power and influence of their former tyrants."

Now, a few years ago so vast were the efforts of the Unionists to give Ireland the reputation of criminality (for which purpose even a journal called "Irish Outrages" was founded in London) that the Irish party had to start a counter publication to give the true state of things. This publication took the form of leaflets printed and distributed wholesale from time to time. The following is a quotation made by the writer in the Osservatore for the year 1906:

"All indictable offenses committed: England and Wales ..... 91,665 Ireland ..... 9,465

"On a strict ratio of population Ireland, if equally criminal, would have had 11,643 offences.

"For the rest, we take England and Wales as, roughly, eight times the population of Ireland.

England and Wales, Ireland.	
Murders . . . . .	134 19
Attempts to murder . . . . .	110 11
Manslaughter . . . . .	129 44
Felonious wounding . . . . .	1,323 144
Burglary . . . . .	1,617 159

"But just consider the next table taken as the previous ones, from official statistics:

England and Wales, Ireland.	
Rape and indecent assault . . . . .	611 60
Unnatural offences and attempts at such . . . . .	246 7

"We must not forget to add here that in the following year (1907) murders in Ireland were down to seven."



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## History of the Church.

(Continued.)

It seems as if they were created for no other purpose than to show man that with a well proportioned body, with admirable organs, a brain, a tongue, and hands, he would be an extravagant and ridiculous animal if he had not a soul created to the image of God, to the likeness of the Supreme Intelligence. The soul, behold the breath of the Most High which according to the sage of old, renders man intelligent, raises him above all animals and constitutes him, after God, king of the earth. Thou hast made him a little less than the angels, said David to the Creator; thou hast subjected all things under his feet, all the sheep and oxen; moreover, all the beasts of the field, the birds of the air and the fishes of the sea, that pass through the paths of the sea. If he cannot attain to the sun and the stars he will be able to calculate their courses and make use of this calculation to find his position in the different parts of the earth and the different epochs of history.

Fire was a mark of sovereignty in ancient days; it was borne before the Roman emperors and behind the kings of Persia, where it was honored as a symbol of the Divinity. Something similar was seen with the people of Israel, in the perpetual fire which the priests kept burning before the ark of the Most High. Man is the only being to whom God has given this mark of divine power; man is the only being to whom God gave the use of fire. Animals like its heat, particularly cats and monkeys; they may see it made by man hundreds of times, but never will they try to start it or even add fuel to it. A fireplace is enough to show the infinite distance that God has put between the simplest of human beings and the most cunning of animals.

But where the image of God appears most clearly in man, is not only in the superiority which his soul gives him above all other creatures, but in the intimate nature of the soul itself. There is seen a beautiful reflection of the adorable Trinity: God is, he knows himself, he loves himself. Like the Father, it has being; like the Son, it has intelligence. Like the Father, the Son and the Holy Ghost, it has love; like the Father, the Son and the Holy Ghost, it has its being, in its intelligence, in its love, in its happiness and a same life; and this happiness and life is to know and love God, the author of its being, its intelligence and love, to know and love Him for the way He manifests Himself to His creatures; to soar from them to Him, to re-

descend from Him to them; to view Him and love Him in all, and to find in this intelligence and love—a continued, increase in love, intelligence and being.

Such a man viewed as incarnate intelligence, such is the extent of his natural faculties. But, infinitely above all this, God, in his unspoken love, prepares for us something all divine.

Created to the image of God, man could not naturally see God as He is, but only by likeness, in his creatures. To see Him in himself, that is as He sees himself, is something naturally impossible, not only to man, but even to any possible creature, for between the most perfected creatures and God there will always be an infinite distance, so that the most perfected creature cannot of itself conceive either the idea of the desire of the divine wisdom. But what the eye of man cannot see, what his ear cannot hear, what his heart could never suspect, God prepares in his infinite goodness. He created us, not only to know Him in His creatures, but also to see Him one day as He is, to know Him as He knows Himself, to live His life, to be happy of His happiness, glorified with the same glory that He himself will do it. His love will raise Him out of Himself and carry Him to us, He will make us participants in his own nature so as to elevate us to Himself. This wondrous condescension, this participation in the divine nature, this supernatural gift to every creature is called grace. Our nature itself is a grace, for God gave it to us without our meriting it, since we did not exist. However, we distinguish it, and other: it fortifies them, elevates them to the divine truths, entices us to adhere to them; we consent to the attractions of grace, and raised above ourselves, we believe supernaturally in God and all that he has revealed to His Holy Church.

The end, the glory to which He calls us, is naturally impossible to us; but we hope for his goodness for the means to attain it. Helped, sustained by His grace, we love Him above all; we love Him not with our love, but His; His love is ours, ours is His; He is ours, we are His; this is a union to which all other unions are but a shadow. The union of our body and soul, which means natural life, is far less narrow than this union of the soul with God, which means supernatural life. Some learned and holy persons even teach us that the charity which unites the soul to its God is so lively at times, even here below, that it bursts the ties between body and soul. This is dying, not by death, but by life.

in our father and mother, we enter into a communion of intelligence not only with ourselves, but also with others, our fellow-men. A sort of soul breathing—is established; it takes in the thought with the word it receives, it gives out with the word that it speaks; we begin to live in the atmosphere of human reason an image, participation, although imperfect of the divine reason. Inwardly rejoiced by the truth which it discovers for us, we love them and we love it; we love everyone who participates in them as we do. We love above all Him who created us for this communion of thoughts and words of intelligence and love, and who is the source and centre of all, in a word, God. This is in substance divine and human society, or the religion which would be produced by natural faith, hope and charity.

But grace, which does not destroy nature, but on the contrary, supports it and perfects it, comes into place. By means of human speech and reason which we naturally and necessarily believe. God gives a word and a reason infinitely higher. It is not only a certain image of himself that He seems to show us in His creatures, but he desires to show us Himself; He wishes to make us like to Himself. All that human reason can accomplish on this earth is to represent to itself that God is infinitely greater than man, and that if there be anything that we can believe, it is because God has revealed this or that truth. But those truths are so far above us that naturally we cannot understand them; our intelligence could not seize them, our will could not of itself attain to them. Grace then comes to the help of one and the other: it fortifies them, elevates them to the divine truths, entices us to adhere to them; we consent to the attractions of grace, and raised above ourselves, we believe supernaturally in God and all that he has revealed to His Holy Church.

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The Religious Crisis in France.

Address Delivered by Rev. Father Fallon, O.M.I., Before the Haver-sity Club of Buffalo, N. Y.

(Continued.)

There remained now one further step for the infidel government of France to take in its bitter campaign against not only Catholicity but Christianity and the very idea of religion. The religious orders having been destroyed, the attack was next directed at the Church itself. This phase of struggle was inaugurated by the abrogation of the Concordat and the enactment of the so-called Separation Bill of 1905.

When the fury of the French revolution had worn itself away one of the world's great leaders arose to bring order out of chaos. His name was Napoleon Bonaparte. With the instinct of true genius he recognized that religion was a necessary element in social and national peace. He therefore opened negotiations with Pope Pius VII., the result of which was the Concordat of 1801.

And what a sorry jumble of inconsistencies is this Separation Bill of 1905. It deprives Catholics of their resources by confiscation; it regulates the organization of the church to which, nevertheless, it claims to be a stranger; it refuses Catholics the prerogatives guaranteed by the common law to all other citizens. It imposes on them a certain form of association to govern public worship; it ignores the Pope and acknowledges the diocese; it ignores the diocese and acknowledges the parish. In the parish it ignores the priest and acknowledges the laity. It regulates what number of the latter may band together and then limits their right to annual savings, of which it determines the amount, prescribes the investment, and designates the use.

These points are made with perfect clearness and remarkable moderation in the Papal documents of February and August, 1906. "Nothing," says Pius X., "more hostile to the liberty of the Church could have been conceived. For, with the existence of the associations of worship, the law by separation hinders the pastors from exercising the plenitude of their authority, and of their office over the council, when it attributes to the council of state supreme jurisdiction over these associations, and submits them to a whole series of prescriptions not contained in the common law, rendering their formation difficult and their continued existence more difficult still; when after proclaiming the liberty of public worship, it proceeds to restrict its exercises by numerous exceptions; when it despoils the Church of the internal regulation of the churches in order to invest the State with this function; when it thwarts the preaching of the Catholic faith and morals, and sets up a severe and exceptional penal code for clerics; when it sanctions all these provisions and many others of the same kind, in which wide scope is left to arbitrary ruling, does it not place the Church in a position of humiliating subjection, and, under the pretext of protecting public order, deprive peaceable citizens, who still continue the vast majority in France, of the sacred right of practicing their religion? In defiance of all justice, it despoils the Church of a great portion of a patrimony which belongs to her by titles as numerous as annals all the pious foundations consecrated, with perfect legality, to divine worship, and to offices of the dead. The resources furnished by Catholic liberality for the main-

tenance of Catholic schools, and the working of various charitable associations connected with religion, have been transferred to lay associations in which it would be idle to seek for a vestige of religion. In this it violates not only the rights of the Church, but the formal and explicit purpose of the donors and testators. It is also a subject of keen grief to us that the law, in contempt of the State, departments or communes, the ecclesiastical edifices dating from the Concordat. True, the law concedes the gratuitous use for an indefinite period, of these properties to the associations of worship, but it surrounds the concessions with so many and so serious reserves that in reality it leaves to the public powers full dispositions of them."

The united hierarchy of France had already preceded the Holy Father in a protest addressed to the President of the French Republic. Referring to the clause of the act constituting the notorious associations of worship, being organized wholly independent of the authority of the bishops and of the parish priests would, in themselves, be a negation of the constitution of the Church and would pave the way for a schism. The essentially vicious character of these associations for religious worship consists in their creating a purely lay organization, which would be forced upon the Catholic Church.

But the French Government was deaf to every protest and spurned every proposal looking to conciliation and mutual agreement. It flung the diplomatic correspondence of the Vatican which every law of international usage and courtesy held sacred, arrested the personal representative of the Pope in the French capital, and sent him under police escort like a dangerous criminal beyond the frontiers of France. That the Vatican may have made diplomatic mistakes is quite possible, though I utterly deny the fact. Still these mistakes, even if made, would have been but mean and cowardly and artificial pretexts for the barbarous legislation of the past six years, and for the blind and headlong construction of insulting penal laws, against the strongest moral and the weakest physical power in the world, the Pope of Rome. This course would never have been attempted if Pius the X. had behind him the military forces of the German Emperor or the naval strength of Edward VII., or the "Big Stick" of Theodore Roosevelt. And to my mind it stands to the eternal disgrace of the opening decade of the 20th century that no powerful voice among the civilized non-Catholic nations of the earth was raised in protest against such evident and such persistent outrage and injustice.

That the Holy Father was right in his condemnation of the alleged separation bill was soon made manifest. On the very first Sunday after the act came in force, two anarchists in a parish church under- took to talk back to the priest. The same day in the Church of Grenoble, two well dressed men ostentatiously took chairs, turned their backs to the altar and remained so seated throughout the Mass. In the Cathedral at Rouen, a man in a frock coat kept his silk hat on his head and smoked a cigarette as he walked around the aisles of the church during service. As has been well said, this so-called separation bill leaves each Catholic church in France at the mercy of the receiver, the mayor's office, and the superintendent of police.

Now, if the French government had really wanted the actual separation of Church and State it could easily have obtained it. Mutual good will and good faith would have accomplished it. The Catholic Church is not wedded to any exclusive system in her relations with the States in which she is organized. She declares that there is a real distinction between the religious and civil powers. "Render to Caesar the things that are Caesar's and to God the things that are God's" is for her a practical phrase. She declares the mutual independence of Church and State in their respective spheres and she furthermore declares that the duty lies on Church and State of living and working harmoniously together. Of course, her ideal people would live in unity of faith, and in such a state there would be absolute respect for the rights of the State; but she frankly admits that her ideal has not been, and is not apt to be realized in a world of conflicting views on matters of faith and divergent ambitions in matters of politics.

But such a separation as is aimed at in France, where each power is not only to act as though the other did not exist, but where hatred and persecution are the order of the day, she declares to be absurd, impossible and contrary to common-sense.

To prohibit by law communication with the head of the Church, to despoil the bishops of all authority, to harass the priests in the exercise of their ministry to close the institutions where young recruits are to be educated for the priesthood, to steal the endowments for charity and for masses for the dead—is this separation of Church and State? To confiscate 26,000 churches, 100 seminaries, tens of thousands of rectories, schools, hospitals and asylums—can it be possible that these

are the necessary elements and the accompanying circumstances of a separation of the spiritual and temporal powers?

M. Briand, the French Minister of Public Worship, frankly recognizes that the principle of the separation bill is anti-Catholic. Now, the man or the government that imagines that the Catholic Church will allow herself to be legislated for—or against—without being consulted, or that she will subscribe to the injustice of which she herself is the victim, is living in a fool's paradise instead of being in a madhouse. The whole course of this assertion, modern, is full of examples that prove the truth of this assertion. The pagan persecutors of Rome drove the first Catholics to meet the wild beasts in the arena, or to take refuge in the catacombs underneath the city. But the issue of the struggle is written in one sentence—"Sanguis martyrum est semen Christianorum"—the blood of the martyrs became the seed of Christians. Julian the apostate turned the full force of his power and ingenuity against the Catholic Church. His end came when casting his own blood up against the heavens, he said, "Thou hast conquered, O Galilean." The reformation of the 16th century tore Germany, England and many other of the fairest countries of Europe from the bosom of Catholic unity; I am not prepared to say that the general result has been for the betterment of mankind. The revolution of 1789 drenched France with the blood of the purest and best Catholics, but it did not drown out the divine life of the Church. Lord John Russell met the reconstitution of the Catholic Episcopacy in England, with a high-sounding ecclesiastical title bill; to let her, but the Catholic Church lives an era of persecution by his Kulturkampf; he cast bishops and priests into prison; he proudly declared that he would never go to Canossa. But Bismarck is dead, and there is no power in Germany to contend successfully against the triumphant spread of the Catholic religion. The reason for all this, we Catholics say, is because the Church has within her the elements of divine life that can neither be smothered nor finally subdued.

How has this condition of affairs come about in France, is a question that arises naturally in every thinking mind. I shall endeavor to give a few of the natural causes. France is not in the world a more absolute and despotic monarchy. Neither the Czar of Russia, nor the Shah of Persia, nor the Sultan of Turkey controls a more complete centralization of power than does the cabinet of France. For the highest positions of state down to the minutest details of the most distant command, by an host of officials, by the power of the army, and by state controlled railways, the French government reaches a multitude of homes and directs the actions of millions of willing agents. It controls the press, it affixes to the public buildings—only such documents or speeches as are pleasing to it, it has the custody of the ballot boxes. These are some of the natural reasons which make it easy for a minority to control a majority.

But over and above all these causes stands the everlasting conflict between good and evil, and the frequent temporary triumph of evil in the world. Hatred is more active than love, and it oftentimes happens that those who hate accomplish their purpose, while those who love rest idly by.

And this whole question is not so much a contest against the Catholic Church as against Christianity and the very idea of religion. As long as five years ago, Mr. Briand, speaking at a public meeting of the National Education League, used these words: "We must affirm our democratic faith, our lay faith; we must declare that we shall have a country, a republic, free from all the lies and all the tyranny of belief." Mr. Ferdinand Buisson, former Minister of Public Instruction, and actually president of the National Education League, has the following words in his book, "Religion, Morality and Conscience": "In all this story about God and the world which Catholic dogma presents to us—there is not one single word which does not provoke, I will not

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say indignation, for in order to be indignant one would have to believe, but a mute and melancholy denial. With its ideas about the necessity of redemption and of expiatory sacrifice, the Christian moral system presents nothing more nor less than a coarse ideal, against which our century revolts, and which would throw us back to thousands of years. The only possible results of all rational education must be the evolution of the religion of the past into the irreligion of the future. Mr. Delpech joins with his colleague in the following tirade against Christianity: "The triumph of the Galilean has lasted for 20 centuries; it is now his turn to die. The mysterious voice which once on the mountains of Epirus announced the death of Pan, to-day announces the end of that false God who promised an era of justice and peace to those who should believe in him. The deception has lasted long enough, the lying God in his turn disappears."

Mr. Viviani, actually Minister of Labor in the French Cabinet, betters the denunciation of his fellow-infidels in these terms. "All of us then, by our fathers, now by ourselves, have been attached to the work of anti-clericalism and irreligion. We have met the weary laborer, as he knelt after his day's toil, looking up at the clouds, and have told him that he was dreaming false dreams and dwelling on senseless unrealities. We have snatched the human conscience from belief in a future life. Do you think that the work is at an end? No. It is but beginning."

But it remained for Mr. Briand, who is the head and front of the present separation bill, "to give full vent to the vilest expressions of unbelief in his address to the school-teachers at Amiens:—"The time has come," he said, "to root up from the minds of French children the ancient faith which has served its purpose, and replace it with the light of the Christian idea. We have hunted Jesus Christ out of the schools, out of the University, out of hospitals and asylums, may even out of prisons and madhouses; it now remains for us to hunt him out of the government of France."

These horrible and blasphemous words have been put into effect. A decree of 1904 prohibited the use of the crucifix in the courts of justice; the conscience of every Christian ought to have been sufficiently violated by this infamous decree, but the infidel government of France doubled the outrage by ordering the decree to be enforced on Good Friday, a day sacred to every man who bears the Christian name. Article 28 of the law of separation forbids absolutely all religious signs or emblems in public places, and on January 5th of this year the atheistic hatred of the French cabinet reached the height of absurdity when it ordered that the time honored motto, "God protect France," which is stamped on all the gold coins of the nation, should be removed from them on their return to the treasury and that it should be replaced on the new coinage by the specious and often falsified device "Liberty, equality, fraternity."

Upon what does the Catholic Church rely in this gigantic struggle? Neither upon the strength of her laity, nor zeal of her clergy, nor the sympathy of the world. Her strength comes from a far different source. A little child was born in Bethlehem 1900 years ago. A few days after His birth the aged Simon pointing to Him prophesied that He was set for the fall and for the resurrection of many, and for a sign to be contradicted. The cruel Herod in his efforts to end the life of this helpless, inoffensive babe caused the death of all the children under two years in Judea. But there was a protecting hand over the divine Infant. This child when grown to man's estate made no promises to His followers of exemption from persecution. Rather did He say: "If they have persecuted me, they will also persecute you; the servant is not greater than his master." Again He asked the question, "If in the green wood they do these things, what shall be done in the dry?" And it is His own voice we hear in the awful yet consoling words, "The hour cometh when whosoever killeth you will think that he doth a service to God."

And yet among all the conquerors of the world He, the Galilean, stands easily first in the number of His victories and the glorious permanence of His results. With the full conviction



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NOTICE TO CONTRACTORS.

Tenders for Shops East of Winnipeg. SEALED TENDERS, addressed to the undersigned, and marked on the envelope "Tender for Shops," will be received at the office of The Commissioner of the Transcontinental Railway, at Ottawa, until 12 o'clock noon, of the 10th day of March, 1909, for the construction and erection, complete, in accordance with the plans and specifications of the Commissioners, of shops east of Winnipeg.

Plans, details and specifications may be seen at the office of Mr. Hugh D. Lumden, chief engineer, Ottawa, Ont., and Mr. S. R. Poulin, district engineer, Winnipeg, Man. Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied by the Commissioners, which may be had on application to Mr. Hugh D. Lumden, chief engineer, Ottawa, Ont.

Each tender must be sealed and sealed by all the parties to the tender, and witnessed, and be accompanied by an accepted cheque on a chartered bank of the Dominion of Canada, payable to the order of the Commissioners of the Transcontinental Railway, for the sum of one hundred thousand dollars (\$100,000.00).

The cheque deposited by the party whose tender is accepted will be deposited to the credit of the Receiver-General of Canada as security for the due and faithful performance of the contract according to its terms. Cheques deposited by parties whose tenders are rejected will be returned within ten days after the signing of the contract.

The right is reserved to reject any or all tenders.

By order, P. E. RYAN, Secretary.

The Commissioners of the Transcontinental Railway, Ottawa, 30th January, 1909.

Newspapers inserting this advertisement without authority from the Commissioners will not be paid for.

Province of Quebec, District of Montreal.

No. 2708.

Dame Marie Catherine Oumet, wife of Adrien Paquette, duly authorized to enter in justice, Plaintiff,

vs. Said Adrien Paquette, defendant.

An action of separation as to bed and board has been instituted on 21st January, 1909.

Montreal, 19th February, 1909. LEBLANC, BROSSARD & FOREST, Attorneys for Plaintiff.

tion of that divine strength upon her, the Catholic church enters into this struggle with the government of France. She has no doubt of where final victory will rest. She may have to wait and she certainly will have to suffer, but of the outcome she is absolutely sure. In defence of Christianity and religion she would, of course, desire to be allied with all the forces that make for good and for God in the world. But if needs be, she will fight the battle alone, proud and confident in the truth of her divine mission, that she is striving for the true principles of Christian civilization, for the protection of human liberty and for the sacred rights of all the children of God in the beautiful world that God has made.

St. Patrick's Day Souvenir is splendidly gotten up. Fine illustrations, interesting reading. Price 15c.

Many mothers have reason to bless Mother Graves' Worm Expeller, because it has relieved the little ones of suffering and made them healthy.

MORRISON & HATCHETT. Advocates, Barristers, Solicitors. 5th Floor, Banque du Peuple Chambers, 97 ST. JAMES STREET. Phone Main 3114.

Hon. Sir Alexandre Lacoste, K. C. KAVANAGH, LAJOIE & LACOSTE. ADVOCATES, SOLICITORS, ETC. 7 PLACE D'ARMES. H. J. KAVANAGH, K. C., PAUL LACOSTE, LL. B., H. GERIN-LAJOIE, K. C., JULES MATHIEU, LL. B.

John P. Whelan. ADVOCATE AND SOLICITOR. 93 ST. FRANCOIS XAVIER ST. Montreal.

MULLIN & MATHIEU. ADVOCATES. Rooms 4, City and District Savings Bank, 180 St. James St., Montreal.

C. A. BARNARD, CASIMIR DESJARDINS. BARNARD & DESJARDINS. ADVOCATES. Savings Bank Building, 150 St. James. Bell Telephone Main 1679.

GOVIN, LEMIEUX, MURPHY & BERARD. BARRISTERS, SOLICITORS, ETC. Hon. Lomer Govin, K.C., Hon. R. Lemieux, K.C., D. R. Murphy, K.C., L. P. Berard, J.C., J. O. Drouin, K.C., E. Brassard, LL. B., New York Life Building.

T. Brossard, K.C., H. A. Cholette, LL. B., Thomas M. Tansey, B.C.L. BROSSARD, CHOLETTE & TANSEY. Advocates, Barristers and Solicitors. Phone Main 1191. 160 ST. JAMES ST., GUARDIAN BLDG.

TELEPHONE MAIN 2754. CODERRE & CEDRAS. ADVOCATES. 8 Place d'Armes Hill, Montreal. Street Railway Bldg. EVENING OFFICE: 363 Notre Dame Street West, 53 Church Street Verdun.

Bell Tel. Main 3554, Night and day service. Conroy Bros. 193 CENTRE STREET. Practical Plumbers, Gas and Steamfitters. Estimates Given. Jobbing Promptly Attended To.

Lawrence Riley PLASTERER. Successor to John Riley. Established in 1860. Plastering and Ornamental Plastering. Repairs of all kinds promptly attended to. 15 Paris Street, Point St. Charles.

B. N. WELSH & CO. Caterers and Confectioners. 10-12 MARINE STREET, MONTREAL. Manufacturers of the Famous D. H. W. Brigade Caramels and Keweenaw Toffee. Banquets, Wedding Suppers, etc. Personal attention. PHONE MAIN 5301.

SOCIETY DIRECTORY.

ST. PATRICK'S SOCIETY.—Established March 6th, 1856; incorporated 1863; Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Chaplain, Rev. Gerald McShane, P. P.; President, Mr. W. P. Kearney; 1st Vice-President, Mr. H. J. Kavanagh; 2nd Vice-President, Mr. P. McQuinn; Treasurer, Mr. W. Durack; Corresponding Secretary, Mr. T. W. Wright; Recording Secretary, Mr. T. P. Tansey; Asst.-Recording Secretary, Mr. E. Tansey; Marshal, Mr. B. Campbell; Asst. Marshal, Mr. P. Connelly.

ST. PATRICK'S T. A. & B. SOCIETY.—Meets on the second Sunday of every month in St. Patrick's Hall, 92 Alexander street, at 8.30 p.m. Committee of Management meets in same hall on the first Tuesday of every month, at 8 p.m. Rev. Director, Rev. Jas. Killera; President, M. J. O'Donnell; Rec. Sec., J. J. Tynan, 222 Prince Arthur street.

C.M.B.A. OF CANADA, BRANCH 26.—Organized 13th November, 1883.—Meets in St. Patrick's Hall, 92 St. Alexander street, every 2nd and 4th Thursday of each month and the transaction of business, at 8 o'clock. Officers: Spiritual Adviser, Rev. J. P. Killara; Chancellor, W. A. Hodgson; President, Thos. R. Stevens; 1st Vice-President, James Cahill; 2nd Vice-President, M. J. Cahill; Recording Secretary, R. M. J. Dolan, 16 Overdale Avenue; Financial Secretary, Jas. J. Costigan, 504 St. Urban street; Treasurer, F. J. Sears; Marshal, G. I. Nicholas; Guard, James Cahill; Trustees—W. F. Wall, T. R. Stevens, John Walsh, W. P. Boyle and J. T. Stevens. Medical Officers—Dr. H. J. Harrison, Dr. E. J. O'Connor, Dr. Merrill, Dr. W. A. L. Styles and Dr. John Curran.

Hrs.—9-12.30. 2-4 p.m. Examinations 4-5 p.m. W. G. KENNEDY DENTIST. 419 Dorchester St. West, Corner Mansfield St. Specialty: Plate-Work and Bridge-Work.

That is caused by... Gin Pills. Kidneys—neutralize the scalding passion, relieve the pain in the back, for Rheumatism, box; 6 for \$2.50. sent on receipt of money. Sample free. If you want this book.

It is not the hat, it is of com- mind now plain you remember that who should be given to no compliment for your clothes, for no one will notice Some plain girls try for want of beauty. This is a great gross bedizened array. A young Grecian tempted a reprobate titled Helen, and la with ornaments. A master, reprovingly have been unnecessary to make her beautiful. Plain girls and their would really be ad- pray for and cultiv of that meek and q will make you de- father, and which in HIS MOTHER.

One cold, bleak, in the little town of there was a little pers. He was very could see by his clo- fruitless efforts paper, he started for a cheerless home to and to make mat- ther was a drunkar the money he ear- His mother was ear- consolation he h- through a little ho- from where he coul- star which he thou- had put there for b- One day his mot- he was run over b- very nice to lie c- en bedclothes and l- that the nurse was- The nurse liked lit- she told some of- him, and they, as- recovered, obtained- one of the factorie- Everybody who sa- and it was not long- for whom he was y- he could live at his- his bed beside a hu- he could see his m- One day his mot- and asked him for- knew that he wou- whiskey, and so di- any. His father the- all the money he- his earnings, and s- was arrested soon- up for trial. Joe- not appear in cour- er, and this so th- heart that he stop- went to work. Fr- they lived happily- very smart boy, b- star still shines, b- TOM'S BR- "Yes, Tom's been- tell he's been here- the floor, all the wa- to the other. Just l- his school books—h- they are in five di- never saw such a- boy." It was Nellie, the- er than Tom who- she went from plac- up the things Tom- what he came in f- little mother had b- check her and say- Nellie, wait and thi- for this. "Reasons? There- only downright sel- does he care how I- makes?" "Tom is thought- mother, "and he do- as a neat little girl- he is improving." "There is room f- and his change for- tight it needs a ma- discover it." "There is a chan- usually puts his b- near the window, wanted to go to se- game, and he was l- from school. He ju- books towards the- waited to see wh- Tom is a brave lit- will do anything fo- only thinks." "It is just as bad- less as downright s- lie as she put the- to the dainty room- The next day, Nel- family were busy m- gay with flowers, fo- had been in Califor-

**BRISON & MATCHETT**  
Solicitors, Barristers, etc.  
114, St. James Street.

**Sir Alexandre Lacoste, K.C.**  
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114, St. James Street.

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Solicitors, Barristers, etc.  
114, St. James Street.

# BOYS and GIRLS

**A WORD TO GIRLS.**

It is not the hat, but the head in it, that is of consequence. Never mind now plain your dress may be, but remember that when garments attract attention to themselves that should be given to the wearer, it is no compliment to be admired for your clothes, for, if really pleasant, no one will notice what you wear. Some plain girls think to make up for want of beauty by smart dress. This is a great mistake. "Ugliness bedizenized advertises its deformity."

A young Grecian painter once attempted a representation of the beautiful Helen, and lavishly decked her with ornaments. "Ah," said his master, reprovingly, "those would have been unnecessary if you had the skill to make her beautiful!"

"Plain girls and pretty girls, if you would really be admired and loved, pray for and cultivate the ornament of that meek and quiet spirit that will make you dear to all around you, and which in the sight of our Father is of great prize."

**HIS MOTHER'S STAR.**

One cold, bleak, winter afternoon in the little town of Berlin, Canada, there was a little boy selling papers. He was very poor, as you could see by his clothes, and after a few fruitless efforts to sell his last paper, he started for home. It was a cheerless home to which he went and to make matters worse, his father was a drunkard, and spent all the money he earned for whiskey. His mother was dead, and his only consolation he had was to look through a little hole in his room, from where he could see a little star which he thought his mother had put there for him.

One day while out selling papers he was run over by a wagon and taken to the hospital. He thought it very nice to lie on nice white linen bedclothes and he also thought that the nurse was his mother come from heaven to make him well again. The nurse liked little Joe so well that she told some friends about him, and they, as soon as he had recovered, obtained work for him in one of the factories in the town.

Everybody who saw him liked him, and it was not long before the man for whom he was working told him he could live at his house, and have his bed beside a window from where he could see his mother's star.

One day his father came to him and asked him for some money. Joe knew that he would spend it for whiskey, and so did not give him any. His father then stole from him all the money he had saved up from his earnings, and spent it; but he was arrested soon after and brought up for trial. Joe, however, would not appear in court against his father, and this so touched the father's heart that he stopped drinking and went to work. From that time on they lived happily together.

Joe now goes to school, and is a very smart boy, but the mother's star still shines down on them.

**TOM'S BRAVERY.**

"Yes, Tom's been here. Can't you tell he's been here? See the mud on the floor, all the way from one door to the other. Just look at the books in his school books—he has only five and they are in five different places. I never saw such a careless, selfish boy."

It was Nellie, the sister just younger than Tom who was talking, as she went from place to place, picking up the things Tom had scattered when he came in from school. The little mother had been trying to check her and saying softly, "Wait, Nellie, wait and think of the reasons for this."

"Reasons? There are no reasons, only downright selfishness. What does he care how much work he makes?"

"Tom is thoughtful," said the mother, "and he does not see things as a neat little girl sees them; but he is improving."

"There is room for improvement, and his change for the better is so slight it needs a magnifying glass to discover it."

"There is a change, Nellie. He usually puts his books on the shelf near the window, but to-day he wanted to go to see the football game, and he was late getting home from school. He just threw his books towards the lounge and never waited to see where they landed. But Tom is a brave little fellow and he will do anything for one of us if he only thinks."

"It is just as bad as he is thoughtless as downright selfish," said Nellie as she put the finishing touches to the dainty room.

The next day, Nellie and all the family were busy making the house gay with flowers, for father, who had been in California for his health,

## Ireland Fighting Against the Slums.

The city of Belfast, Ireland, is now discussing a plan for acquiring and destroying more than 400 houses in the Shankhill road slum district. It is true that the situation is not so bad as in Dublin, which has the unenviable record of possessing some of the worst slums in the three kingdoms, and Belfast has done much in the past to redeem itself from the reproach of slumdom. The great improvement carried out about twenty-five years ago by which the splendid thoroughfare known as Royal Avenue was created, was one of the most important undertakings of its kind ever tackled in Ireland, but the new one promises to surpass even that.

The immediate spur which has stirred the corporation into activity is a report by Dr. Baillie, the medical officer of health, who declares plainly that he can not undertake to keep the city free from epidemic disease so long as areas like that now to be dealt with are allowed to exist.

"This district," he says, "owing to the closeness, narrowness and bad arrangement of the streets and the houses and the want of light, air and ventilation, is dangerous to the health of the inhabitants and the evils connected with the houses and courts, and the sanitary defects can not be remedied other than by an improvement scheme for a rearrangement and reconstruction of the streets and houses."

The character and condition of the houses may be imagined when it is stated that the corporation expects to buy the whole 400 of them for \$25,000, an average of \$62.50 a house. It is estimated that they afford shelter to nearly 3000 persons.

If a speech, placard, or document, publicly distributed in any place where worship is exercised, contains a direct provocation to any such contravention, as aforesaid, Article 35 of the Law of December 5, 1905, shall be applicable.

Article 143 of the Penal Code may always be applied.

The Responsibility of the State.—The second measure interposing the responsibility of the State in front of the teacher is as follows:

Article 1.—On any complaint made to him by the father, guardian, or person responsible for the child, inscribed as a scholar of a school, college, or lycée, against any member of the teaching staff of public schools, on account of acts performed in the exercise of his duties, the Rector in a case affecting a secondary school teacher, and the Academy Inspector in a case affecting a primary school teacher, shall inform the teacher of the complaint and proceed to an inquiry into the charges alleged against him. He must, within two months, by a reasoned report, inform the complainant, and the teacher concerned of the result of the inquiry and of the action that shall have been decided upon.

Article 2.—The civil responsibility of the State is substituted for that of the members of the public teaching body for the acts performed by them to the prejudice of the scholars during school hours and the time devoted to complementary school work when such work is directed or supervised by the teachers.

Members of the public teaching body can only be prosecuted by an aggrieved person in cases where the injury is the result of an act classified as a crime or misdemeanor by the Penal Law, and has been committed by them.

Any action within the responsibility of the State must be taken against the Prefect of the Department, who there represents the State, and, according to the case, before the Civil Court or the Justice of the Peace of the locality where the offence has been committed, and within a year reckoned from the day on which the offence shall have been committed.

Nevertheless, the State shall always be able to enter an action against the members of the public teaching body, in cases where judgment has been pronounced against them, in order to indemnify itself for the fine named in the sentence, without prejudice to any disciplinary action which it may be able to take on this account in their regard.

## ACUTE INDIGESTION

Cured through the timely use of Dr. Williams' Pink Pills.

There is no medicine can equal Dr. Williams' Pink Pills for stomach troubles. These Pills are not an artificial appetizer nor a stimulant. They act in nature's own way by making rich, red blood. This new blood gives vigor to all the organs. When it flows through the tiny veins in the stomach it stimulates them and creates that craving which people call "appetite." Then when the appetite is satisfied with food the blood gives the stomach strength to digest it. The nourishment is absorbed by the blood, and carried to every organ in the body. That is how they give health and strength to weak, worn-out people.

Mr. H. Thomas Curry, Port Maitland, N.S., says: "About three years ago I was attacked with what the doctors termed acute indigestion. The first indication was a bad taste in my mouth in the morning, and a sallow complexion. Later as these symptoms developed my tongue was heavily coated, especially in the morning, and I felt particularly dull. My appetite began to dwindle, and even a light meal left me with a sense of having eaten too much. As I grew worse I ate barely enough to sustain my body, but still experienced the most acute pains. A wretched languor came over me which I could not throw off. It seemed as if I were always tired, with but little strength and frequent violent headaches. The remedies given me by my doctor, as well as many others failed to restore me, or even to relieve me. I was in this unhappy state for almost a year when I read in a newspaper one day of the cure in a case similar to mine through the use of Dr. Williams' Pink Pills. This decided me to give these Pills a trial. It was not long before I felt some relief from the distress after meals, and as I continued the use of the Pills all languor and drowsiness and headaches left me, and I began to enjoy increased energy and new strength. To-day I am a well man, enjoying the best of health, with never a twinge of the old trouble, and I attribute my cure entirely to the fair use of Dr. Williams' Pink Pills."

These Pills are sold by all medicine dealers or you can get them by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.



# MAGIC BAKING POWDER

THE FAVORITE IN CANADIAN HOMES FOR MANY YEARS.  
TRY IT. REFUSE ALL SUBSTITUTES.

Sold Everywhere in the Dominion by the Best Dealers.

## E. W. GILLETT COMPANY LIMITED

TORONTO, ONT.  
MADE IN CANADA.

St. Joseph's Home Fund

The actual date of Father Holland's birthday has passed and we had hoped that a goodly sum would have been realized to present to him on Sept. 19th; but so many have been out of the city during the summer that our appeal failed to reach them and consequently nothing like the necessary amount came in. However, every day is a birthday—somebody's—so if each one contributed, his number of years either in dollars or cents, quite a comfortable sum in a little while would be realized. We thank those who answered our appeal and trust that those who have not already done so will send in their mite to help a worthy cause—To pay off the debt on the St. Joseph's Home for Working Boys. A cent will be as welcome as a dollar and will be acknowledged in issue following receipt.

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**FILL OUT THIS COUPON.**

FOR  
**ST. JOSEPH'S HOME FUND.**

Name \_\_\_\_\_

Address \_\_\_\_\_

Amount \_\_\_\_\_

**MANY DON'T KNOW HEART AFFECTED.**

More People Than are Aware of It Have Heart Disease.

"If examinations were made of everyone, people would be surprised at the number of persons walking about suffering from heart disease."

This startling statement was made by a doctor at a recent inquest. "I should not like to say that heart disease is as common as this would imply," said the expert, "but I am sure that the number of persons going about with weak hearts must be very large."

"Hundreds of people go about their daily work on the verge of death, and yet do not know it. It is only when the shock comes that kills them that the unsuspected weakness of the heart is made apparent."

"But undoubtedly heart weakness, not disease, is more prevalent nowadays. I should think that the stress of living, the wear and rush of modern business life, have a lot to do with heart trouble."

There is no doubt but that this is correct, and we would strongly advise any one suffering in any way from heart trouble to try a course of **MILBURN'S HEART AND NERVE PILLS**.

Price 50 cts. per box or 3 boxes for \$1.25, at all dealers or will be mailed direct on receipt of price by The T. Milburn Co., Limited, Toronto, Ont.

**A Thought for Lent.**

**SELF CONQUEST.**

"We, at this time of the year, do wound the bark, the skin of our fruit trees, lest being overproud with sap and blood, With too much riches, it confounds itself."

The wonderful universality of Shakespeare's wisdom is once more illustrated in his knowledge of the fruit growers' art here displayed. Especially when he points out that underlying principle of nature—the need of restraint, correction and pruning, in all successful growth.

The Catholic Church, the gardener of souls, makes use in the spiritual order of the same principle of restrictive discipline at this springtime of the year, when in Lent it calls upon its obedient children to do violence to their lower natures, to take the pruning knife to the passions, to cut off inordinate tendencies, so that by such correction and restraint they may secure the more luxuriant growth of the higher powers of their spiritual beings.

This is the secret of the Church's asceticism in her regulation of the disciplinary seasons of Lent and Advent and Friday abstinence and by her employed in her spiritual guidance in building up the Christian character to the growth of full spiritual manhood as exemplified in Christ, the Perfect Man.

He it was "who did all things well," and who taught the Church this lesson of self-conquest, when for forty days He fasted and prayed in the desert of Quarantaria. Knowing the weaknesses and needs of fall-

**MANY DON'T KNOW HEART AFFECTED.**

More People Than are Aware of It Have Heart Disease.

**MANY DON'T KNOW HEART AFFECTED.**

More People Than are Aware of It Have Heart Disease.

**That Nagging Pain in the Back**

is caused by just one thing—weak, strained, irritated kidneys. And there is just one way to stop it

**Gin Pills** strengthen and heal the kidneys—neutralize the urine—stop those scalding passages—and quickly relieve the pain in the back and limbs. Gin Pills are also the recognized cure for Rheumatism and Sciatica. 50c. a box; 6 for \$2.50. At all dealers or sent on receipt of price.

Sample free if you mention this paper.

DEPT. T.W.—NATIONAL DRUG & CHEM. CO. LIMITED  
TORONTO

Formerly made by **Bole Drug Co., Winnipeg.**

**News From France.**

The Doumergue Bills.—The Parliamentary Commission of Education has finished its study of the two bills of M. Doumergue for the repression of parents aggrieved by the abuse of neutrality in the schools. I append a translation of the text as finally adopted. That of the first bill is as follows:

Single Article.—On a complaint made to the Justice of the Peace, and after a first warning from the Inspector of Primary Schools, the penalties provided by Articles 479 and following of the Penal Code shall be inflicted on the guardian or person responsible for, a child entered as a scholar in a public school who shall have prevented this child from receiving the obligatory instruction laid down by the Law of March 28, 1889, and by the decrees and regulations following thereon, or from using in class the books duly set forth in the departmental list.

To the same penalties will be liable any person who, by incitement or threats to the children, or the persons responsible for them, shall have provoked any such infraction of the law as set forth in the preceding paragraph.

**RELIGIOUS INSTITUTIONS**

HAVING DESIGNS ENGRAVINGS DONE SHOULD APPLY TO

**LA PRESSE PUB. CO.**

PHOTO. ENG. DEPT.

EXPERT ILLUSTRATORS

Engravers to the TRUE WITNESS

**Oshawa Galvanized Steel Shingles.**

You can't afford to roof a thing without Oshawa Galvanized Steel Shingles. Good for a hundred years. Send for the free booklet.

**PEDLAR People of Oshawa**

Montreal, Toronto, Halifax, St. John, Winnipeg, Vancouver

### The National Festival

The A.O.H. Making Extensive Preparations for its Observance.

The Ancient Order of Hibernians are making extensive preparations for the celebration of the great national and religious festival of the Irish people, St. Patrick's Day. The National Festival has signified his intention of being present in Montreal on that day, and will take part in the parade. The Irish societies of this city have conferred the honor of selecting the Marshal in Chief from the A.O.H. ranks in the person of Mr. Patrick Keane, Provincial President. A new feature to the parade this year will be the Hibernian cadets, who number in the vicinity of 150, and who were organized a few months ago through the efforts of that energetic worker, Mr. P. Doyle, County President.

No. 7 Division intend holding a grand concert and social on the evening of the feast, and with their committee, composed exclusively of hustlers in charge of arrangements, promise to make it worthy of the great event. Mr. Matthew Cummings, National President, will be the orator, and will deliver a lecture, and it is hoped that it will appeal strongly to the racial and religious pride of the Irishmen of Montreal.

#### COMING EVENT.

The members of St. Ann's Junior Dramatic Club are hard at work preparing a splendid drama entitled "Edward the Confessor," which they intend to stage in St. Ann's Hall on Easter Monday next.

#### ST. THOMAS AQUINAS.

The Lenten discourses were opened on Sunday at the High Mass by the pastor, Rev. Thomas F. Heffernan. The subject was "The Triple Temptation," and was treated in his usual eloquent style. The novena of grace in honor of St. Francis Xavier commenced this (Thursday) morning. After high Mass on Sunday a large number of the parishioners obtained leaflets containing the prayers of the novena.

Next Sunday the feast of St. Thomas Aquinas, patron of the new parish, will be celebrated. In the evening a statue of St. Anthony of Padua, the gift of a friend, will be solemnly blessed.

Wednesday, March 10th, the solemn Month's Mind service for the repose of the soul of Mrs. Heffernan, mother of the esteemed pastor, and of Rev. Father Peter Heffernan, St. Anthony's Church, will be sung. A eucharist and social in aid of the church fund will be held on St. Patrick's night. Twenty valuable prizes have been donated.

#### HONOR ROLL OF ST. ANN'S SCHOOL.

- First Class: Graduating Division—G. L. Wyer, J. A. Ahern, G. F. O'Grady, P. Clarke, F. McMullen, F. Hyland, J. Muldoon, J. Connelly, J. O'Reilly, T. Hamill, L. O'Grady, R. Donovan, P. McNichol, N. Ellis, J. Buckley, H. Neville.
Second Class—G. Carroll, F. Cooney, J. Meehan, R. Doran, M. Donovan, J. Fitzpatrick.
Third Class—J. Clancy, J. Bryant, F. Cullen, F. C. Gallagher, F. Butt, E. Trainer, J. Cloran, E. Gallagher, H. McCarbridge, J. Dwyer, J. Timmons, J. Berningham, D. Murphy, T. Moore, A. Ahern, J. Jones.
Fourth Class—T. Clarke, J. Neville, N. McHugh, M. Tolan, E. Sweeney, T. Welsh, J. Boyle.
Fifth Class—E. Davin, P. Berningham, P. Donnelly, E. Howard, M. Richer, J. McMahon, J. Gilligan, J. Keenan, H. Tierney, J. Quinn, J. Leonard, J. Bowman, T. Mitchell, T. Scanlan, G. Corbett, W. Hamill, T. O'Connell, F. Madigan, A. McIntire, M. Smith, W. Keenan, E. Walsh, R. Currie.

#### ANNUAL BANQUET OF ST. ANN'S SANCTUARY AND CHORAL UNION.

Last Tuesday evening, Feb. 23rd, the members of St. Ann's Sanctuary and Choral Union gathered in joyous festivity for their annual banquet. The magnificent spread to which the boys were treated proved the untiring devotedness and heartfelt love of their generous and magnanimous Soggarth Aroon, Rev. Father Rioux. The symmetry and delicacy with which the tables were arranged made the semblance of a fairland. The gaudy flowers, the numerous candelabra, the flowing streamers, the myriad colored flags and banners, the beaming eyes, the smiling faces, all tended to make the banquet hall appear to the eye a real Garden of delights.

During the banquet music was supplied by an orchestra under the able leadership of Prof. St. John. The rendering of the songs accompanying the toasts was all that could be desired. As usual the boys of the Choral Union were up to the mark and even procured new glory for themselves with the vim and earnestness with which they sang the various musical numbers. The vocal contributions by Messrs. Quinn and Murphy were a treat in themselves. Bandmaster Smith's piccolo solos were enthusiastically applauded, and he had to respond to several encores. Prof. J. I. McCaffrey, organist of St. Ann's, presided at the piano for the different musical items. Mr. E. A. Shanahan filled the position of toast-master, and needless to say, he acquitted himself of it in a manner of which he may well be proud. The speeches of the evening exhibited a most careful preparation. Dates, names and quotations were profusely interspersed throughout the

#### toasts and replies.

After a few preliminary remarks by the chairman, in which he welcomed the guests and thanked them beforehand for their oratorical contributions, Ald. O'Connell was called upon to honor the toast "Our Pastor." He was glad of the occasion to publicly testify his high esteem for Rev. Father Rioux. He then enumerated many of the reasons for the indebtedness of St. Ann's towards their pastor. In his reply, Rev. Father Rioux acknowledged his pleasure to be in the midst of the boys of the parish. All the good words mentioned by Ald. O'Connell he attributed to his predecessors, admitting that he tried to follow in their noble footsteps. He warmly congratulated the boys of the Sanctuary and the Choral Union on their splendid work in the past and said he confidently hoped they would achieve still greater success in the future.

The other speakers of the evening were Rev. Brothers William and James, Messrs. F. Curran, E. Quinn, leader of St. Ann's choir, W. Murphy, J. J. Nolan, president of St. Ann's Y. M. Society, R. Hart, F. Smith, C. O'Brien, P. Gallery, president of the sanctuary boys, and R. Fennell, President of the Choral Union.

The programme of this pleasant evening was brought to a close by Mr. W. Murphy proposing a vote of thanks to the genial chairman, in response to which all present rose and sang "For he's a Jolly Good Fellow," followed by the National anthem, "God Save Ireland."

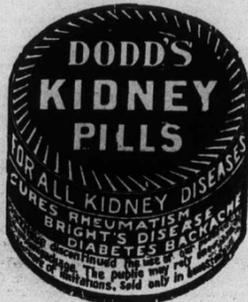
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#### RECEPTION TO REV. J. E. DONNELLY.

The annual reception to the pastor of St. Anthony's parish, Rev. J. E. Donnelly, on the occasion of his birthday, was tendered him on last Friday afternoon, by the pupils of Belmont School, Guy street. The programme was a long and varied one, and was well rendered. The opening chorus, "Canticum novum cantico, Alleluia," was sweetly sung by the choir of fifty voices. The junior pupils of the English classes, in special costume, appeared on the stage in the form of the letters "F. D." and recited "Welcome, kind pastor, When Adam was a Boy," "The Stolen Custard," "The Pope's Nickel Watch," "The Blind Men and the Elephant," and "The Three Doctors." At the conclusion of the pieces, Master Raymond McDonnell, leader of the recitation class, called for three cheers and a tiger for Father Donnelly, which were given with a vim. The duet rendered by Masters Darbe and Mongeau was a beautiful selection, and was sweetly sung. Master F. Williams, recited "The Downfall of the Wheelbarrow" in good style. Master William Wainwright, "God Save all Here," Master F. McDonnell, "Look Aloft," Master John Orr, "The Two Glasses," "Never, Forever," David Sutherland, "Never, Forever," all doing justice to their respective pieces. The pupils of the second first English class gave "The Minstrel Boy" in capital style. A hymn to the Creator composed by David, a difficult selection, was sung in parts by the full choir, and was charmingly rendered, the parts being well sustained. The principal, Mr. J. V. Desaulniers, read an address to Father Donnelly praising him for his zeal on behalf of the youth of the parish, and referring to his arduous labors in the ministry during his twenty-five years in the vineyard of the Lord.

Rev. Father Donnelly gave a lengthy reply, thanking one and all for the reception. He complimented the pupils on their efforts, and was particularly well pleased with the charming singing as rendered by the fine choir of the school. He said that more pretentious choirs than Belmont could not have rendered such a difficult selection as David's hymn to the Creator any better. He complimented Mr. J. A. Archambault, choir master, on his good work. He gave the scholars some good advice, especially to cultivate a taste for the fine arts like music and declamation. The entertainment was brought to a close by the entire school singing "God Save the King." Owing to the new regulations of the School Board, which prohibits any extra holidays to be given to the pupils, the old-time custom of granting them a half holiday on the occasion of the pastor's feast had to be dispensed with.



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#### RETREAT AT ST. ANN'S.

The retreat for women at St. Ann's was largely attended by the people of the parish. Father Heenan C.S.S.R., of Saratoga, who conducted the retreat, proved to be an earnest and inspiring preacher, and his sermons were listened to attentively and were eagerly waited for. Father Heenan on several occasions mentioned the good work being done in Montreal by Rev. Mr. French and paid tributes to the vigor and earnestness of that gentleman's campaign.

The services were carried on each day at 5.30 o'clock and 8 o'clock in the morning and again in the evening. At the evening services there were occasions when people were compelled to seek accommodation at the sanctuary steps.

#### DEATH OF MR. E. O'REILLY.

On Thursday morning last the death of Edward John (Eddie) O'Reilly took place at the family residence, 375 St. Antoine street. The deceased was the son of Mr. Bernard O'Reilly, brother of Mrs. R. Penny, and Miss May O'Reilly, book-keeper at the Masterman Packing Company. Eddie, as he was familiarly called by his many friends, was an electrician in the employ of the Windsor Hotel, and eight months ago received a stroke from a baseball while playing and severed an artery in his right lung. All that medical aid could do, and the fond and kind attentions and ministrations of a loving father and mother and sisters, was done, but without avail. After a long period of sufferings, but fortified by the last consolations of our holy religion, his soul went to its Creator as the dawn of Thursday was breaking.

The funeral took place on Saturday morning to St. Anthony's Church, where the body was received by Rev. Father J. E. Donnelly, P.P., who also sang the requiem Mass, assisted by deacon and sub-deacon. The choir rendered Perreault's harmonized "Messe de Requiem." Miss M. E. Donovan presided at the organ. The principal mourners were Mr. Bernard O'Reilly, father; Mr. Richard Penny, brother-in-law. In the funeral cortege were Messrs. T. A. Laing, Wm. Carrick, R. Brogan, W. Tracey, R. J. L. Cuddy and many others. The floral offerings were many, including one from the two sisters bearing the inscription "Eddie"; one from the Masterman Packing Company, one from Miss E. M. Howlett, and several from individual friends. At the time of his death deceased had reached his twenty-first year. Interment took place at Cote des Neiges cemetery.

Ah! said his fate, dear friends, so young and dying, dear friends, with pain and suffering filled and helpless lying. His angel calls, "Oh, fair soul, come away, And sing before the Throne thy sweetest lay."

Slowly, sadly, tolled the funeral bell, It seemed to say, "Farewell, my friends, farewell, We part but for awhile, we'll meet again, Where holy joy takes place of earthly pain."

He is gone but will not be forgotten, Never shall his dear memory fade, Fondest and kindest thoughts for him shall linger, Around that spot in God's acre where he's laid. R. I. P.

#### Italian Government

Thwarts Holy Father's Plan to Have Orphans Brought Up as Christians.

(From "Rome.") The first care of the Holy Father after the earthquake was for the thousands of boys and girls made orphans by the disaster. That, also, apparently, was one of the first cares of the anti-clericals. A committee was at once formed under government auspices to make provision for them, and to this committee the government granted practically unlimited powers. At the same time it took the precaution to stuff the committee with the few ringleaders of anti-clericalism among Italian women—women who have publicly declared themselves against religious instruction. They are now engaged in collecting funds for an orphanage in which hundreds of Calabrian children will be brought up without ever hearing the name of God. They have already handed over to the sect of Waldensians in Florence sixty Messianian orphans who are to be educated in the tenets of the sect. Take facts like these in connection with the others already mentioned in "Rome," with the

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