

Y Co. LIMITED

The True Witness

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MONTREAL, THURSDAY, OCTOBER 7 1909

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EMINENT JURIST AND GENTLEMAN.

PASSING OF JUDGE CURRAN.

The Bar Loses Bright Light, Montreal Distinguished Citizen.

On all sides one hears nothing but regret at the almost sudden demise of Judge Curran, so well and favorably known as a brilliant lawyer, a patriotic Irishman and an exemplar of Christian. The eminent judge was a man of fearless conviction, and it was because he was never ashamed of his colors that he won the esteem and respect of all, irrespective of race and religion. He will be missed very much in his home, how deeply only the bereaved ones can tell; his loss will be sorely felt in the congregation of St. Patrick's, where he has been a devout and faithful worshipper for so many years. Edification was always aroused when the deceased judge, who never made a parade of his religion, was seen approach the Holy Table every month with the members of the Holy Name Society, not because he was performing an act with hundreds of others, but because, holding the position he did, possessed of the gifts that only the few can boast, he was not too busy with the noisy affairs of life to worship in his own way his Maker whom he knew how to serve so well. On the bench, too, will there be a void hard to fill. His sound judgment, keen insight and whole-souled sympathy made him a power, and his brother jurists unanimously express their sympathy at his demise.

On Friday last, surrounded by his family, he quietly breathed forth his soul, sustained by the last beautiful rites of our Holy Church, and it is in the most prayerful spirit that we mingle our prayers with the Church's earnest supplication: Eternal rest give unto him, O Lord, and let perpetual light shine upon him. The funeral took place on Monday morning from the judge's late residence, Hutchison street, to St. Patrick's Church, where the body was received by the pastor, Rev. Gerald McShane, who celebrated the solemn requiem mass, assisted by Fathers Flynn, C.S.S.R., and Kavanagh, S.J. Perrault's Harmonized Mass was rendered with telling effect by the choir. The cortege was one of the largest ever seen in the streets of Montreal, some thousand men of all walks in life paying a silent, solemn tribute to the worth of the late eminent judge.

Among those noticed were the following: Chief Justice Sir Melbourn Tait, Justices Davidson, Dunlop, Delormier, Archibald, Paguelo, St. Pierre, Lafontaine, Fortin, Guerin, Lebeuf, Puroell, Choquet, ex-Judge Sir Alexander Laocote, C. J. Doherty, Mathieu, Loranger, Recorder Weir, Magistrate U. Lafontaine, Sir Gordon Johnson, Bart., the Hon. Senators Dandurand, Owens, J. P. B. Casgrain and Cloran; the Hon. Messrs. W. A. Weir, J. A. Decarie, J. C. Kaine, Quebec; ex-Mayor Ekers Alderman O'Connell, Walsh, Dunn, Turner, Fraser, acting Mayor, Gallery and Brodeur; the Hon. Messrs. L. O. Taitton, T. C. Casgrain, J. D. Roland, R. Angers, Jas. McShane, L. Beaubien; Messrs. A. Girard, prothonotary; P. M. Durand, deputy sheriff; R. C. Smith, K.C., batonnier; E. Lafleur, E. B. Busted, Campbell Lane, J. Claud Hickson, M. Hicks, M. Meikle, T. J. Bisallion, A. Jobin, F. de S. Bastien, A. de Lorimer, L. A. Loranger, C. Peers Davidson, H. J. Kavanagh, E. McIntyre, W. Keys, H. E. Bell, T. J. Hacheche, W. Booth, T. C. Donnelly, C. A. Armstrong, J. E. Rafter, D. McIntyre, T. McL. Graham, G. D. Taylor, J. S. Buchan, E. F. Surveyer, E. Howard, J. Bonin, Capt. B. J. Murphy, John Hoolahan, P. J. Coyle, J. M. M. Duff, Bernard Tansey, D. McDonald, W. S. Walker, A. McGoun, Colonel Stevenson, Gerin-Lajoie, J. U. Emard, C. J. Fleet, L. A. M. Lovekin, T. W. McCoy, C. P. Beaubien, J. P. Whelan, L. J. Archambault, L. T. Marchal, M. J. Morrison, A. Mosher, D. Derome, Dr. Mathieu, Papineau Mathieu, H. J. Elliott, G. McKinnon, J. Fallon, P. Write, M. Burke, C. D. Phillips, F. S. McLennan, P. Lloyd, M. Demers, R. Clapperton, H. Upton, J. McBride, E. Lavigne, N. Comolloy, C. Ahern, S. H. Ewing, S. W. Ewing, B. O'Brien, C. E. Gault, M. P. F. R. Paradis, A. Parsons, E. T. Stencil, W. McLea Walbank, F. D. Monk, M.P., C. A. Bernard, W. C. Langueudoc, M. F. Ryan, J. Leonard, W. E. Doran, S. H. Montgomery, George Foster, F. McNeil, F. McNamee, A. Faulkner, J. J. McCabe, M. E. Laverty, G. Percival, J. W. Cooke, L. B. Beauchamp, E. M. Morneau, P. McDermid, W. J. White, Rev. Brother Jerome, Rev. Brother Henry, P. St. Germain, L. Garneau, Colonel Fitzbarr, T. Paguelo, H. A. Cholette. The pupils of the Catholic High School attended in a body, as well as a delegation of the C.M.B.A.

The floral offerings were very numerous, filling, besides the basket,

two large carriages. Mr. Recorder Weir made a reference from the bench to the late judge, whose funeral delayed the opening of the court about an hour. He said Mr. Justice Curran's death was greatly to be deplored. He was a good man, devoted to his duties, and no higher praise could be given him than to say that he was an upright judge.

All the judges of the Superior Court present in the city came on the bench for the opening of Monday's session, when Chief Justice Sir Melbourn Tait expressed the deep sympathy of himself and colleagues over the death of the late Mr. Justice Curran, and referred in feeling terms to the loss sustained by his untimely death. He mentioned his long personal acquaintance with his regretted colleague, both having been admitted to the Bar at the same date, and after briefly describing his brilliant career, tendered the heartfelt condolence of the whole Bench to his bereaved family.

Mr. R. C. Smith, K.C., batonnier speaking in the name of the Bar, joined with the Bench in their feelings of regret.

British Elections.

No Signs of Awakening in Very Dull Session.

There has seldom been such a dull Parliament in Britain as the present one; but there are signs, however, of an awakening. Asquith and Grey are too weak to openly define a thorough "Home Rule" policy; Rosebery, though brilliant and erudite, adds no backbone; Balfour has deemed it a propitious hour to "turn turtle" and swallow Chamberlain and his Tariff Reform. So we can easily foresee an appeal to the people at an early date. A Parliament may last seven years in Great Britain, but the longest on record lasted but six years and one month. The septennial system was established in 1716. A Parliament may last, did we say, seven years, and it may be dissolved before that, for various reasons: a thrilling emergency may bring dissolution about, and the whims of a weak prime minister may easily occasion it. Prime ministers in Britain like big majorities; and, so, they offer appeal to the people, even when the sky is apparently clear. One Parliament of the Victorian reign was dissolved within less than six months of its first assembling. That was the eleventh, which met on the 12th of January, 1856, and on the 26th of June was dissolved. The two Conservative parliaments, so called, which followed the landslide for that party in 1895, had each more than five years of life; and it is significant of the need prime ministers feel of having majorities reflecting unquestioned popular approval, that when Balfour, in the concluding weeks of 1905, decided to have a general election, he still had a majority of sixty-nine in the House. The tendency of the political events had, however, been running strongly against him, and his decision was in accordance with precedents. Asquith, to-day, has an unprecedented working majority. He is anxious to press his programme of "social reform," but too weak, did we say, to come out squarely and definitely on a thorough "Home Rule" policy. Possibly the effete House of Lords may check him, and possibly, too, the voters may decide to give the House of Idols a thorough awakening, a good cleaning-out. The campaign when it does come will easily be one of the most interesting history, or the present, can afford. The winning side will need a landslide majority. Pity the House of Lords if Asquith is the winner! If either party should come in with a lead of only a score or more, in the Commons, the balance of power would fall to the Irish Nationalists. Meanwhile, Redmond, who is Europe's best parliamentary tactician, is keeping his guns in readiness, and manning his regiment with utter skill. Asquith is a "landlord" prime minister; we mean, he enjoys the boon, but could hardly have secured it. It was well for him that before Balfour's a failure. What England wants is new blood. What the House of Idols wants is a scouring. What the Commons wants is proper leadership. One John Redmond is worth Balfour, Asquith, and the whole ministry, with enough left to shadow ten William O'Briens and a dozen Timothy Healy's.

PADRAIG.

Revive the Jaded Condition.—When energy flags and the cares of business become irksome; when the whole system is out of sorts and there is general depression, try Parmelee's Vegetable Pills. They will regulate the action of a deranged stomach, and a disordered liver, and make you feel like a new man. No one need suffer a day from debilitated digestion when so simple and effective a pill can be got at any drug store.

CELEBRATED 60TH ANNIVERSARY

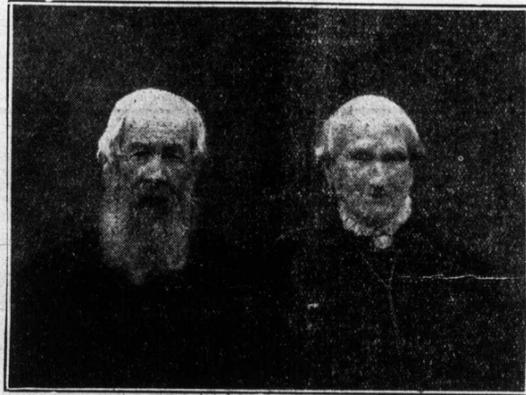
Happy Gathering of Friends--Jubilarians Hale and Hearty Receive Congratulations.

The McKenna home in Cote des Neiges was the scene of a happy gathering on October the first when Mr. and Mrs. McKenna celebrated the 60th anniversary of their wedding. The first part of the celebration consisted of a Mass in the drawing-room of their home by His Lordship Bishop Racicot, assisted by Dr. Luke Callaghan and Rev. Frank Singleton. Other clergymen present were Abbé J. S. Perrault, P.P., Cote des Neiges, Rev. Gerald M. Shane and Rev. Martin Callaghan. The venerable pair entered the improvised chapel to the strains of Lohengrin's "Wedding March" by Mr. Shea's orchestra. Solos were given during the Mass by Mr. Frank J. McKenna and Miss Dupuis. The members of the family present were Miss Sarah Kearney, sister of the venerable bride, who has lived with her sister since the original ceremony sixty years ago; Aid. James McKenna, Rev. Sister McKenna, Miss Sarah McKenna, Mr. and Mrs. Beauchamp, Miss Rose McKenna, Mr. and Mrs. Antoine Marcenand, Messrs. Frank, Leo, Harry and Philip McKenna, and Mrs. Leslie Sheppard of

back upon, and Mr. McKenna cannot dwell on the subject without deep emotion. In common with all emigrants arriving at that time, they were quarantined south of the canal for about three weeks, and the horrors of those days are vividly remembered.

Mr. McKenna began life in Montreal as a gardener to the late Mr. Donald Ross, until 1851, when he was ambitious to start in business on his own account on Trafalgar property, in Cote des Neiges, now known as Westmount avenue. For eighteen years he did a successful business in market gardening on this spot, then he moved to his present home in 1869, when increased attention was given to the floral branch of the business. About 18 years ago Mr. McKenna retired and since then his son and grandsons have continued the business.

In 1849 the heroine of the story appears, when Rev. Father Dowd united Patrick McKenna and Mary Kearney in marriage in Notre Dame Church. Mary Kearney came to Montreal with her father and sisters from Fanningstown, Limerick, in



MR. AND MRS. P. McKENNA.

Toronto, a niece. The house and grounds were tastefully decorated for the occasion. An electric "60" appeared over the altar, which was most effectively decorated with graceful ferns and tuberous begonias. A marquee was erected on the lawn where breakfast was served, and the table decoration was "a thing of beauty," done in helianthus, the golden yellow shades being most effective against the background of palms which were grouped on all sides. In the afternoon Mr. and Mrs. McKenna received the congratulations of friends and acquaintances.

The jubilarians are well known in Irish Catholic Montreal, having been pew holders in St. Patrick's Church since 1851. A backward glance to the summer of 1847 might prove interesting reading. There we find a young Irishman from Cavan, Ireland, leave the scenes of his boyhood to seek a home in the new world. Seven weeks on the stormy ocean, with poor accommodation, is tragedy to look

the summer of 1848. Mr. and Mrs. McKenna have had fourteen children, but only four are still living. Two they generously gave to the service of God—Margaret, of the Grey Nuns is still a devoted member of the community, and Elizabeth, sister St. Mary Pancreas of the Sisters of the Holy Name, died in the first flush of religious fervor in 1886. Mr. and Mrs. McKenna are both of very retiring dispositions. Mr. McKenna never cared for prominence in public affairs, but always showed himself an active member of society, when called upon to do any good work in the interest of religion or the home land. In Irish affairs he still retains the keenest interest and is always in sympathy with any movement to promote her welfare. One of his proudest possessions is a Father Mathew medal, which he received from the great temperance preacher himself. Mr. and Mrs. McKenna are enjoying excellent health and appeared in very good spirits on the day of their diamond wedding.

UNFORTUNATE FRENCH BLUNDER.

AROUSING MUCH BITTERNESS.

Mistakes Not So Much in Main Policy as in Small Details.

Six years ago the Concordat was broken. In other words, the bond which united the French government and the Catholic religion was dissolved. The government ceased to pay the expenses of the parish priests, forfeited its right to vote in the elections of the high Church officials, and thus abandoned all religious responsibilities. Soon after the breaking of the Concordat, the government, largely composed of atheists, forbade the teaching orders, both nuns and priests, to continue teaching, and threatened them with expulsion from France in case they resisted. All the Jesuits were also requested to disband. To be sure, these communities were given the option of staying, provided they would sign certain documents, but so doing would deprive them forever of all their teaching rights, they very naturally refused.

GOVERNMENT SEIZED LANDS.

Some orders left France peacefully, others were forcibly expelled, and in nearly every case the lands and buildings were seized by the government. The separate members of the orders who remained in France were obliged to forsake their religious dress for a civil one. The sad results of this sweeping decree can hardly be estimated. Imagine whole congregations, who have lived behind their quiet convent walls for twenty, thirty, and even fifty years being suddenly turned out into the world, compelled to emigrate to a strange land—their own was strange enough to them—or else to change their entire existence and live in the world! The number of old nuns and priests who died of sorrow and the sudden change in their quiet lives will never be known, the cases of misery and broken hearts are even more numerous. Many nuns and priests had spent their lives, as they firmly believed, for their God and their country. Suddenly their country exclaims: "You are of no use to us; worse than useless, you are a menace, go!"

The terrible mistakes made by the government were not in the line of its main policy, which was sufficiently severe, but in hundreds of small details, sharp, stinging blows at the Catholic religion, which were absolutely unnecessary, absolutely unpardonable and which naturally

aroused an intense bitterness between religion and state. For example in several towns the crucifixes torn from the monasteries and convents after seizure by the government were flung into the river on Good Friday! In the recent Catholic celebration at Orleans of the sanctification of St. Joan of Arc the civil authorities—dwellers in a free republican country—were forbidden to take part! These are only two cases among many which are still occurring all through France.

DIRE RESULT OF FRICTION.

Here in Tours, whose Archbishop is the second highest Catholic dignity in France, here in this quiet provincial capital of Touraine, which has been the cathedral town for nine centuries, one sees only too clearly the results of the friction between state and Church. The little square leading out of the cathedral square contains the splendid residence of the archbishop and has therefore been called for centuries the Place de l'Archeveche. Now all is changed. The residence has been seized by the government, and worse insult still, the square has been given a name execrated by all Catholics. Fastened on the old walls of the archbishopric is a new blue sign "Place Emile Zola." On these same old walls an enemy of the government has painted in large black paint, "Volé par le gouvernement" (stolen by the government). These words are also written on nearly all the monasteries and convents in Tours which have been seized, so that in nearly every principal street you come face to face with the ominous words, "Stolen—stolen by the Government!"

WHERE ARE THEY GONE?

But where are the atheists? Where are the upholders of the state and its policy? I have certainly not found them among any class in Tours. At this pension are half a dozen French ladies of good families. Their entire sympathy is with the Church, and it would be an insult to tell one of them that you would meet her in the Place "Emile Zola." She would not know where you meant, though she walks through the Place de l'Archeveche me out to Marmoutier, where my old school used to be, said that it was sad indeed since the good nuns had left; the stationer remarked that France was in a bad way now that all the children were forced to go to schools where religion was never mentioned; while the sacristan at the Cathedral shook his head mournfully, in an emotion beyond words. My dressmaker and photographer both had sad stories to tell, incidents which they themselves had experienced. The dressmaker had been to school in an Ursuline convent. Some of her former teachers, too old and feeble to emigrate, had come to her to have their civil dresses made, and she said, weeping, that the task of making modern dresses of the world for her beloved nuns was almost more than she could bear. The photographer's story was even sadder. Monks and nuns in many orders were allowed to be photographed, and he said that since the act of the government against the teaching orders, many people had come to him to ask for photographs of former teachers and friends who had died as a result of being expelled from their quiet secluded life!

WILL CHURCH OR STATE TRIUMPH?

If so much bitterness and sadness can occur in one town, it is terrifying to attempt to calculate the results all through France. The government has injured its own cause by its many mean and inexcusable actions, actions which one might expect of an angry, unreasonable child, but not of a supposedly dignified government. In the country, where all the villages cannot afford to support a parish priest, there is practically no visible religion, but in cities and towns, churches are more crowded than they have been for years. Catholics of to-day are even more fervidly Catholics than those of yesterday; few serious thinkers believe that any other religion will invade France if Catholicism is entirely driven out; so that the burning question in this country to-day is: will Church or state triumph, or will there be a compromise?—Hilda Millet, in Boston Transcript.

DANVILLE NEWS.

A mission to the English speaking population of Danville was opened on Rosary Sunday by the Rev. D. J. Holland, C.S.S.R. and if it be as great a success as the one just given by the Rev. Father Leclair and Garant, C.S.S.R., also of Montreal, the parish priest, will have every reason to be proud of his people. Notwithstanding the almost continuous rainy weather of last week the population turned out in large numbers to all the exercises which were held, the same as this week at 5 and 8.15 a.m. and at seven o'clock in the evening.

ST. PATRICK'S ORPHANAGE OPENING.

OLD SCENES RECALLED. Large Crowd Visit the Splendid New Institution.

Last Sunday marked an epoch in the history of St. Patrick's orphanage. An older generation had grown to look upon the old building on Dorchester street west with an affection born of years of intercourse, and some experienced a pang as the news went abroad that the old landmark was to disappear, and a new building was to be erected at Outremont. To any who may have had a misgiving, a visit to the splendid new institution on St. Catherine Road, Outremont, will set their fears at rest. Therefore, it was fitting that on Sunday last the day set apart for the formal opening, should be marked by special ceremony. At High Mass at St. Patrick's Church, all the orphans, girls and boys, attended, having places reserved for them. The pastor in his sermon dwelt upon the noble work being accomplished by the good Grey Nuns and growing reminiscence recalled the name of the late founder, Rev. P. Dowd, whose sainted memory was an inspiration, and to whom no better monument could exist than the asylum, whose portal in the old house, for sixty years was a welcome haven to many, a safeguard from want and distress. The necessity of its founding in 1847 practically arose as a result of the cruel ship fever, when hundreds were orphaned; and for some time the building on Dorchester street was sufficiently large to accommodate all who sought its hospitable doors, but of late years it was sorely taxed; time, also, had set its hand hard upon it, and it was decided to procure other, more modern and more commodious quarters, and the present magnificent site at Outremont was acquired.

A very ungrateful oversight in the reports sent to the daily papers was that no mention of the name of the late Rev. L. W. Leclair appeared. He had been director of the asylum until he went to Rome to superintend the building of the Canadian College there, resuming his work on his return to Montreal and to St. Patrick's, and whose interest and affection for the little ones of the institution was greater than any other could be. Even in the last months of his life, and yet right up to the moment of his quiet passing away, his every thought was for the children and what would be best for their comfort. It is not so long that he is away, and yet it would seem that all he had done, all his intense love for the children, had been forgotten; but even though such be the case, his spirit hovers round the institution he loved so well, and it is certain that as he while resting in the beauty of God's eternal sunshine, he ever intercedes for his little ones. The different societies connected with St. Patrick's parish assembled at the orphanage on Sunday afternoon last, also the children of the parochial schools, the uniformed Hibernian Knights, the Mount St. Louis College band, and headed by cross bearer and acolytes, took part in a procession through the spacious grounds, after which the building was thrown open for inspection.

St. Joseph's Wayside Chapel.

(For the True Witness.) St. Joseph's wayside chapel stands in a crowded street, 'Mid the hum of many voices, And the tread of weary feet.

Its frontal bears no sculpture, To charm the passers by, Simply a pile of stone work, Spire crowned towards the sky.

But enter, the ponderous portal Sways silently ajar, And you pass into the "Presence," So near, and yet so far.

So near to the humble faithful souls Unto whom there is nought so sweet, As to kneel in silent homage An hour at the dear Lord's feet.

But far to the world-wise skeptics, Who hold themselves aloof, Asking, as doubting Thomas did, Seeking for all things proof.

Oh, sweet and humble, holy shrine, St. Joseph guards thee well, For the blessed peace that reigns within.

AGNES BURT.

Elderly Party—"But what in the world, ma'am, made you call the poor child 'Beelzebub'?" Fond Mother—"It was contrary to my wishes, mum; but his father said that what with the price of coal, and the strikes, and one thing and another, it would be a comfort to have something that at least sounded warm about the place."



HOUSE AND HOME CONDUCTED BY HORTENSE

A man should never be ashamed to own he has been in the wrong, which is but saying in other words that he is wiser to-day than he was yesterday.—Pope.

A Word in Passing.

Fill the lives of your friends with sweetness. Do not keep your love and tenderness sealed up until your friends are dead.

The Medicine in an Apple.

Doctors and fruiterers advocate apples this season as light medicine. This is not a fad, but the truth.

To Extract Marking Ink.

Take the piece of marked linen and immerse it in a solution of chloride of lime.

Things to Forget.

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget all the slander you have ever heard.

When Cold, Breathe Deeply.

A simple way to get warm after exposure to cold is to take a long breath with the mouth firmly shut.

Repeat this several times, until you begin to feel the heat returning. It requires a very short time to do this.

To Change Feathers.

When you change the feathers from one pillow case to another, have pillow ticks, needle, thread and scissors all in the kitchen.

Doing Up Linen Collars.

To "do up" white linen collars with a laundry finish: For one-half dozen collars blend well in cold water two large tablespoons of lumpy starch.

Don't Brood Over Mistakes.

There are many people who sit down and brood over mistakes of the past. They do not realize that in doing so they are making the biggest mistake of all.

Busy Children Happy.

A busy child, like an older person, is a happy one. Observations will show that the youngster who whines and is miserable either really has nothing to do or having a task, pleasant or otherwise, is not obliged to do it.

thing of the kind that requires real work on her part. Besides the good that is actually done to the child by teaching her to be resourceful in amusing herself, the mother is left more freedom to attend to other matters.

Tasty Tomato Dishes.

Baked Tomatoes with Shrimps.—For one can or its equivalent of shrimps broken into small pieces prepare six round, medium sized tomatoes by cutting off a good slice at the top, removing the pulp, and inverting on a sieve to drain.

Cheese-Tomato Stev.—Peel six medium sized tomatoes (canned tomatoes may be used), cut in pieces, and boil until thoroughly cooked.

Stuffed Tomatoes.—Take twelve large smooth tomatoes, one teaspoonful salt, little pepper, one tablespoonful butter, one tablespoonful of sugar, one cupful of bread crumbs, one teaspoonful of onion juice, cut a thin slice from the smooth end of each, with a small spoon scoop out as much of the pulp and juice as possible without injuring its shape.

Cold Tomato Catsup.—One peck of ripe tomatoes chopped fine, one teaspoonful of salt, one teaspoonful of white mustard seed, one teaspoonful of chopped onions, one teaspoonful of brown sugar, three tablespoonfuls of celery seed, two tablespoonfuls of black pepper, two teaspoonfuls of mixed cinnamon, one teaspoonful of mixed vinegar, horse radish to taste.

What is Worn in London

The Tea Gown in All Its Grace and Fascination Reigns Supreme—Trailing Garments in Wonderful Coloring.

With the advent of autumn the tea-gown comes to its own again. This most picturesque type of dress, which gives a woman a greater chance of showing her individuality of taste than any other, suffers eclipse during the season and the long daylight hours of summer.

One might almost say, in these days when femininity is in danger of being treated as a back number by many women, that it is the duty of the wise women who glory in their royal prerogative of sex to emphasize the femininity of the tea-gown and its Dalinian seductions.

defeat. One of these fascinating robes seen recently had its foundation a fourreau of mandarin Liberty satin, which was veiled by a semi-fitting robe of two thicknesses of chiffon, the underneath one of coral color and the outer one of chestnut brown.

The tea-gown, properly understood and interpreted, is a garment of insidious witchery, whose seduction slips into the soul of the beholder through an eye untroubled and unarrested by tiresome detail.

Chiffon can also be used with delightful effect for a tea-gown when braided all over in the same color. An all-white or cream-colored tea-gown, with a fourreau of satin under an over-robe of chiffon, braided all over in fine white or ivory silk sateen, and bordered with a band of ermine, skunk or sable, is a vision of beauty.

Through lack of consideration of the body's needs many persons allow disorders of the digestive apparatus to endure until they become chronic, filling days and nights with suffering.

Hope for the Chronic Dyspeptic.—Through lack of consideration of the body's needs many persons allow disorders of the digestive apparatus to endure until they become chronic.

Advertisement for Surprise Soap, featuring an illustration of a woman and the text 'A Yard of flannel is still a yard after washed with Surprise Soap'.

POET'S CORNER

The Lord.

I can see Him in the sunlight, In His Beauty and His Splendor, And the garments of His Glory.

Life's Mirror

There are loyal hearts, there are spirits brave, There are souls that are pure and true;

The Priestly Robe.

(By Rev. Clarence Walworth.) Touch it lightly or not at all. Let it not fall!

A Prayer.

O Father, Father! hear my whisper'd plaint And plea for strength that so I do not faint.

LITTLE HILLS OF CHILDHOOD

HOW TO CURE THEM

On the word of mothers all over Canada there is no other medicine so dear equal Baby's Own Tablets for the cure of such ills as indigestion, colic, diarrhoea, constipation, simple fever, worms and teething troubles.

Little Mary went into the country on a visit to her grandmother. Walking in the garden she chanced to spy a peacock, a bird she had never seen. She ran quickly into the house and cried out: "Oh! Grandmother, come out and see. There's an old chicken in full bloom."

Vertical advertisements on the right margin, including 'MORRISON & CO.', 'KAVANAGH, LAJ...', 'BROSSARD, CH...', 'D. H. WEL...', 'Synopsis of Canada', 'HOMESTEAD', 'DOANS' KIDNEY PILLS', and 'WREAK BACK FOR YEARS'.

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me to try Doan's

Kidney Pills, and

after using two boxes

I am now well and

able to do my work.

I am positive Doan's

Kidney Pills are all

that you claim for

them and I would

advise all kidney

sufferers to give them

a fair trial.

Price, 50 cents per

box, 2 boxes for

\$1.25. All dealers,

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Successor to John Riley, Established in 1860.

Plaster and Ornamental Plastering. Repairs of
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Manufacturers of the Famous D. H. W.
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SOCIETY DIRECTORY.

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

Synopsis of Canadian North-West

HOMESTEAD REGULATIONS

ANY unnumbered 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 sec-
tion of 160 acres, more or less.

Entry must be made personally at
the local land office for the district
in which the land is situated.

Entry by proxy may, however, be
made on certain conditions by the
father, mother, son, daughter, brother
or sister of an intending homestead-
er.

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

- (1) At least six months' residence
upon and cultivation of the land in
each year for three years.
- (2) If the father (or mother, if
the father is deceased) of the homestead-
er resides upon a farm in the
vicinity of the land entered for, the
requirements as to residence may be
satisfied by such person residing
with the father or mother.
- (3) If the settler has his per-
manent residence upon farming lands
owned by him in the vicinity of his
homestead the requirements as to
residence may be satisfied by resi-
dence upon said land.

Six months' notice in writing
should be given the Commissioner of
Dominion Lands at Ottawa of in-
tention to apply for patent.

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

BE SURE AND SEE

THE TRADE MARK

"The Maple Leaf"

WRAK BACK FOR YEARS.

Mrs. A. Schaefer
Black Point, N.B.
writes: "For years
I was troubled
with weak back.
Occasionally I
laid in bed for
days, being scarcely able to turn myself
and I have also been a great sufferer
while trying to perform my household
duties. I had doctors attending me with-
out avail and tried liniments and plasters,
but nothing seemed to do me any good.
I was about to give up in despair when
my husband induced me to try Doan's
Kidney Pills, and after using two boxes
I am now well and able to do my work.
I am positive Doan's Kidney Pills are all
that you claim for them and I would
advise all kidney sufferers to give them a
fair trial."
Price, 50 cents per box, 2 boxes for
\$1.25. All dealers, or will be mailed
on receipt of price, by The T. Milburn
Co., Limited, Toronto.

News From Catholic England.

Twenty-fifth Anniversary of Catholic Truth Society--Archbishop Bourne Delivers Masterly Oration--Euthusiastic Reception to Irish Delegates.

London, 23rd, Sept. 1909.—Any-
one who doubted that there is a se-
vere struggle before the Church in
this land of ours, must have had all
doubts removed after listening to the
splendid and spirited utterances,
with which, in pulpit and on plat-
form, the Archbishop of Westmin-
ster opened the twenty-fifth annual
Conference of the Catholic Truth So-
ciety at Manchester on Sunday last.

The Conference may be said to have
properly opened at the solemn High
Masses which were celebrated by
Bishops from all parts of Great Brit-
ain at the many and beautiful
churches of the city. In addition to
an immense gathering of Catholics
from far and wide the Liverpool
branch of the St. Vincent de Paul
Society held its conference on the
same day, and over seven hundred
brethren marched in procession to
St. John's Cathedral, Salford where
Bishop Vaughan was the celebrant
and Archbishop Bourne the preacher.
His Grace dwelt on the dangers of
present day England, the indifferen-
tism of the masses to all religion, the
bigotry of a section,—whose mental-
ity was a mystery to us for they
appeared to consider themselves just-
ified in using any means, however
gross against the Church of God,—the
invincible ignorance of the High
Church Party, who believed that
Blessed Thomas More and Blessed
John Fisher sacrificed their lives for
points of immaterial difference; the
rationalism of attractive writers,
derided all faith, and above all that
Socialism, which was a living dan-
ger to the community, and which
had its origin in the fact that no-
where in the world were there such
extremes of wealth and poverty as
were to be met with in England. It
was this un-Catholic Social system
which caused some men to put be-
fore their fellows an exaggerated
idea of a modern Utopia where every
man was equal. But these were
guided by no spirit of religion and
therefore they forgot the laws of hu-
man nature through which runs a
profound inequality, just as they
forgot the commandments of God.

All these enemies the Church had to
face, and in doing so she had a pow-
erful cohort in the Catholic Truth
Society.

CHILD TRAINING NECESSARY.
Many other interesting discourses
were given, notably that of Bishop
Casartelli, who dwelt upon the ad-
vances the faith has made within re-
cent years; pointed out that this
country stands alone amongst the
civilized countries of Europe in not
possessing a religious census of her
population, and went on to speak of
the dangers which still threatened
Catholic education. The scholarly
Benedictine, Bishop Hedley, preach-
ing at the famous Jesuit Church of
the City, also spoke of the necessity
for the tender care of the Church,
with all the beauties of her teaching,
in the early years of childhood, if
the child was to grow up with a firm
and certain grasp upon the truths of
Christianity, and not to drift into
that kind of deceit paganism which
prevailed so largely to-day in the
world about us, where men felt some
respect for the Creator and went in
on "a sentimental imitation of good-
ness" with no aim or object.

Over five thousand persons gather-
ed in the Free Trade Hall on Mon-
day to listen to the Archbishop's
speech, which is to Catholics on
such occasions what the Premier's
speech at the Lord Mayor's banquet
is to the country in general. After
the reverend clerical Secretary of the
C.T.S., Monsignor Colgan had been
presented with the brief creating him
a Domestic prelate of His Holiness,
amidst prolonged demonstrations of
appreciation and affection, the Bis-
hop of the Diocese, Dr. Casartelli,
read messages from the Archbishop
of Aquila and the Bishop of Gallo-
way all of whom offered their felici-
tations on the jubilee of this well
known and hard working Society
and wished the Conference every
success.

HISTORY OF THE C.T.S.
Archbishop Bourne gave a masterly
review not only of the history and
difficulties overcome during the
past quarter of a century by the C.
T.S. but also of the needs, changed
conditions, and fresh enemies with
which the Church has to deal to-day.

Incidentally he dwelt on the need for
co-operation, the inspiration furnished
by the Eucharistic Congress for a
yearly gathering on organized lines
for the Archdiocese of Westminster,
which should bring Catholics of all
ranks of life more closely in touch
with each other. He cited the Cath-
olic Union of Great Britain, which
had not up to now fulfilled its ob-
ject of formation but was gaining
considerably in strength, and he
trusted would render great assist-
ance to the Eucharistic Congress to
be held next year in Montreal. Next
His Grace touched lightly but firmly
on a topic which has recently be-
come somewhat controversial
amongst a section of our people. In
the guidance of the Catholic Federa-
tions—local bodies which had now
become essential to the Catholic in-
terest—it was impossible to trust
Party politicians with the sacred
interests which were the Church's
special care. Therefore such guid-
ance on questions affecting religious
matters and these were the primary

object of such associations, lay with
the Bishops, and with them alone.
While they were ready always to
listen to the advice and opinions of
Catholic political men of either, or
any Party, they could not allow any
political party, or organization to
arrogate to itself the right to dic-
tate to them the manner in which
they are to discharge the sacred duty
committed to their charge.

The Catholic Women's League, also
received a warm word of commenda-
tion from His Grace. Since its
foundation it had been represented
at every Conference, and had now its
recognized place in any future Con-
gresses. Other Catholic bodies who
could support a yearly gathering of
Catholic strength, were the St. Vin-
cent de Paul Society, the Catholic
Guardians Association, the Young
Men's Society, the League of the
Cross and the Catholic Record So-
ciety.

EDUCATION POLICY SCORED.
His Grace went on to refer to the
storm of opposition and the revival
of ancient bigotry which had follow-
ed the Eucharistic Congress and had
given birth to such demands as the
inspection of convents,—the argu-
ments for which might equally be ap-
plied to the average British home-
proverbially known as "the English-
man's castle"—and to such outrages
as those recently witnessed in Liver-
pool. A strong pronouncement fol-
lowed on the Education policy of
the present Government, which was
amplified and emphasized at another
big meeting the same evening. "We
have grave reason to mistrust the
present Government," he said, "they
have told us that we must suffer at
the bidding of those who put them
in power. Catholics must remember
all this when the time comes for a
General Election. At present the
minister of Education, by offering a
premium (His Grace did not like to
call it a bribe) to those who were
willing to forego definite religious
teaching, and by other harassing re-
gulations, was making a most in-
sidious attack on our Secondary
schools; an attack which was all
the more to be feared because, while
the majority of our people were not
directly interested in such schools,
it was upon them we depended for
our supply of Catholic teachers, and
thus by this spirit of unjust differen-
tiation the very foundations of
Catholic education in the land were
being sapped. Speaking of the Edu-
cational measures of the present
Government which had all come to
untimely ends, the Archbishop point-
ed out what a blow each or any of
them would have been to our Cath-
olic Schools for which we have sacri-
ficed so much in the past. One of
these sought to impose a fine of six-
pence per child per week on those
who desired to send their children
to Catholic schools. His Grace gave
instances of the families whose chil-
dren attend our schools,—for to the
glory of the Church, her ranks are
mainly composed of the poor—and
asked how a £1 a week, was to be
met, such a demand, while his
neighbor with fewer children, and a
larger income, could send free to the
Board School. The social circum-
stances and conditions of our people
have been entirely overlooked by the
Bills placed before the nation "Our
maximum is our minimum" said his
Grace, "our demand was for equality,
equality in provision of means, and
equality of opportunity."

GENERAL COMMENT AROUSED.
The speech has received many com-
ments from the secular press, some
expressing surprised indignation that
Catholics should "come out of their
hutch" in this manner and demand
"rights"; others prophesying these
utterances have hammered another
nail in the Government's coffin,
while yet others appear to be wak-
ing up to the fact of our existence,
and weighing our arguments in some
spirit of tardy justice. This is an
age of publicity, and our cause is
materially strengthened by such pub-
lic demonstrations as that which has
crowded the busy metropolis of the
north with Catholic priests and Cath-
olic laity, and has shown by the
discussions that have taken place on
vital questions of the day, that the
Church of nineteenth centuries is not
an unbleeding corpse, but a living
organism, able to grapple with the
changed and materialized outlook of
the modern world, but is in very
truth one who claims with some
authority to be the Healer of Na-
tions, sick unto death.

Particular interest centered around
the paper of Mr. Hillaire Belloc,
the distinguished Catholic litterateur
and M.P., who dealt ably with the
problems of Socialism, showing that
it can never be aught but the sworn
enemy of Christianity. The Rev. C.
P. Martindale gave an exhaustive
paper, considering the time limit im-
posed, on the "History of Religion"
and in the discussion which followed
Bishop Vaughan pointed out forcibly
how, while other religions had one
by one succumbed to time and
change, the Catholic Church contin-
ued unchanged, succeeding in
every department of life, the home
of the poorest as well as of the
rich and mighty. The Rev. C.
Plater, whose thoughtful papers on
the Catholic press have aroused such
widespread interest beyond this land

treated in a most interesting manner
the subject of Catholics and social
study. But perhaps, in the light of
recent events, one of the most im-
portant papers of the three days
was that contributed by Mr. Leslie
Toke on "Rationalistic Propaganda."

CHRISTIANITY IGNORED.

In the course of his remarks he said
that legislation, literature, commerce
and statecraft all more and more
ignored the principles of Christiani-
ty; all expressed more and more
a non-Christian view of life. The
country was rapidly relaxing into
that heathendom from which it was
first drawn over nineteen centuries
ago. The far-reaching, subtle ef-
fects of nearly four centuries of the
great Protestant tradition created
an almost insuperable obstacle to
any unbiased examination of Catho-
licism as a possible alternative. A
great and ever-growing part of the
nation had been deliberately taught,
by daily suppression, by daily avoid-
ance, and by daily habit that reli-
gion was a matter of private whim
and that it might quite properly be
left entirely aside by the individual
and must be ignored by the State.
In conclusion he begged the Church
to make use of the enthusiasm and
fresh vigor of young men and wom-
en to propagate the doctrines of
Christianity. So impressed were the
auditors by this very true picture of
our England of to-day, that Bishop
Amigo of Southwark immediately
suggested the financing of an anti-
Rationalistic propaganda, and, pass-
ing round the audience with his hat
in his hand, gathered in a few min-
utes the sum of £34 to form the
nucleus of such a fund.

Yesterday closed with mass meet-
ings of the various sections, male
and female, as the evening before
had seen a crowded reception by the
Bishop of Salford. To-day has been
devoted to some relaxation, before
the final departure of the various
contingents, and the arrangements
have included a visit to the famous
College of Stonyhurst and luncheon
at the invitation of the Rector, also
drives to Whalley Abbey, and other
places of Catholic historic interest.
To-night is to see the ambitious ef-
forts of the Catholic Choral Society
crowned with realization, for the
first time a Catholic body of singers
will give a purely Catholic work of
great beauty—"The Dream of Gerontius,"
the work of Cardinal Newman.
The choir, under the leadership of
Sir Edward Elgar. With this all
too inadequate sketch of the pro-
ceedings of the Congress I must
leave it for the present, hoping at
some future time, to report its ef-
fects amongst ourselves, and upon
the outside world, and maybe, to
return to some point of peculiar in-
terest amongst its discussions.

DELEGATES RECEIVE OVATION.
Space presses, but a word must be
found for the magnificent reception
accorded Captain O'Meara Condon
by the London Irish at the Holborn
Restaurant last night. In the ab-
sence of Mr. T. P. O'Connor, and a
great gathering looked, with mix-
ture of awe and admiration, on the
man who was the first to cry "God
save Ireland", and who, in the
words of Mr. Redmond, "though liv-
ing is already of the immortals".
Captain Condon's speech was quiet
and struck the right note. They had
not come over to issue orders as re-
gards Irish organization, he said;
nor to tell the people that they
ought to come into harmony with
the ancient Church, because the an-
cient Church had done more for
bringing people into harmony than
any other Church. They had come
to see for themselves the great work
accomplished by the Irish de-
legation, and they had seen it. Great
things had been done with compara-
tively slight means by united ac-
tion. He had never expected to see
evicted tenants who had been expell-
ed from their little homesteads, hope-
less and desolate, restored to their
homes once again. It would be well
worth coming from America or the
Colonies to see even one of these
people put back in his home. They
had only one thing to do and that
was to act according to the will
of the Irish People and to leave
those in Ireland to decide what
course they should adopt. At the
close of his speech Captain Condon
received an ovation.

PILGRIM.

Twitching of the Nerves

Became almost unbearable until Dr. A. W. Chase's Nerve Food brought about a cure.

Tapping of the fingers, restlessness,
sleeplessness, inability to control the
nerves.

What a story of exhausted nerves
is told by these symptoms. Nervous
prostration and paralysis are not
far away unless restorative treat-
ment is used.

The writer of this letter was for-
tunate enough to learn about Dr.
A. W. Chase's Nerve Food and tells
his experience for the benefit of
other sufferers from disease of the
nerves.

Mr. Wm. Branton, Stratford, Ont.,
writes: "My nervous system was all
unstrung. I could not sleep, had no
appetite, my digestion was poor and
my nerves twitched. Twenty-four
boxes of Dr. Chase's Nerve Food
completely restored my health."

Portrait and signature of A. W.
Chase, M.D., the famous Receipt
Book author, on every box, 50 cents
at all dealers, or Edmanson, Bates
& Co., Toronto.

Can Do Her Own Work Now.

Doctor Said She Had Heart Trouble.

Weighted 125 Pounds. Now Weighs 185.

Mrs. M. McGann, Debec Junction,
N.B., writes: "I wish to tell you what
Milburn's Heart and Nerve Pills have
done for me. Three years ago I was so
run down I could not do my own work.
I went to a doctor, and he told me I had
heart trouble and that my nerves were all
unstrung. I took his medicine, as he
ordered me to do, but it did me no good.
I then started to take Milburn's Heart
and Nerve Pills, and had only taken one
box before I started to feel better so I con-
tinued their use until I had taken several
boxes, and I am now strong and well,
and able to do my own work. When I
commenced taking your pills I weighed
125 pounds, and now weigh 185 and
have given birth to a lovely daughter,
which was a happy thing in the family.
When I commenced taking Milburn's
Heart and Nerve Pills, I could not go up-
stairs without resting before I got to the
top. I can now go up without any
trouble."

Milburn's Heart and Nerve Pills are
50 cents per box, or 3 boxes for \$1.25, at
all dealers, or mailed direct on receipt of
price by The T. Milburn Co., Limited,
Toronto, Ont.

A Fine Old French-Canadian.

Charles Beaulieu now in his 98th
year, hale and hearty, is one of the
most remarkable men of his years,
for vigor of mind and body, to be
found in Connecticut. He is still
seen daily on the streets of Stafford
Spring, and recently could have
been found at work sewing bags in
the Smith and Cooley mill. On ac-
count of his long and faithful service
in the mill he is allowed to go to

Dr. A. W. Chase's Nerve Food.

Father Morrissey's "No. 10" (Lung Tonic) Saved His Life

Mr. Jno. Aylward, of Campbellton, N.B., writes on Feb. 5th, 1907, telling of his narrow escape from death:



Rev. Father Morrissey

"During the winter of 1907, while travelling on the Gaspé Coast, I contracted a severe cold which settled upon my lungs. After I returned home I wrote to Father Morrissey explaining my case. I received a letter from him with a prescription for his medicine, which could not be filled at the time here. After one week's delay I received it just in the nick of time to save my life. After one month's use I felt like a new man."

Father Morrissey's remedies are now on sale throughout Eastern Canada so that you can get "No. 10" when you need it. But it is even better to keep a bottle in the house, ready for instant use the minute you or your children show signs of a cold of any kind.

Taken at once, "No. 10" breaks up the cold quickly, and saves many a severe illness.

Trial size 25c. per bottle. Regular size 50c.

At your dealer's.

FATHER MORRISSEY MEDICINE CO. LTD., Chatham, N.B.

Carlyle's House in London.

One of the most interesting sights in London, a spot visited each year by many hundreds of American and English citizens, is the little, unpretentious house in which for so many years Carlyle and his wife lived. The tranquility of the Chelsea street in which it stands seems to suggest the seclusion in which the sage spent his life, and from which at intervals he sent out those works which in the rugged language of a Scotch peasant and a Teutonic philosopher, alternately lashed and scorned the everyday world of men. The house remains, down to the smallest details, as Carlyle himself left it, on that fall February day—when he closed his eyes upon a world which had never set to music by our leading composer, Sir Edward Elgar. With this all too inadequate sketch of the proceedings of the Congress I must leave it for the present, hoping at some future time, to report its effects amongst ourselves, and upon the outside world, and maybe, to return to some point of peculiar interest amongst its discussions.

Highlands of Ontario.

Many people have chosen resorts by the sea for their vacation this summer, others the mountains, and many the inland waters of the "Highlands of Ontario," for that much needed rest that one should take at least every twelve months. In many cases the desired haven was found, but in others, the more fashionable resorts did not give the restful quiet which in most cases is needed and return to the office with only half the good accomplished. There is one place, however, which offers unlimited inducements to those whose health is run down, or those who are in need of relaxation from worry and work. This place is known as the Algonquin National Park of Ontario, situated 205 miles north of the city of Toronto, and 108 miles west of Ottawa. Here the conditions are ideal. The altitude at the Park station, your objective point, is 1700 feet above the sea level. The "Highland Inn" built for the accommodation of 100 people on a bluff overlooking Cache Lake, is a comfortable hotel set on one of the beauty spots of this charming resort.

Modern plumbing with bathrooms with hot and cold water, large bright sleeping rooms, cosy lounging rooms with large bright open fire places, are a few of the special features. The "Inn" is also heated by furnace.

The months of October and November are ideal in this locality and a sojourn there is recommended.

For further particulars, descriptive literature, maps, etc., apply to J. Quinlan, Bonaventure Station, Montreal.

St. Francis as a Social Reformer.

It is important, in considering St. Francis as a social reformer, to remember that he embraced poverty, not as a measure of social reform, but as a means of personal sanctification. He became poor because in poverty he himself found liberty of soul. In the first instance he was thinking of himself not of his neighbor; afterwards, when others joined him, he was glad because he would share with others that measure of spiritual liberty which he himself had found in poverty. When again he feels in himself the call to go forth and preach, he does not preach poverty to the people, but the love of God and peace amongst men. Only to the very few does he give the invitation to renounce all worldly goods and share with him the delightful treasure of his own life of poverty.

Nor does he ever denounce the possessors of property; indeed, he reckons them amongst his friends, equally with the poor and the lepers. What St. Francis does denounce in his sermons are the feuds which and the people against one another of the avarice and envy and lust of domination which were the source of these feuds.—Father Guthbert, O.S.F.C. in the October Catholic World.

Can Do Her Own Work Now.

Doctor Said She Had Heart Trouble.

Weighted 125 Pounds. Now Weighs 185.

Mrs. M. McGann, Debec Junction,
N.B., writes: "I wish to tell you what
Milburn's Heart and Nerve Pills have
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the Smith and Cooley mill. On ac-
count of his long and faithful service
in the mill he is allowed to go to

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 Correspondence intended for publica-
 tion must have name of writer enclosed,
 not necessarily for publication but as a
 mark of good faith, otherwise it will not
 be published.
**ITEMS OF LOCAL INTEREST SOLI-
 CITED.**

**IN vain will you build churches,
 give missions, found schools—
 all your works, all your efforts will
 be destroyed if you are not able to
 wield the defensive and offensive
 weapon of a loyal and sincere Cath-
 olic press.**

—Pope Pius X.

Episcopal Approbation.

If the English Speaking Catholics of
 Montreal and of this Province consulted
 their best interests, they would soon
 make of the TRUE WITNESS one
 of the most prosperous and powerful
 Catholic papers in this country.
 I heartily bless those who encourage
 this excellent work.

PAUL,
Archbishop of Montreal.

THURSDAY, OCTOBER 7, 1909.

THE ARCHBISHOP'S PASTORAL.

The faithful of Montreal archdiocese
 have greeted His Grace the
 Archbishop's seventy-eighth pastoral
 which appeared in our last issue—
 with all the warmth and thankfulness
 it has necessarily elicited. We
 are reminded of the fact that 1910
 will witness a great Eucharistic
 Congress in our midst. We have
 already dwelt on the grandeur of
 the privilege that is to be ours,
 much through the efforts and instru-
 mentality of His Grace. Catholics,
 here in Montreal, faithful to the
 instructions of our Archbishop, will
 do their best to try and be equal
 to the demands on our piety and
 spirit of faith; but while we are
 thankful for the boon that is to be
 ours, let us not forget the duties
 incumbent upon us beforehand. These
 the Archbishop sets down. They are
 as follows:

For these causes, the holy Name of
 God being invoked, and with the ad-
 vice of the Canons of our Cathedral,
 we have ordained and we ordain
 the following:

1. Beginning with the first of
 January, and therefrom to the
 twelfth of September, 1910, priests
 will recite at the Mass the collect
 of the Blessed Sacrament, not omit-
 ting the collect for the Sovereign
 Pontiff.
2. We authorize the Exposition of
 the Blessed Sacrament every Sun-
 day in the Churches and Chapels of
 the diocese where it is kept.
3. We recommend to the religious
 communities of both men and wo-
 men, to the students of our seminaries
 and colleges, to the pupils of
 our boarding schools and academies,
 and to all the faithful to receive
 Communion more frequently in ac-
 cordance with the desire of our Holy
 Father, also to visit often the
 Blessed Sacrament, to be more in-
 stant in prayer and more abundant
 in works of charity, offering all,
 that none of the graces of the Con-
 gress may be lost.
4. We especially recommend that
 the prayer for the propagation of
 the pious custom of daily Commu-
 nion, composed and indulgenced
 by His Holiness Pius X, be recited
 either at the beginning or at the
 close of parish catechetical instruc-
 tions, as also at the daily Mass in
 religious communities.
- 5.—A Triduum in honor of the Blessed
 Sacrament shall precede the Con-
 gress; the date will be announced in
 due time.
6. The Congress will open on the
 7th September and close on the
 11th by a solemn procession of the
 Blessed Sacrament.
7. The program of the labors and
 the ceremonies of the Congress will
 be issued later on.

"SECRETS OF THE CONFES- SIONAL."

The Montreal Daily Star, just as
 if it were glad to have a chance of
 hitting Catholics, lately told us in
 flaring headlines, that "secrets of
 the confessional are (were) told in
 court." Of course, the story itself
 does not help the title, but the ef-
 fect is reached, in part, ignorances

among the Star's many readers will
 reap what they are sowing. The
 Star's label promised old wine. It
 gave but ironbrew. Just because a
 woman declared before an A. P.
 Ape judge of Massachusetts what ad-
 vice the priest had given her in the
 confessional, the Star, with many
 another sensational daily, found the
 confessional secret had been broken,
 or, at least, wanted bigots to think
 so. Thank God, the Church's record
 is known on the score of the inviol-
 able sacredness of confession. Her
 priests are ready to die rather
 than surrender the trust. Some
 years ago, not at the North Pole,
 either, a judge with A. P. Ape lean-
 ings and a very Irish name, tried to
 make a priest talk about what had
 gone on between him and a penitent
 in the sacred tribunal. The judge
 failed in his attempt against de-
 cency. The priest kept the secret!
 But notwithstanding the history of
 the Church, notwithstanding the les-
 sons of the late hour, dailies will
 keep up their mean little tactics, and
 Catholics will keep as quiet as Quakers
 among the mice. Happily the
 Star and its management know bet-
 ter, at least.

THE "GO PREACHERS."

It is possible that the New Brun-
 swick authorities may be given charge
 of matters in connection with the
 "Go Preachers," whose headquarters
 are at George, near Moncton, in the
 same province. Startling com-
 plaints have been received from Eng-
 land, alleging that the "Go Preachers"
 have induced many young girls
 in the Old Country (England) to
 leave their homes and afterwards en-
 snared them into lives of shame.
 With the number of crazy religions
 smiled at and encouraged, now-a-
 days, in Canada as well as in all
 English-speaking countries, it is not
 surprising that the "Go Preachers"
 and like scamps and rascals should
 try religion to help make their bank
 accounts all the bigger. Necessarily
 there is a good deal of excitement
 in some rural communities down by
 the sea, where the filthy proselytizers
 are here sullying the atmos-
 phere by their presence. In some
 cases it is even reported that do-
 mestic infelicities and family divi-
 sions have followed in the footsteps
 of the new religionists. Already
 ignorant fanatics are joining the
 ranks. One crazy woman had a
 child "christened" three times on
 the same day! Now, how long is
 Canada going to stand for such non-
 sense and corruption, as the "Go
 Preachers" seem bound to offer? One
 of the favorite doctrines and prac-
 tices of the new reformation wave
 will be hatred for Catholics, most
 likely. All nonsensical, heretical,
 schismatical and morally corrupt
 associations of men agree on that
 point.

MONTREAL TO THE FORE.

Whatever our drawbacks are, here
 in Montreal, at least we can say
 that we are probably the citizens of
 the most decent city in the world,
 for not only is our birthrate the
 highest of any city in the world,
 we lead all other competitors by a
 good, and in some cases by an as-
 tonishing margin. Thus, the annual
 report of the Board of Health, just
 published, shows that the birthrate
 in Montreal is what we claim it to
 be. It exceeds by 4.12 per 1000
 that of any other city; the rate for
 Montreal is 38.43, being an increase
 of 2.38 over the year preceding. The
 number of births for the year was
 14,606. With regard to the births
 of French-Canadians, the number
 was 10,210, or the very high
 figure of 44.04 per thousand. The
 birth-rate among the Jews was
 28.26 per thousand. On the other
 hand, unfortunately, Montreal's
 death-rate of 22.95 was exceeded by
 Madrid only in a list of eight cities,
 including London, New York, Paris,
 Berlin, Buenos Ayres, and Lyons.
 Catholics do not believe in such
 ungodly things as "race suicide";
 the Church is up in arms against it.
 Learned blackguards and intelligent
 idiots have sought to encourage it,
 and we are sorry to say that a
 Church of England dude-clergyman,
 across the Big Raindrop, who fre-
 quently inflicts his prose upon the
 reading public, is no enemy of it.
 But let us cut down our death-rate.
 The doctors ought to be able to
 give us a hand. Montreal needs a
 crusade along the lines laid down by
 Canon Le Paillier.

AKED RUBS ELIOT.

We have often heard of that ridi-
 culous Baptist preacher, in New
 York, called Dr. Aked, the man who
 works each Sunday for John D.
 Rockefeller. He has done some very
 foolish things, since England got
 rid of him, at America's expense,
 some years ago, and through the
 pious Oiler's dollars. But behold
 him now out in favor of Eliot's re-
 ligious humbug. He is confident

that Harvard's old oddity has pro-
 claimed the belief of the future.
 Here is what he said, at Fifth Ave-
 nue Baptist Church, in part:

"I have no hesitation in declaring
 that the 'religion of the future' is
 the religion of today, of a large part
 of educated English-speaking people.
 It is now the religion of people
 who read books and write books. It
 is the religion that is now preached
 from intellectual pulpits.

"Dr. Eliot is right when he says
 the religion of the future will not be
 based on authority. The only author-
 ity which men and women of the
 present will heed is experience that
 can be tested and truth that can be
 verified.

"So is Dr. Eliot right that the re-
 ligion of the future will not be local,
 tribal or sectarian. We rise up and
 thank God for that. God has long
 been represented as in a certain
 church and in a certain service. We
 will not think of God in this little
 way in the future. The religion of
 the future will be the religion of
 Jesus Christ. It has been selfishness
 so far."

Yes, the "intellectual pulpits"
 whose occupiers are semi-educated
 pagans. "No authority"! Well,
 that will not change conditions in
 the Baptist sect or in many others;
 in fact, in them all. Heretics and
 schismatics grow enraged each time
 they read of the necessity of sub-
 mitting to religious authority. If
 Aked can succeed, however, in taking
 from Orangemen their "tribal" sen-
 timent, we shall live in the hope
 of seeing all Canada civilized; but
 then what Aked really wants is a
 Turkish bath and a hut in the Sa-
 hara. He is Hearst's best friend.
 His sermons suit news-rags.

REV. MR. FRENCH'S WAR ON VICE.

We have already said, and now we
 repeat, that the True Witness is
 heart and soul with Reverend Mr.
 French, in his war against vice. Un-
 fortunately, our aldermen could have
 done more for our city, along the
 lines of morality. Moreover, it is
 a patent fact that some of the foul-
 est dens and haunts of infamy are
 avowedly tolerated in our midst;
 and, notwithstanding the hundreds
 of thousands of respectable people in
 our city, yet it is sad to know we
 have, as a city, a very poor name
 abroad. We are even classed and
 ranked with Toronto. Our Arch-
 bishop and our priests are up in
 arms against sin and disorders in
 any shape or form; Rev. Mr. French
 stands a noble fighter among noble
 fighters in other creeds. But, in
 such a struggle, we must lend him
 a hand. True, one or two four-
 rags undertook to cast ridicule on
 the earnest Anglican clergyman; but
 are printed in sinks, and their best
 offering is mud. Their interests are,
 seemingly, endangered when haunts
 of infamy are molested. Montreal
 bids Mr. French success. Let us
 hope, too, that the new City Coun-
 cil we shall get at the next elections
 will not be obliged to have other
 men do their work for them. The
 City Council has a trust, and God
 will ask an account. All is not
 done when contracts are concluded.

A BUDDHIST'S FANCIES.

A Buddhist priest of some high
 stripe or other was lately out in
 Vancouver, on his way back to the
 Flowery Kingdom of Japan. The
 man is going home to marry a prin-
 cess among his people. He had a
 lot to say. First of all, he is pleas-
 ed with the general state of Budd-
 him, the world over; and so, with
 all his faults, we cannot help credit-
 ing him with a very rare sunny
 disposition of nature. He claims,
 too, that some white women are
 joining his (non-Catholic) sect, out
 in Vancouver. Now, we can give a
 good guess as to what kind they are.
 It does not matter much, however;
 they have no religion to give up, and
 they are trying Buddhism for pur-
 poses that help us to hope they
 won't bother decent people for a
 season, at least. Then, the little yel-
 low man finds Christianity unaccom-
 modating. He hopes the day will
 come when Christians and Buddhists
 through a joint process of subtraction
 and addition, will be able to
 worship together. If he only knew
 some distinguished preachers of he-
 reesy, whose physogs are always in
 the sensational columns of Hearst's
 papers, he might grow more san-
 guine in his expectations. They do
 not believe in the divinity of Jesus
 more than a Buddhist does, while
 their congregations know very little
 more about Christianity than a Hot-
 tentot.

The Buddhist priest cannot admit
 the virginal birth of Christ; but
 that would not prevent him from oc-
 cupying the pulpit in half the heret-
 ical churches in the United States.
 Even man-an Episcopalian minister
 has not to believe in that. The
 same is true of some Anglicans in
 England. As to the joke-sects, they
 can and may believe just what they
 have a mind to, the less the better
 for themselves and their pockets.
 Nor does the Buddhist "ecclesiastic"

as the comical dailies call him, for-
 get to give the Chinese a knock. He
 says Chinamen make poor converts,
 and he quotes a preacher to the ef-
 fect that Christianity has had no
 serious results in China. The preach-
 er, of course, has never heard of
 Chinese martyrs, nor is he acquaint-
 ed with what Catholic missionaries
 have been doing. Ignorance is bliss,
 however, and bigotry a balm. If the
 Japanese talker could go home and
 persuade his countrymen to have only
 one-tenth of the respect for woman-
 hood, for their sisters and daugh-
 ters, the average Chinaman has, he
 would better employ his time than
 in "talking through his hat" out in
 Vancouver. Father Martin Callaghan
 might have had surprises for
 him, on the Chinese question, if he
 had come to Montreal.

BISHOP CASEY'S SERMON.

In other columns we publish the
 remarkable sermon preached by His
 Lordship Bishop Casey, of St. John,
 N.B., at the second solemn session
 of the Plenary Council. The disting-
 uished prelate is one of the youngest
 of our fathers in Christ, yet he is
 truly a power for good in Canada,
 and more especially in the Maritime
 Provinces, where all the organs of
 the public press make it a duty to
 herald his teaching. He gives no
 feeble answer to certain classes of
 ungodly wiseacres, in his sermon;
 while all, even Catholics the truest,
 will do well to meditate upon his
 message to the Church. Strong
 throughout, still in the peroration
 he answers keenly and masterly one
 or two favorite objections prevari-
 cators like to fondle. We hope that
 the Toronto dailies, in particular,
 will publish the Bishop's sermon in
 full, at some time or other, so that
 certain bigots sitting in the darkness
 of self-made and self-sought tombs
 may be helped to think and conduct
 themselves. The Catholic Register is
 doing more than noble work, how-
 ever. But let all give a hand!

THE LATE REVEREND EDMUND WOOD.

Father Wood, the noted Anglican
 clergyman has passed away, and we
 offer his congregation, all near and
 dear to him, our sincerest sympathy.
 For years did he work honestly and
 strenuously, and, up to his death,
 had shared with good old Canon
 Ellegood, of the Church of St.
 James the Apostle, the honor of be-
 ing among the oldest Anglican
 clergymen in active service in the
 Dominion. Mr. Wood was very
 "High Church," and as such, was
 very friendly towards his Catholic
 fellowmen. His congregation was
 always noted for piety and right-
 eousness. Certainly no other An-
 glican clergyman was better known
 than he in all America. His "ritual-
 ism" was a current topic with
 churchmen all over. He was not a
 member of the Catholic Church, yet
 he ardently strove after Catholic
 ideals. St. John's School and St.
 Margaret's Home, with the good
 Anglican Sisters, are there to bear
 testimony to the fact, along with
 the neat little Church of St. John
 the Evangelist. Ignorance and big-
 gotry were strangers in Father
 Wood's household; but honor, love,
 and piety were welcome dwellers.
 He shared his work with the Rev.
 Arthur French, another good man
 and upright citizen. While we
 grieve for the good clergyman now
 beyond the turmoil of life and strug-
 gle, we assure his assistant, Rev.
 Mr. French, of our loyal support in
 his war against vice. Even if he
 has to do other people's work for
 them, our clergy and the True Wit-
 ness are there to second him.

"WHAT GLORY IN IT?"

The mean, narrow-minded scrib-
 bler who, dealing with the Irish
 "celebration" (and commemoration
 at Grosse Isle, chose to insult the
 Apostolic Delegate, in his article
 contributed to La Nouvelle France,
 is more to be pitied and prayed for,
 than blamed or considered sane. If
 his article is not rank schism and
 revolt, what is it? It is not sur-
 prising that he should write: "For
 at the bottom ('au fond') what
 glory is there in dying of a pestilential
 disease?" The proud old black-
 leg cannot even respect the memory
 of martyrs, and yet he may find
 space in such an ordinarily clean
 and high-toned publication as that
 in which it is given us to read the
 rich contributions of a Msgr. L. A.
 Paquet! What glory? Did not the
 poor Irish of Grosse Isle suffer on
 account of their faith? If they
 were poor, was it their fault? Were
 they permitted to be traitors? We
 extend our thanks to La Nouvelle
 France and to its management. When
 has any Irish-Canadian or American
 paper undertaken to carry on the
 mean warfare some French periodi-
 cals do? We are grieved, too, that
 the brilliant La Vérité should ap-
 prove of such things as were writ-

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ten by the cantankerous schismatic
 of La Nouvelle France. We respect
 our French-Canadian brethren, and
 we say again that we do not con-
 found their sentiments with those
 of a few scribblers.

THEATRICAL MONSTROUITIES.

We all know what His Grace the
 Archbishop thinks of certain show
 houses and the plays which even chil-
 dren are given to witness. Lately a
 French theatre served up a decayed
 piece for the entertainment of its
 scrupulous patronizers. But we need
 not be too hard on our neighbors.
 The French people are not so fa-
 vored as we English-speaking peo-
 ple, along the lines of questionable
 stage-play. The Montreal Daily
 Star, which so conscientiously bot-
 thers itself (and with reason) with
 the safe-guarding of our city's good
 morals, published the following pro-
 gramme for one week at the Royal
 —otherwise known as "De Rilé":

Next week's attraction at the
 Royal will be the Sam Devere Com-
 pany, presenting two burlesques,
 "The Hoodlum's Holiday" and "The
 Queen of the Harlem." The new
 songs provided include "We Want
 a Man," "My Sweet Pajama Maid,"
 "Spooling in the Dark," "Happy as
 a Clam," and "Pretty Little Ori-
 ental Maids." The olio will include
 Morris and Daly acrobats; Gibson
 and Ranney, in a sketch; Matt Ker-
 nedey and Wilbur Held.

In another column of the Star's
 theatrical page we were told that Robert
 Mantell will appear at His
 Majesty's. But don't be afraid, the
 populace will refuse to bother with
 Mr. Mantell. It is afraid of being
 educated. Parts of the programme
 at the Royal, even in print, would
 be enough to subtract a cannibal's
 appetite. We are doing splendidly
 in Montreal! With gambling at
 horse races, etc., etc., we shall soon
 become a "Holy City," if God does
 not visit us beforehand!

THE LATE JUDGE CURRAN.

One of the most distinguished sons
 of Irish Canada passed away last
 week in the person of Mr. Justice
 Curran. The news came as a shock
 especially to his very numerous
 friends, for all had hoped that the
 deceased gentleman's last journey
 abroad would restore him to re-
 latively perfect health. Instead we
 now must breathe a prayer and
 shed a tear over his departed form.

Judge Curran was truly an honor
 to Irish Catholics in the Dominion.
 In whatever capacity he had to act,
 the deep religious note was never
 missing in the strain. A Conserva-
 tive in politics, he served his party
 loyally, and was called by different
 premiers to the innermost councils of
 the nation. As a judge he won
 the encomiums even of losing par-
 ties, so evident was it that he al-
 ways meant to be just and honest.
 But beyond all his services to the
 state, stands the fact that he was
 a loyal Catholic in his heart. And,
 indeed, it was always edifying to
 see Judge Curran and Sir William
 Hingston, attend not only Holy
 Mass and the Sunday evening ser-
 vices, but manifest, by their pre-
 sence, their active co-operation in
 the work of sodalities. Men of their
 stamp make a nation all the bet-
 ter. Again, the late Judge Curran
 was always enthusiastically associ-
 ated with the leaders among his
 kinsmen and countrymen in blood,
 toward the work of bettering
 conditions in Ireland. Long will he be
 remembered! Long will his mem-
 ory be blest! Would that the rising
 generation of our young men
 could choose their aims and ideals
 in the story of Judge Curran's life
 as a Catholic! We consider his loss
 a very serious one for Irish-Can-
 adians particularly. We cannot af-
 ford to lose such men, for we are
 worried as to who will replace them.
 The True Witness shares the sorrow
 of the late judge's honorable family,
 and it begs the privilege of saying
 that no heart-meant sympathy is
 stronger than ours in the present
 day of trial. May Judge Curran
 share the joys of his Master in

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 fluous sentences. Perfect and
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 prepared for this purpose by practical
 teachers daily employed in teaching the
 subject.

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 MONTREAL

THE QUEBEC SCHOOLS.

Up in Ottawa, the other day, two
 or three fellows participating in a
 meeting of the Canadian Federation
 of Labor thought it proper to in-
 flict their educational views on all
 the others present. The fellows do
 not want so many religious teachers
 in the Province of Quebec. Most
 likely they had been eating cabbage
 and salmon, with an article from
 Langlois, of Le Canada, for dessert.
 The Federation voted them "down
 and out," and we sincerely felicitate
 its members for having so acted. But
 agitators will keep the game up.
 Some of the school reformers do not
 know B from a bull's foot, and
 they are among the leaders. Not
 that we, in any sense, would want
 to appear the least unfriendly to-
 wards our earnest, hard-worked lay
 teachers; do we protest, but sim-
 ply because our nuns and brothers
 were wantonly attacked. At any
 rate, Devil's Island would be pre-
 ferable to the duty of having to
 parse and analyze the fellow's
 speeches. Looking for logic in them
 would be something like looking for
 a policeman on Mount Royal street
 after dark. The Federation men
 know what to think on such occa-
 sions as the one they disapproved of
 so tellingly.

PROPER MEN IN THE LEAD.

That any association of men prove
 a success it must needs be that the
 proper men be chosen to lead the
 movement and steer it through chan-
 nels and passage, clear of rock and
 safe from shoal. And what is true
 of any association in general is true
 of a Catholic association in particu-
 lar, all rights reserved. Unfortunately,
 however, Catholic societies are
 often paralyzed, thanks to the kind
 of individuals who want to run
 them, so to speak. And here we
 mean to confine ourselves to lay-
 men and women, of course. Once
 the wind carries the news to the
 four corners of the parish, that Mr.
 Blinks lays down the law for this
 society or that, fully two hundred
 and amore decide, there and then,
 to have nothing to do with it.
 Sometimes the two hundred and more
 are wrong; but often, too, Mr.
 Blinks and gentlemen of his kind,
 are simply scarecrows that scare
 men as well. When Mr. Blinks finds
 out he is in the way of the general
 good, he ought to be willing to step
 down; but Mr. Blinks is usually
 such a proud, haughty article that
 common sense is not admitted to his
 brains, on the plea of "except on
 business," which does not hold in
 the case. Then, too, a clique or co-
 coterie maybe in the way, a clique and
 coterie in the service of some fool
 with a little rod in his hand. It is
 generally through Mr. Blinks, the
 clique, and the fooling that once
 strong societies fall to naught.

Abbe
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 Abbe
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Reverend "Kid"
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 his Presbyterian
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 John L. Sullivan
 absolved him. Of
 "Wedge was once
 and so, the task
 He is, we are told,
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 his state.

In calling the bis
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 ledged our nation
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 grateful indeed. I
 for some of our "B
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President Taft is
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 and the Senate. Th
 to make a new Th
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 to save his neck. T
 an Imperial Rome!
 an Almighty U.S.A.
 not immortal either.

We hear an awful
 or that Tom, Dick,
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 by nine and square
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 jubilee in the priesth
 eighty-three. It is a
 indeed, that several
 sionaries who spent y
 ship on the plains, a
 it was to endure pr
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 among the oldest pri

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A Point of Honor.

"Good-afternoon, Christine! What a fairy bover this end of the porch is, with its vines and roses!"

pair. But this delicate shall pink is exactly the shade. Please sacrifice yourself on the altar of friendship, Christine, and let me have it.

"Well, I'll give you a dollar and a half! It won't matter to her. I don't suppose Helen has anything that has to be matched, and you can make her another just as pretty."

"You're downright mean, Christine Latimer!" exclaimed Alicia, hotly, getting up and marching away.

BISHOP CASEY'S POWERFUL SERMON.

HIS SUBJECT, THE EPISCOPATE.

Vivid Presentation of Position of Bishops of the Church.

The following powerful sermon was delivered by His Lordship Bishop Casey, of St. John, N.B., at the second solemn session of the Plenary Council at Quebec:

I have chosen you, and have appointed you, that you should go, and should bring forth fruit; and that your fruit should remain.—John XIV., 16.

Your Excellency, My Lords Archbishops and Bishops, dearly beloved. Nineteen hundred years ago, the Eternal Son of the Living God, Christ, the Redeemer and the Judge of the world, addressed these words to a body of men whom He had chosen to complete His mission, received from God the Father; and right before me is a spectacle that magnificently illustrates the partial accomplishment of this divine commission.

All history, with divine tradition, agrees that these creative words of the Lord God were addressed to the apostles, chosen as the teachers and governors of His everlasting church.

RELATION TO COUNTRY.

And, while immediately concerned with the sovereign interest of saving their flocks, the bishops were never the least among the benefactors of their country.

It is his office unceasingly to make known all things the Divine Master commanded His apostles; and in fulfilling it, he penetrates the whole moral atmosphere of his country with the truth as it is in Jesus.

Yes, most revered and venerated brethren, let us, as did Peter of old, launch out into the deep. The great waters of our very Canadian life are surging in every direction.

CHIEF PASTORS OF CHURCH.

Through their office of teaching and ordaining, the bishops become the chief pastors of the church; it is for them to guard the sacred deposit.

of revelation amidst the variations of human opinion in its integrity and purity, against all the attacks of pride and power. It is inherent to the bishop's office to teach the divine word, and no voice can be raised for the spiritual guidance of the faithful without his authority;

Nor is the church a mere school or academic institution; she is constituted to direct souls on the narrow road that leads to life, to govern the faithful, to guard the religious interests of the nations.

However excellent any work, if it were carried out in defiance of this universal rule, it bore fruit but of schism, heresy, and atheism. It militated against Christian unity, and resulted no less in the first century than in the modern world in a religious anarchy, that grimly foreshadows that region of confusion "where no order, but everlasting horror dwelleth."

The episcopate, therefore, became the saving bond of Catholic unity. The great doctor of the early Church St. Cyprian, after declaring the primacy of Peter necessary for the unity of the Church, adds these striking words: "We especially ought to adhere firmly to this unity, and to defend it, we bishops who preside in the church, to show that the episcopate is one and indivisible. Yes, the episcopate is one in which every bishop participates without division of the whole."

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Worms cause fretfulness and rob the infant of sleep, the great nourisher. Mother Graves' Worm Exterminator will clear the stomach and intestines and restore healthfulness.

Funny Sayings.

My Stars.

"Amelia," said a stern father, holding a letter his daughter had accidentally dropped. "I found this communication on the stairs. Who wrote and sent it?"

"Indeed, miss! And what are all these things at the foot?" "Oh, those are—stars, father. Mr. Johnson is teaching me astronomy."

An Object Lesson.

The Rev. Father Morrissey, for years in charge of a Catholic church in Highland Park, but now stationed in a parish on the West Side, told this story to a group of Glidden-tour autoists, but he did not say whether it was a personal experience:

Another Kind of Ark.

In an English village school the rector's wife was questioning a certain class of boys and girls on certain branches of their religious knowledge. Presently she came to the subject of Noah's ark. After having touched briefly on that, she asked the children whether they knew of any other ark mentioned in the Bible.

"Yes," answered one eager little girl, "the ark of the covenant." "Quite right," said the lady, much pleased. And then, thinking of the ark of bulrushes in connection with the baby Moses, she asked, "And can you mention any other?"

GOOD BLOOD AND GOOD HEALTH

Is the Result Obtained When Dr. Williams' Pink Pills Are Used.

To have good health you must have good blood. It is only when the blood is bad that the health is poor. The blood is the life-giving fluid of the body—it is therefore an absolute necessity that it should be kept free from all impurities and poisons.

And, while immediately concerned with the sovereign interest of saving their flocks, the bishops were never the least among the benefactors of their country.

It is his office unceasingly to make known all things the Divine Master commanded His apostles; and in fulfilling it, he penetrates the whole moral atmosphere of his country with the truth as it is in Jesus.

Thousands of young girls throughout Canada suffer just as Miss Lapointe did. They are sickly all the time and are totally unable to take the enjoyment out of life that every healthy girl should. They need a tonic to build them up—to enable them to withstand the worries of household or business duties; to give them strength to enjoy social life. Such a tonic is Dr. Williams' Pink Pills for Pale People. These Pills give blood to bloodless girls; they strengthen the nerves; banish headaches and backaches; cure indigestion, rheumatism, the many ills of girlhood and womanhood. Sold by all medicine dealers, or direct by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

PRIEST AND PLE

SORE HEADS

Christ's Prophecy

A small group of... Priest and Ple... sore heads... Christ's prophecy... Full

At the time of... Priest and Ple... sore heads... Christ's prophecy... Full

As the Governme... Priest and Ple... sore heads... Christ's prophecy... Full

Government D... Priest and Ple... sore heads... Christ's prophecy... Full

COLD BROU... Priest and Ple... sore heads... Christ's prophecy... Full

Brantford Lady... Priest and Ple... sore heads... Christ's prophecy... Full

Mrs. A. H. Thomp... Priest and Ple... sore heads... Christ's prophecy... Full

Brantford, Ont... Priest and Ple... sore heads... Christ's prophecy... Full

To speak the truth when, by a little prevarication you can get some great advantage. To live according to your convictions. To be what you are and not pretend to be what you are not. To live honestly within your means and not dishonestly upon the means of others.

"Hello, Christine! What are you making? Oh, how pretty." Alicia dropped down on one of the porch seats, fanning herself with her hat. "It is pretty isn't it?" Christine tilted her head critically "And—it's—just—done!" She took the last stitch and clipped her thread as she spoke.

Christine hummed a happy little tune as she went on putting the finishing touches to the dainty bands and knots and tassels. Why, those concert tickets were almost within reach now! She had hardly realized before how much she did want them. Lost in her pleasant reflections, she did not hear Alice Bolton's step on the walk until Alice was close beside her.

Worms cause fretfulness and rob the infant of sleep, the great nourisher. Mother Graves' Worm Exterminator will clear the stomach and intestines and restore healthfulness.

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PRIEST AND PEOPLE IN IRELAND.

SORE HEADS PLYING TRADE.

Christ's Prophecy Must be Literally Fulfilled.

A small group of Irish "Ishmaelites," who are doing a thriving business just now in trading their faith and country to suit the tastes of Orange and foreign bigots, is neatly classified by the editor of the Irish Ecclesiastical Review. They are all of the genus "sorehead," are found in every denomination, who have been alienated from the body to which they nominally belong, either by want of due appreciation of their merits, or by a cranky and impossible disposition, or through mercenary motives; and not a few belong to all three of these categories.

At the time of the French revolution the Irish clergy could no longer be educated on the Continent, and the British Government was anxious to conciliate them. The Irish bishop, supported by Edmund Burke, Henry Grattan, Lord Fitzwilliam, the Catholic laity, and the most enlightened statesmen of the day, petitioned for the establishment of a college in which the clergy could be educated at home. Accordingly, was Grattan's motion, Mayo's motion, and the unanimous action of the Commons of the Irish Parliament, for the education of Irish Catholic clergy, and the British Government subsequently approved. Dr. Hussey, first President of Mayo's, Edmund Burke, and others, wished to include the laity in the general scheme, and so did the Bishops, but on condition—and on this Burke strongly insisted—that the Church should have control of studies and discipline. "I would much rather," Burke wrote, "trust to God's good providence and the contributions of our own people than to put into the hands of your implacable enemies the fountains of your morals and religion. If you consent to put your clerical education under their direction or control, then you will have sold your religion for their money."

GOVERNMENT DIRECTION RESENTED.

As the Government insisted on the direction and management of the proposed lay establishment the idea was dropped. Lord Clare, of Union notoriety, revived the idea in 1799, in order to abolish the Mayo's endowment altogether, but the "Cornwallis Correspondence" makes clear that the Catholic laity understood his motives as well as they now understand the animus of its latest revivers. Not only did the Government give no countenance to the lay college project but they suppressed later an effort made by the bishops to provide for the education of the Catholic laity in conjunction with the ecclesiastical institution. Dr. Hogan is at a loss to know why

COLD BROUGHT ON KIDNEY DISEASE

Brantford Lady Suffered Till Cured by Dodd's Kidney Pills.

Mrs. A. H. Thompson had Heart Disease, Lumbago and Rheumatism, and Tells How She was Restored to Health.

Brantford, Ont., Oct. 4.—(Special.)—How Colds, La Grippe and other minor ills settle on the Kidneys and develop Rheumatism, Heart Disease, Bright's Disease and other terribly dangerous ailments; and how any and all of them are cured by Dodd's Kidney Pills is fully shown in the case of Mrs. A. H. Thompson, whose home is at 48 Albion street, this city. Mrs. Thompson was, some years ago, taken with Cold and La Grippe and Straining, which affected her Kidneys, and the result was Backache, Lumbago, Rheumatism and heart disease, which caused both her and her friends grave anxiety. She had suffered some years when she heard of cures effected by Dodd's Kidney Pills, and bought a box, which she used with such splendid results that she continued to take them till she was cured. Since then she has used Dodd's Kidney Pills in her own family and recommended them widely to her friends, all of whom have warm words of praise for the standard Canadian Kidney remedy, Dodd's Kidney Pills. Heart Disease, Rheumatism, Lumbago and Bright's Disease are all Kidney Diseases or are caused by diseased kidneys. You can't have any of them if you keep your Kidneys sound and your blood pure. Dodd's Kidney Pills make the Kidneys sound. Sound Kidneys strain all the impurities out of the blood.

the Saturday Review, which can speak handsomely at times of the Catholic clergy of France or Germany, disfigures its pages week after week with "gross vulgarities, stupid calumnies and squalid diatribes against the clergy of Ireland"—and the same strictures apply to the Nineteenth Century and the Times. Edmund Burke, in his letter to Dr. Hussey, St. Patrick's Day, 1795, points out the basic motive, a motive that has been operating in various ways and guises ever since: "I strongly suspect that an insidious court will be paid to your clergy; there has been for certain a scheme for dividing the clergy from the laity and the lower classes of Catholic laity from the higher, and they hope the clergy will be brought by management to act their part in this design." The event proved that the great statesman knew whereof he spoke, and also that he was equally correct in his forecast: "I have no doubt that the vigilance of the Catholic clergy will convince them of their mistake. . . and that they (the clergy) will take one common fate and sink or swim with their brethren of every description." He declares further: "Be assured they never did and never will give one shilling for any other purpose than to do you mischief."

INSIDIOUS DESIGNS FRUSTRATED.

The Mayo's grants, the Clergy Endowment Clause that was attempted to be grafted on the Emancipation act, and a variety of insidious attempts at Episcopal control, were intended "to divide the clergy from the laity"; and when this design was frustrated through "the vigilance of the clergy," denominational schools, whether National, Model or Agricultural, and later "godless colleges," were established to separate the laity from the clergy. The laity, instead of being lured, co-operated with the clergy in making the National school system tolerable, in ostracizing the godless institutions and demanding a University which they could enter with a safe conscience. The demand had eighty-five Irish Nationalist votes behind it, and a government has at length found it politic to grant, not indeed a Catholic, but a "National" University, just liberal enough to placate all parties, but hampered by the heirs of the original scheme with restrictions that seem designed to effect the severance which Edmund Burke denounced.

A NATIONAL INSTITUTION.

It may be noted that all these "grants," whether "to do mischief" or not, came from the people's money, not from the British Treasury. The Mayo's grant was withdrawn long ago, and Mayo's is now in every sense of the word a National institution. As the clergy are hopelessly Catholic and National there is no longer any expectation of seducing them; but a great transformation is taking place in the external conditions of the people, which, it is hoped, may effect a change in their mental attitude and open a chasm between pastor and flock. The laity are now in control of the County Councils, they will soon be their own landlords, and, by its constitution, they will ultimately control the National University. All this makes for their growth in prosperity, education and independence, and hence now, if ever, is the time for driving the wedge of prejudice and ill-will between them and their clergy. This is why London papers and magazines of repute open wide their columns to floods of the vilest misrepresentations of the priests and bishops of Ireland, to an extent unprecedented since the days of O'Connell. There is a recrudescence of bigotry at opportune moments in most countries, as if to fulfill literally the prophecy of Christ that His Church and the world would always be at enmity. The Times, Nineteenth Century and Saturday Review are not over-burdened with religion, but they are typical representatives of the World. In them bigotry survives religion, and it is galling to their traditional anti-Catholic as well as political bias that the Irish Catholic is politically and socially coming by his own. The priest is still his leader, and "his parochial majesty" of the Nineteenth Century is but a modern euphemism for "the surpliced ruffian" of the Times. The priest is therefore the centre of attack and Mayo's is his citadel. A determined attempt to represent Mayo's and its Episcopal Council as hostile to the Irish language and national aspirations has failed. There is even less color of circumstance to the present frenzied attack.

CLERGY ARE CONFIDENT OF THE PEOPLE.

The charge that the Irish bishops fear the higher education of the laity is not only belied by history but by the fact, as Mr. Birrell testified, that they have freely entrusted the National University to lay control, sufficient proof that they have complete confidence in the religious instincts of their people. And, as Burke foresaw, their "vigilance" is not at fault. The frantic frothing of a few hireling outcasts in alien organs do not disturb them. They have seen scores of laymen come out of the Royal Irish University to wield an able pen in the Leader, New Ireland Review, and other virile offshoots of the Gaelic literary revival, in defence of Irish and Catholic interests, and treat both as practically identical. If a Government Board institution can produce Catholic defenders, they have no fear that a University controlled by Catholics will ever forward "the scheme of dividing the clergy from the laity." They and their people are one in blood, traditions and aspirations, and in the development of

intellect as of industries they stand together. All the signs foreshow that the address of the Irish peasant in Moore's lyric will continue to voice the relations of the laity to the Catholic Church:

"Thro' grief and thro' danger thy smile hath cheered my way, Till hope seemed to bud from each thorn that round me lay; The darker thy fortune, the brighter my pure love burned, Till shame into glory, till fear into zeal was turned. Cold in the earth at thy feet I would rather be Than wed what I love not or turn one thought from thee!"

They slander thee sorely; no chain could thy soul subdue. Where shineth thy spirit there liberty shineth too." —M. K., in America.

NEWS BY THE IRISH MAIL.

A meeting of the Mullinahone branch U.I.L. was held on Aug. 29, and after Mass Rev. Father Cantwell, P.P., made a strong appeal to the people of the parish to support the Parliamentary Fund. To his knowledge the people got from 40 to 50 per cent. reduction in their rents, and he would look upon it as blackest ingratitude if they did not support those men who sacrificed their livings to work in Parliament to secure those benefits for the people. In the past they were represented by men who went to the House of Commons and spent their time in social enjoyments but the men now representing them were working night and day to win for the people the benefits of just laws.

A public meeting for the purpose of discussing the position of primary education and of the teachers of primary schools in Ireland, with a view to securing improvement in the conditions of both, was held recently in St. Eunan's College, Letterkeney. The Most Rev. Dr. O'Donnell, Bishop of Raphoe, presided, and there was a large attendance of clergymen, Catholics and non-Catholic, of National school teachers, and of the general public. Resolutions were passed dealing with the subject of pensions, attendance, salaries, the Irish language, assistants, upkeep of schools, civil rights, scholarships, and rule 127 (b.) Important letters were read, and interesting speeches were delivered by the Most Rev. Dr. O'Donnell and others.

Mr. MacVeagh has introduced a bill authorizing the raising of a rate in Ireland (up to 3d in the £) for the purpose of advertising local health resorts. These have at present to rely on the railway and steamship companies for any publicity they may get, but the member for South Down considers that this is entirely inadequate.

At the Limerick County Council, the County Surveyor reported with reference to the question of handing over the ancient monuments in the county to the Council for preservation. Mr. Hodderman refused to comply with the Council's request, and Miss Condon was willing to conform to the Council's wishes on payment of compensation. The Law Adviser pointed out that under the Land Purchase Act of 1903 the Council may, with the consent of the Commissioners of Public Works, declare that any ancient monument or property shall not pass to the purchaser, and make an order investing such monument in the Commissioners. After a discussion it was decided to refer all the correspondence in the matter to the Board of Works.

Arising out of an application for the payment of £2640 odd for extra police in County Clare for the half year ended 31st March, 1909, a resolution was adopted at the last meeting of the County Council, on the motion of Mr. H. R. Glynn, seconded by Mr. M. Consideine, protesting against the payment, owing to the very peaceable state of the county, and asking the Chief Secretary to take steps to have the constabulary withdrawn.

Mr. Wilson, S.E., Monaghan, has visited the Sporthall Estate which is now held under the Irish Land Commission, and divided the sport box amongst the tenants in lots according to agreement of sale.

Troubled for Years With CONSTIPATION.

Constipation or costiveness clogs the bowels, chokes up the natural outlet of impure matter, and retains in the system the poisonous effete waste products of nature, thereby causing Biliousness, Headache, Piles, etc. Avoid this serious trouble by the use of

MILBURN'S LAXA-LIVER PILLS

They act on the bowels and promote their free and regular action, thus curing constipation and all the diseases which arise from it. Mr. Henry Pearce, 49 Standish Ave., Owen Sound, Ont., writes: "Having been troubled for years with constipation, and trying various so-called remedies, which did me no good, whatever, I was persuaded to try Milburn's Laxa-Liver Pills. I have found them most beneficial; they are, indeed, a splendid pill and I can heartily recommend them to all those who suffer from constipation. Milburn's Laxa-Liver Pills are 25c. per vial, or 5 for \$1.00, at all dealers, or will be mailed direct on receipt of price by the manufacturer, The T. Milburn Co., Limited, Toronto, Ont."

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

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

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RELIGIOUS INSTITUTIONS HAVING DESIGNS FOR ENGRAVINGS DONE SHOULD APPLY TO LA PRESSE PUB. CO. PHOTO ENG. DEPT. EXPERT ILLUSTRATORS. Engravers to the TRUE WITNESS.

The Meaning of Pain. The cry of man's anguish went up unto God: "Lord, take away pain—The shadow that darkens the world Thou hast made, The close-coiling chain That strangles the heart, the burden that weighs On the wings that would soar—Lord, take away pain from the world Thou hast made, That it love Thee the more!" Then answered the Lord to the cry of the world: "Shall I take away pain, And with it the pour of the soul to endure, Made strong by the strain. Shall I take away pain that holds heart to heart, And sacrifice high? Will ye lose all your heroes that lift from the fire White brows to the sky? Shall I take away pain, that redeems with a price And smiles at its loss? Can ye spare from your lives, that would climb into 'nine, The Christ on His cross?" —Selected. Fate. Two shall be born the whole wide world apart, And speak in different tongues, and have no thought Each of the other's being, and no heed;

Yet these, o'er unknown seas to unknown lands, Shall cross, escaping wreck, defying death, And all unconsciously shape every act And every wandering footstep to this end, That one day out of darkness they shall meet And read life's meaning in each other's eyes.

And two shall walk the narrow way of life So closely, side by side, that should one turn Ever so little space, to left or right, They needs must stand acknowledged face to face, Yet these, with groping hands that never clasp, With wistful eyes that never meet, and lips Calling in vain on ears that never hear Shall wander all their weary days alone Unsatisfied:—and this is fate.

Willie's Hearing Was Good.

The eye of little Willie's teacher was sad and sorry, for notwithstanding that he was her favorite pupil, he stood before her convicted of the heinous charge of a theft of candy from a fellow-pupil. It was a first offense, however, and she did not desire to inflict corporal punishment—a moral lecture, she thought, would fit the case. "Bear in mind, Willie," she exclaimed, "that these temptations can be resisted if determination is used. Always turn a deaf ear to temptation." Little Willie's lip trembled. "But, teacher," he answered, "I ain't got a deaf ear."

The Curate and the Teacher.

The young curate, who was said to be rather "sweet" on the attractive schoolmistress, was paying a visit to the school. After questioning the children on various subjects, he said, with a patronizing smile—"Now, boys and girls, is there any question you would like to ask me before I go away?" Instantly one of the little girls held up her hand. "Please, sir," she said in response to an encouraging nod, "another says teacher can turn

you round her little finger, and we would like very much to see her do it."

Had Stomach Cramps

Would Roll on the Floor in Agony.

Mr. Wm. Kranth, contractor and builder, Owen Sound, Ont., writes: "Having read some of the testimonials of cures effected by Dr. Fowler's Extract of Wild Strawberry, I thought it advisable to say a word of praise for its merits. Some years ago I was much troubled with stomach trouble and cramps. I used to roll on the floor in agony, and on one occasion I went into a faint after suffering intensely for four hours. A short time after this, in driving to town, I was attacked again and had to lie down in my rig, seeking relief.

"When I reached the drug store I asked the druggist for a quick remedy and laid behind the counter until relief came. The remedy I received from the druggist was Dr. Fowler's Extract of Wild Strawberry. Whenever, after that time, I felt cramps coming on, I found speedy relief in the above mentioned remedy, and I am now cured of this dreadful malady. The bottle is small, but its contents effect a marvelous cure. I can recommend it highly for the cure of cramps." Dr. Fowler's Extract of Wild Strawberry has been on the market for 64 years. It is not a new and untried remedy. Ask for it and insist on getting what you ask for. Refuse substitutes. They're dangerous. Price 35 cents. Manufactured only by The T. Milburn Co., Limited, Toronto, Ont.

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