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IAN CIFIC nge in Time.

5th, 1907, trains Station for- ND CALEDONIA .m., (a) 10 a.m., LS-4.15 p.m., (1) 1.30 p.m., (a) 10.00 a.m., p.m., 5.15 p.m., (1) 1.30 p.m., .m., 16.15 p.m. SON HEIGHTS, DIEUX-8.45 a.m., p.m., 4.00 p.m., a.m., 9.30 a.m., (1) 1.30 p.m., .m., 5.15 p.m., .m., 9.40 p.m., 10

NT CLAIRE and a.10.00 a.m., (1) .m., 5.25 p.m. BEACONS- -DORVAL-9.30 .m., (1) 1.30 p.m., .m., 16.15 p.m. TION-9.30 a.m., 1.30 p.m., 4.15 6.15 p.m., 10.00

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The Globe



Witness

Vol. LVI., No. 44

MONTREAL, THURSDAY, MAY 9, 1907

PRICE FIVE CENTS

Gardiens de la Salle de Lecture Feb 19 1906 Assemblée Legislative

Council Bill.

Little Self-Government Conferred. If Workable, However, Mr. Redmond Will Accept.

The English Government presented on Tuesday its long-awaited Irish bill to the House of Commons and the country. The bill is designed to meet the demands for Irish Home Rule. It was presented by the Chief Secretary for Ireland, Mr. Birrell, to a crowded house. Prior to the appearance of this measure it was popularly termed a "Devolution bill," but to-day it is referred to as the "Irish Council Bill," or even the "Irish bill."

Compared with the Home Rule bills of 1886 and 1906, the measure of to-day confers little self-government upon Ireland, merely giving to the council control of the eight departments now managed by Government boards. Twenty-four of the council are to be appointed by the Crown, and while the Lord-Lieutenant of Ireland is given power to nullify its measures, the crown retains control of five of the eight departments, including the constabulary. The control of this branch has always been a thorn in the flesh of Irish people.

It is natural and quite to be expected that this half-way measure is wholly pleasing to no political party. The Unionists regard it as a step toward Home Rule. They object to giving to Ireland the management of many departments of local affairs, while the Irish members of the House of Commons retain the right to legislate in similar affairs for England and Scotland. They criticize also the plan of government by a council through eight committees as complicated and cumbersome. The Radicals are disappointed that the measure falls so far short of the actual home rule, and the Irish members are even more disappointed with it. The Irish leaders, however, are maintaining a diplomatic attitude until they have time to study the provisions of the bill and learn the sentiments of the people.

A Nationalist convention will be held in Dublin soon to decide upon the policy of the Irish party. The Laborites will support the measure because they are all home rulers. To prevent the first reading of the bill being deferred, and while Walter Hume Long was still speaking, Mr. Birrell moved the closure. Then, amid a great uproar and protests and shouts of "gag" the closure was carried by 417 votes to 121 and the bill passed its first reading by 416 to 121.

After the bill had been presented and explained by Mr. Birrell, it was criticized and ridiculed by A. J. Balfour on behalf of the Opposition. John Redmond then delivered a brilliant speech, noteworthy principally for its dignified and forceful exposition of Ireland's claims for complete home rule.

The audience was worthy the historical and parliamentary occasion. The entire ministry occupied seats on the front benches. The floor of the House was packed, and the galleries held a notable assemblage, including a number of peers, the visiting colonial premiers, notably Alfred Deakin, premier of Australia, and several bishops. Members of the Irish clergy were conspicuous in the galleries.

men do not make good history." With all its shortcomings, an elective body would be educational and teach the Irish people self-respect.

Nobody, said Mr. Birrell, believed that the present system of the administration of Ireland was sound in principle or economy. It had been switched off from the great current of the national life of the people. Under the proposed new scheme the Irish members of Parliament would continue to sit at Westminster undiminished in numbers, but he hoped hereafter to find a more profitable channel for their inquisitiveness, in managing local affairs at home. It was the intention of the bill to establish a representative administrative council consisting of 82 elected and 24 nominated members, the latter to be nominated the first year by the King and thereafter by the Lord Lieutenant of Ireland. Elected members would be elected on the local Government board franchise. The under-secretary to the lord-lieutenant would be an ex-officio member of the council, which would have complete control of the powers vested in the departments to be handed over to its care. The president of the council would be appointed by the council itself, and the chief secretary would have the right to attend the meetings. If the existing officers of the departments were retired by the council they must be given full pensions. No exercise of the powers vested in the departments would be controlled by resolutions of the council, and the supremacy of the imperial government would be safeguarded by the power given to the Lord Lieutenant to reserve his consent to any resolution of the council and the eight departments which would be made subject to the new council. The departments coming under the control of the proposed Irish council would be the local government board, the department of agriculture, congested districts boards, commissioners of public works, national education and intermediate education, inspectors of reformatories and industrial schools, and the registrar-general. The Supreme Court, judicatures, royal Irish constabulary, Dublin metropolitan police, the land commission and the prison board would remain under the control of the Imperial authorities.

Mr. Birrell went on to explain that the council, being elected on a local Government board franchise, peers and women could vote. The constituencies, roughly, would be the same as the present Parliamentary areas. He did not think 17 members were too many to discharge the important duties assigned to them. The council would be elected for three years, and authorized to establish as many commissions as it pleased, but it must establish a finance, public works, education and the local Government committees, the chairman of which would be appointed by the Lord-Lieutenant. It was proposed to establish a new education department for primary and secondary education, to be placed under the control of the council.

AN IRISH FUND CREATED.

For the financial purposes of the eight departments, a certain annual sum, to be fixed by Parliament every five years, would be charged to the consolidated fund, and paid into a separate Irish fund. The present cost of the eight departments was estimated at a little over \$10,000,000 yearly. The Government proposed to hand over in addition the sum of \$3,250,000 yearly, of which \$1,500,000 must be devoted to public works and the general development of the country, including other statutory payments. An Irish fund, therefore, to the amount of a little over \$20,000,000 annually would be created. The Irish fund would be paid into a special Irish treasury to be created by an order-in-council and having an Irish treasurer at its

head. The council would have the power to appoint or remove the officers of the departments mentioned above, but the rights of the existing officers would be preserved. Under the bill, any British subject would be able to hold the office of Lord Lieutenant, without preference for any religious belief. A clause was also included providing that no preference whatever shall be shown to any religious denomination in appointments, and that any resulting from such preference shall be invalid.

In conclusion, Mr. Birrell said: "The Government has been told that the bill paved the way for home rule. If the bill passed, and the new council is a success, then I dare say it might pave the way. If, on the other hand, it is a failure, it might present considerable obstacles, but surely the Unionists will not refuse Ireland an opportunity for training her people to acquire any right they ought to possess, because if the measure proves successful, one of the difficulties in the way of home rule will have been removed."

ITEMS OF INTEREST

ST. MARY'S C. Y. M. SOCIETY.

St. Mary's Catholic Young Men's Society (dramatic section), will give a dramatic entertainment in St. Bridget's Hall, corner of Maisonneuve and Rose streets, to-morrow (Friday) evening. The entertainment will be under the auspices of Division No. 6, Ancient Order of Hibernians, and the company will produce "O'Donnell's Triumph," which proved such a striking success when given on St. Patrick's night.

MONTHLY CONCERT OF ST. ANTHONY'S JUVENILE T. A. & B. SOCIETY.

On last Friday evening a musical contest took place in St. Anthony's Hall. The competitors were Masters O'Brien, Dupuis, H. O'Brien and Gaudry, each of whom carried off a valuable prize. Mention is due Masters O'Shaughnessy, Drumm, Hogan, Mr. Geo. Holland, the orchestra from l'Association Musicale, of Ste. Cuzegonde, and any others who in any way aided to make the evening enjoyable.

FRANCISCAN MONKS LEAVE FOR FOREIGN FIELD.

The Franciscan church, Dorchester street west, was crowded to the doors Sunday evening on the occasion of the ceremonies attending the departure of two members of the order as missionaries to Japan. The missionaries are Friar Peter and Friar Gabriel. Coadjutor Bishop Racicot officiated, assisted by Canon Savaria, of Lachine, and Abbe Vauthier, parish priest of Westmount. There was a large attendance, including Canon Roy, Archbishop Bruchesi's secretary; Abbe Lecoq, superior of St. Sulpice, and Abbe Ferrier. Rev. Father Raymond thanked Bishop Racicot for his participation in the ceremony, and outlined the missionary work accomplished by the followers of St. Francis Xavier.

JOHN REDMOND'S VIEWS.

John Redmond, the Irish leader, said that until he and his colleagues had time to consider every feature of the bill, and elicit Irish public opinion in regard to it, no one could expect him to give either a deliberate or a final judgment. Mr. Gladstone proposed to solve the problem by the full and frank concession of self-government and autonomy to the Irish people, but what the present government offered was not home rule, nor a substitute for it. The Irish still demanded home rule, and rested their claim on their historic right and the admitted failure of a century of British government of Ireland. As home rulers, Mr. Redmond thought they were justified in regarding the scheme as consistent with the maintenance of their aspirations, and proceeded to apply certain texts to the scheme regarding giving general and effective control to Irish public opinion over the matters which the bill dealt with. He said he did not like the nominated element. Mr. Redmond agreed with Mr. Balfour that it was not democratic, but if he was told that the Government's object was to give a large representation to the minority, who were suspicious regarding the action of the majority, then he would be perfectly willing to accept this undemocratic principle. He believed that the minority's fears were honest, but groundless. There were no limitations to which he would not go to meet these fears.

Continuing, Mr. Redmond said the power to give to the Lord Lieutenant appeared to go far beyond the ordinary veto limits. If that was so, the provision did away with the genuine character of the power given to the council. Apart from that, he thought that the control was genuine and complete.

After expressing doubt regarding the workability of some of the minor features of the bill, Mr. Redmond took up what he termed the most serious of all tests, the financial features. He said he was strongly of the opinion that the fund of \$3,250,000 was most inadequate. The whole amount would be mortgaged at once, leaving nothing for the development of Ireland. Therefore, it would be impossible to successfully work the new scheme. The police department was the only one in which a real saving could be effected, and that was withheld from them.

Incidentally, Mr. Redmond confessed that although he viewed the question from a pole opposite to that of Mr. Balfour, he felt the force of some of the latter's arguments.

In conclusion, Mr. Redmond said that if the measure showed itself workable, even with moderate success, his party would gladly accept it.

Mr. Birrell spoke for nearly an hour and three-quarters. Among his interested hearers were Alfred Deakin, the Australian prime minister; Sir Frederick W. Borden, Canadian minister of militia and defence, and a large body of Irish clergy, headed by the Bishop of Sligo.

Wear Trade Mark D. Suspenders guaranteed 50c.

CATHOLIC SAILORS' CONCERT.

On Wednesday evening last the Catholic Sailors' Club was the scene of the opening concert of the season. Shortly after eight o'clock Rev. Father Malone, chaplain of the Club, made his appearance, and he was greeted by the heartiest applause. In a few well chosen words he introduced the new president of the Club, Mr. Felix Casey. The concert was under the patronage of Miss Marchison. The programme was certainly one worthy of the occasion. Mention is due in a special manner to Miss Marchison, patroness of the evening, the young ladies who figured so well in their callisthenic exercises, and the Misses Goodyear, also to Messrs. Paterson, Major, Rodden, Bridge, Hennessey, Skinner, Rielly, Merrill, Gardner and the two Masters Goodyear, lately from England.

On the whole, from the indications of the first concert we may certainly look forward to a successful year. Next week's entertainment will be under the auspices of the Literary Committee of the Club.

REV. J. A. BELANGER CELEBRATED ANNIVERSARY.

Rev. Father J. A. Belanger, parish priest of St. Louis de France, on Sunday celebrated the twenty-fifth anniversary of his priesthood. Some sixty of his confreres joined the faithful of the parish to do honor to the popular pastor and capable administrator.

At 10 o'clock the Church of St. Louis de France was completely filled. Rev. Mr. Belanger singing mass and Rev. R. Labelle preaching the sermon of the day. In the sanctuary were Rev. Canon Dubuc, Rev. Canon Lepellier, cure of Mile End, and about twenty priests. After Mass, Mr. Rodolphe Forget, M.P., chief warden, read, on behalf of the people, an address to their pastor, to which the parish priest made a touching reply. The invited guests comprised His Grace Archbishop Bru-

Abbey's Effervescent Salt

A few kind words from The Sisters of Misericorde.

"Having made use of Abbey's Salt for some time in our Hospital, we are pleased to say that it is a very good medicine in cases of indigestion."

ALL DRUGGISTS, 25 and 60c. BOTTLE.

BRENNAN'S

Two Special Lines on Sale.

75 doz. Men's natural wool spring weight underwear at - - - - - 85c
100 doz. Men's black cashmere hose at 25c a pair
1-4 size collars, only at

BRENNAN'S

7 ST. CATHERINE ST. EAST.

Our Uptown Branch Store will be opened about May 15th
251 St. Catherine St. West.

Buy a Cadillac!

Anyone at all interested in automobiles will find the Cadillac the most dependable of popular-priced cars, to which is added the incredibly low cost of maintenance.

We're selling these machines as low as \$1100 and recommend them for all sorts of service in town or country. There is more certainty of good value and thorough satisfaction in a "Cadillac" than in any other car in sight.

The simple fact that more Cadillacs were sold last year than any other car in the world carries its own argument.

The Canadian Automobile Co.

Garage, Thistle Curling Rink. Office, 342 Craig West.

ST. JOSEPH'S TOMBOLA.

The young ladies in charge of the Rose Tree and Tombola in aid of St. Joseph's Home for Catholic working boys, 396 Wellington street, wish to thank their many friends for making the Rose Tree a success and to give notice that the drawing will take place on Friday evening, the 17th of May, at the Home, 394 and 396 Wellington street. The drawing was unavoidably delayed on account of the absence of Rev. Father Holland, C.S.S.R., on mission. All coupons must be returned before that date.

Seventy-five really fine prizes are to be drawn for. The list, with the winning numbers, will be published as soon as the drawing has taken place.

The following are some of the prizes: Oil painting, Picture of Our Lady of Good Counsel, Pope's date, statue of Blessed Virgin, statue of St. Joseph, gold watch, silver watch, silver mounted rosary, statues of Our Lady of Pity, St. Vincent de Paul, St. Christopher, St. Anthony; cheese dish, bisquit jar, 5 o'clock tea set, wine set, ladies' hat, gold plated frame, gold plated

Card of Thanks.

Mr. and Mrs. O'Neill wish to thank their many friends for the kindness and sympathy shown them in the recent bereavement they suffered in the death of their son Michael.

IN MEMORIAM.

Sacred to the memory of our father, Mr. Peter Dunn, who died at Warden, Que., May 8, 1905. Anniversary service at parish church. Thy memory like the ivy clings. R.I.P.

HOME INTERESTS.

Conducted by HELENE.

Our houses, like our lives, are over-crowded: it is the tendency of the times; and, although many a voice is raised in praise of the simple Japanese interiors, where one vase decorates a room, there are few who follow this excellent example. It is depressing to think of the money spent on unnecessary furniture and bric-a-brac, and of the many hours spent in cleaning and caring for them. Perhaps it might be worth while if the result were beautiful, which it certainly is not. There is nothing artistic in a crowded room. As a rule, there is no discretion in the massing, and the most incongruous articles are placed side by side. A really exquisite vase, picture or carving loses its value when it is surrounded too closely by other ornaments, and the whole effect is blurred and confused. The ideal room has spaces to rest the eye, everything is beautiful in itself, and each article is chosen with due regard to the room as a whole. An ornament that is handsome in the store may prove to be a jarring note in your house. And, when I say "beautiful," I do not mean expensive. Indeed, some of the most hideous things I have ever seen have been costly, and some of the prettiest have been bought for a few cents, says a writer in the Boston Cooking School.

Aside from these considerations, a crowded room is not wholesome. Dust collects in all the cracks and corners, and even the tidest housekeeper cannot dislodge every particle every day. This ought to be especially taken to heart in our bedrooms. Whatever obtains downstairs, our sleeping rooms should be as free of dust-catchers as possible.

At this point I hear someone exclaim: "That's all very well if one is just beginning and can arrange things according to an ideal plan, but how about me? I have kept house for twenty years and naturally every room is full to overflowing." Under these circumstances the change is difficult, but not impossible. Of course, many of one's household goods are endeared to one by associations; but I should weed out such as are neither beautiful nor beloved, and give them to someone who really needs them. It will be a pleasure to think they are helping someone else instead of hindering you. After this there would be still an over-abundance, so I should put in the storeroom all that was not necessary, and then at the end of a few months I should shift things and have my house refurnished, so to speak.

ONE OF THE COLLECTORS OF IRISH TALES.

Lady Gregory has not only read the old bardic literature, but she has collected the tales concerning their heroes that are current about Coole, and on the Connemara coast, and in the Isles of Aran. In her Poets and Dreamers (1903) are records of this collecting, and of study of local ways. One of the most interesting articles is that on the folk-poet, Rafferty. Another, "On the Edge of the World," gives so truly to even the traveller in west Ireland the quality of its peasant life that it should be the first chapter turned to by the readers of Poets and Dreamers. As Lady Gregory drives by the sea, people about her in their old peasant costume are singing in Irish. The little experiences of the day with them are experiences to brood over; and this thought is the last of her brooding. "The rising again of Ireland, of her old speech, of her last leader (Parnell), dreams - all, as we are told. But here, on the edge of the world, dreams are real things, and every heart is watching for the opening of one or another grave."

CATHOLIC QUEEN.

Queen Elizabeth of Roumania, better known to the literary world under the non de plumé of Carmen Sylva, has conceived the idea of founding a small city for the blind. Within her realm are over 20,000 subjects deprived of sight, and the vis-

tor to Bucharest will find on the campus of the National Exposition of 1866 a palace containing in one large sala evidence of the queen's solicitude for these unfortunate subjects. Thousands of photographs and samples of work done for and by the blind in all countries are here collected and classified. In her leisure moments the charming figure of the queen may be seen in this room working at the new typographical machine for use of the blind, called the machine of Theodorosco, but which might with propriety be named after the gracious sovereign herself. For years she has dreamed of a typewriting machine that might impress the letters in relief on the paper, so that the blind might be enabled to read, and during the past few months her dream has been realized.

A CHARMING AND EASILY MADE SWISS CORSET COVER.

Embroidered lingerie, especially corset covers, appeal to all women, but comparatively few can afford to buy them at the exorbitant prices charged for handwork in the shops. Even if one can do the work herself, not all women can give the time necessary to the completion of the ordinary type of embroidered corset cover, with its fine satin stitch and eyellet work.

A very dainty and attractive underwaist, however, can be made with comparatively little work from dotted swiss, with certain of its dots covered with mercerized cottons. Choose a swiss with large coin dots and cut it so that the corset cover either opens in the back or else is round in front, with pointed pieces in the back that fold in a surplice effect and are brought around to the front of the waist, where they are fastened under a small bow.

Embroider the dots so they form a pointed effect, broad at the shoulders and ending in a point a little below the bust line. This will probably require about four lines of dots to be covered. Use the dots of the material as a padding and work over them in satin stitch, running the threads in the opposite direction. Use a mercerized cotton.

If one cares for color in her underwaist, these dots are very attractive done in pale pink, blue or lavender, but they are equally good and wash better in all white.

Finish the edge of the corset cover in a narrow lace beading and an edging of half an inch wide valenciennes lace. Run baby ribbon to match the dots through the beading and have a broader ribbon of the same shade at the waist to draw in the fullness.

These little corset covers are both pretty and have very little work in comparison with their real effectiveness.

SHOPPING IN LONDON.

"In American shops the establishment and the customer are separate entities. The firm displays its wares, the buyers examine them, and purchase or not, as they see fit," writes Carolyn Wells, in the May Woman's Home Companion.

In London it is different. The moment you enter the door of a shop you are accepted as part and parcel of its interests, a member of the family, as it were. Then a shop-walker pounces upon you and insists on knowing what you want. If you hesitate as to your reply, he plants himself squarely in front of you and waits. When, in sheer desperation (for you had intended a happy, aimless sort of looking about), you say "gloves," he grasps your arm, firmly marches you to the glove counter, seats you at it, and details a salesperson to wait upon you.

"All this happened to me, and in an exasperated frame of mind I bought a pair of gloves merely to keep peace in the family. But the bland and gentlemanly glove seller had no notion of letting me off so easily. He took it for granted that the first pair was simply by way of preface, and he displayed gloves of my size of all styles and colors. The very forenoon of his conclusion that I would buy them all

DRINK Blue Ribbon Tea

Irritated me, and briefly announcing that I wanted no more gloves, I paid him for the pair I had bought. Surprised and grieved beyond expression he beckoned the shopwalker, and together they cross-examined me as to why I refused to buy any more gloves. Did the colors not suit me? Were the prices not reasonable? Dedicating to answer these questions, I endeavored to stalk haughtily away. But this was not allowed. More in sorrow than in anger, they told me I must wait for my bill. As the gloves were to be sent, and I had given the exact change, I deemed this unnecessary. But I soon found it to be one of their inexorable laws. Bills, signed and countersigned, must be waited for, no matter how trifling the purchase.

"At last I escaped the shopwalker's clutches, but only to fall into the hands of his brother in the next department.

"A few experiments, however, taught me the remedy for this condition of affairs. I soon learned to enter a shop with a look of utter imbecility upon my face. When the shopwalker met and questioned me, I gave him a meaningless stare. When he attempted to impede my progress, I glared at him haughtily, and waited for him to get out of my path. He then seemed to crumple into a heap and disappear into nothingness. I was sorry to use such strenuous measures with these unctuous and dapper gentlemen, but it was the only way to shop with any comfort at all. And even then I could not prevent their following me about, and timidly endeavoring to direct me towards special bargains on certain counters. But as I resolved not to look behind me, they only trailed harmlessly along, babbling their unnoticed advice."

TIMELY HINTS.

Shellac poured over the worn places in granite ware and the vessel held over the fire so that the shellac can cook hard will make them last a long time.

Wash the coffee-pot with a solution of a tablespoonful of soda and boiling water. It will not be necessary to boil the pot if this solution is used for washing it.

If whitening is used for polishing glass, put it in muslin bags. Dampen the glass lightly, then rub with the bag and polish with crumpled paper.

So often persons tell of the many things they have lost down their registers. Money, buttons and trinkets are sure to roll straight for the register. Place a fine wire netting in the top of the pipes, just below the register, then when anything is dropped into it, all you need to do is to lift out your register and take out the articles.

Common alum melted in an iron spoon is said to be a strong cement for joining glass, china, or metal. It is well recommended for fastening door knobs in place.

WEAK TIRED WOMEN

How many women there are that get no refreshment from sleep. They wake in the morning and feel tired than when they went to bed.

MILBURN'S HEART AND NERVE PILLS

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

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

Price 50 cents per box or three boxes for \$1.25, all dealers or The T. Milburn Co., Limited, Toronto, Ont.

FUNNY SAYINGS.

PRESBYTERIAN TO THE RESCUE

This happened in a local newspaper office. It lacked ten minutes to midnight and the next day was Friday.

The man at the desk was busy, he was also hungry. "Bring me a ham sandwich," he shouted to his most trusty reporter, "and hustle or I will not have it eaten before twelve." It was four minutes to the fateful hour when the reporter returned. The sandwich was big, for the man was big. Two minutes were lost in scolding the messenger, who was told he might throw it to the rats scurrying among the baskets. "Eat the meat and finish the bread after twelve," suggested the quick-witted, slow-footed Presbyterian reporter. And the day was won.

The head mistress of a certain village school was one day examining a few of her select pupils in grammar.

"Stand up, Freddie, and make me a sentence containing the word 'seldom,'" she said, pointing to a smallurchin.

Freddie paused as if in thought, then with a flush of triumph on his face replied, "Last week father had five horses, but yesterday he seldom!"

The society editor was writing up a church bazaar. "Mrs. Green, the wife of our prominent milk dealer," he wrote, "was appropriately gown-ed in watered silk."

Burdock BLOOD BITTERS CURES Dyspepsia, Bolls, Pimples, Headaches, Constipation, Loss of Appetite, Salt Rheum, Erysipelas, Scrofula, and all troubles arising from the Stomach, Liver, Bowels or Blood.

Burdock BLOOD BITTERS Mrs. A. Lethbridge, of Ballyduff, only writes: "I believe I would have been in my grave long ago had it not been for Burdock Blood Bitters. I was run down to such an extent that I could scarcely move about the house. I was subject to severe headaches, backaches and dizziness; my appetite was gone and I was unable to do my housework. After using two bottles of B. B. B. I found my health fully restored. I warmly recommend it to all tired and worn-out women."

Burdock BLOOD BITTERS

Burdock BLOOD BITTERS

LIBERTY DEAD TOO.

An Englishman visiting New York was "shown round" by an American friend, who was greatly disappointed that the visitor did not become enthusiastic over what he saw. They were discussing the subject, when the American exclaimed triumphantly, "At least you must admit the beauty and the grandeur of that magnificent statue of Liberty which rears its proud protecting head over our superb harbor." The word "protecting" reminded the Englishman of the searching and bullying he had had to submit to from the U. S. Customs officials on landing, and he replied: "Yes, I see you have the same custom over here that we have on our side—you raise your most imposing statues to the dead!"

MARY'S QUESTION.

Some little while ago a popular writer visited a jail in order to take notes for a magazine article on prison life.

On returning home he described the horrors he had seen, and his description made a deep impression on the mind of his little daughter, Mary.

The writer and his offspring, a week later, were in a train together which stopped at a station near a gloomy building. A man asked: "What place is that?"

"The country jail," another answered promptly.

Whereupon Mary embarrassed her father, and aroused the suspicions of the other occupants of the carriage, by asking, in a loud, shrill voice: "Is that the jail where you are in, father?"

THE POET'S CORNER

WHEN SPRING RIDES THROUGH THE WOOD.

The mosses clinging wet and cold The violets' tender stalks unfold.

The blood root lifts a dainty head Above its still half-frozen bed;

The swelling buds are tipped with green, And pale hepaticas are seen;

In furry coats from neighboring leas Spring up the blue anemones;

Last night among the branches hoar The song-birds slept. To-day they soar

On glad wings, seeking each a nest On shrub or twig as pleasant best;

The streamlets freed from icy chains Rush onward, swelled with April rains;

And harsh winds take a gentler mood For lo! "The Spring rides through the wood."

—Helen Hughes, in May Donahoe's.

FOR WORDS UNSAID.

For bitter words who has not cause to mourn?—

Unkindly arrows sped upon their way To wound a trusting soul, perchance to slay!

A tender love whose strength had else outworn

Neglect and coldness long with patience borne;

Sharp gibes that fostered many a fierce affray

In circles where sweet Charity held sway

Ere yet our reckless tongue her robes had torn.

Not less regret for stifled words we owe,—

The meed of praise withheld, the tribute due

To worthy effort, friendly speech aglow

With warmth that might have kindled hope anew

In breaking hearts. Aye, mourn we for our dead—

The kindly words we oft have left unsaid.

—Arthur Barry.

THE OLD NEST.

Ah, little home, that knows our hearts so well!

The hour has come when we must break the spell . . .

These, who go forth from out thy doors to-day,

Will call thee theirs no more henceforth for aye!

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Ah! little home! . . . These silent chambers through.

Walk ghosts, that will not quit thee for the new.

Here was the household one, in joy and pain.

That never, never can be one again!

Ah, little home, that held their griefs and joys.

Those eager-hearted, vanished girls and boys!

The same, the same it surely can, not be—

When stranger souls shall come and dwell in thee!

Will they have hopes and struggles, loves and fears,

Such as our own have been these many years?

Will their hearts cling to thee with clasp as tight

As clings this heart that leaves thee ere this night?

Will they rejoice, as we have done to see

A crown of flowers upon the garden tree?

And will they twine, with half the old-time care,

The trailing vine that we planted there?

Ah! little home! we shut the door and go.

The new life waits us—it is better so.

But when the moonbeams flood bare walls with light,

I know that thou wilt mourn for us to-night!

—Q.S.H., in McCall's Magazine.

DR. WILLIAM HENRY DRUMMOND

(By Dr. William J. Fischer, Waterloo, in Syracuse Sun.)

The singer's voice is hushed for evermore,

Glad, bird-like voice that sang of humble things—

Of birds and flowers and children-whisperings

Of life that stole through Quebec's open door.

His strong, clear voice grew louder more and more;

Whole nations loved him. The bright, golden strings

Of his sweet lyre now wait his touch, while kings

Of thought sad turn his living pages o'er.

His was the poet's soul, white as the morn

That moves across Lac Gromier's bosom wide;

He sang of home and hope and that strong tide

Of lasting love which should men's hearts adorn—

In his song-garden, God was at his side,

No wonder then his roses had no thorn.

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OUR BY A

The Secret

By Henry Frith, Author

CHAPTER IX. — THE "PAH" — THE EXPLOIT CAUGHT AND BOUND MAORIS.

Ernest Belton had asked "pah" is, and while the rest are encamping, and preparing for one, we will run on in a look into the "pah" and others come up. Of course invisible, so the Maoris make any objection to our in.

This native "pah" or forage, is, like all the rest of the enclosed hedges in the palisades, the timbers being sunk in the ground. The stakes are pointed, and still more formidable by being ported behind by struts. I palling is a ditch, so that enemy has climbed the palisade to cross the trench or ditch is dry—not a moat.

There is only one entrance door in the palisade, and I none of you have seen many such curious doors. It is the top with horrible faces as some we have seen in Gothic churches; the heads have their cheeks queer patterns, and seem the person seeking admission protruding tongues and ugly which they appear to make we look up. The actual door is cut and carved and ornate the faces look down from and lintel in a fashion mocking, enough to make people of them.

If we squeeze in we see number of houses inside, called whares (pronounced for in Maori language all that are uttered). There are ten letters in the Maori alphabet the children have not so learn as we have. One really two; namely, Ng; the are A, E, H, I, K, M, N, T, U, W. The pronunciation their difficult to convey or but U is like "double O," T what the same as Th, a word is divided into as many syllables as possible. long word like Tutewanawana, Mars, or war god (who p according to the legend, a snake called "Tutara")—one plenty to do in syllable.

As the houses or huts a whares, the temple, or church town hall is termed Whi Kura really means "red," big building is the "Red H Maori, in which tongue means fence or palisade. may walk round the "pah," is of good size, and capable accommodating some hundreds. But this particular "pah," we are about to visit, at that not fully occupied.

You can perhaps now picture village. In it the hut of is the biggest, and very carved. In another hut, as I saw, sat Amy Belton, in with the old woman, who was rather afraid of her. Amy was thinking of her father, and wondering they would ever come to see. She had some idea that it would help, and began to that the old woman who charge of her was Scott's "Now," said Amy to her he is her son and is kind to perhaps he will come here a me from her and these horrors.

The days passed, and the of the tribe moved up into protected village. There temple; they had found Queen, as they called Amy; she did not understand that managed to pick up some and as the old woman was delighted to teach her her tive tongue, the "White Da (Hiny-tou or Tamahine) rapidly.

Thus it happened that she stood by a certain word, and pointing up at the sky, where a pillar long cloud was visible, strangers were expected by perstitions natives. This was curious coincidence which made heart beat, and she listened more, at the same time

Our Boys and Girls BY AUNT BECKY

The Secret of the Silver Lake

By Henry Frith, Author of "Under Bayard's Banner," "For King and Queen," etc.

CHAPTER IX. — THE NATIVE "PAH" — THE EXPEDITION — CAUGHT AND BOUND BY THE MAORIS.

Ernest Belton had asked what a "pah" is, and while the rescue party are encamping, and preparing to visit one, we will run on in front, and look into the "pah" before the others come up. Of course we are invisible, so the Maoris will not make any objection to our peeping in.

This native "pah" or fortified village, is, like all the rest, a four-sided enclosure hedged in by strong palisades, the timbers being deeply sunk in the ground. The steps of these stakes are pointed, just as palisades in England are, and are made still more formidable by being supported behind by struts. Inside this palisade is a ditch, so that when the enemy has climbed the palisade he has to cross the trench or ditch, which is dry—not a moat.

There is only one entrance, by a door in the palisade, and I am sure none of you have seen many, if any, such curious doors. It is carved at the top with horrible faces, as ugly as some we have seen in old spouts in Gothic churches: these carved heads have their cheeks tattooed in queer patterns, and seem to mock the person seeking admission with protruding tongues and ugly "faces," which they appear to make at us as we look up. The actual door itself is cut and carved and ornamented: the faces look down from the posts and lintel in a fashion most terrifying, enough to make people dream of them.

If we squeeze in we shall find a number of houses inside. These are called whares (pronounced wherays, for in Maori language all the vowels are uttered). There are only fourteen letters in the Maori alphabet, so the children have not so many to learn as we have. One letter is really two: namely, Ng; the others are A, E, H, I, K, M, N, O, P, R, T, U, W. The pronunciation is rather difficult to convey on paper; but U is like "double O," T is somewhat the same as Th, and every word is divided into as many separate syllables as possible. Thus a long word like Tutewawawana—the Mars, or war god (who possessed, according to the legend, a horrible snake called "Tutara"—will give one plenty to do in syllables.

As the houses or huts are called whares, the temple, or church, or town hall is termed Wharekura. Kura really means "red," so the big building is the "Red House" in Maori, in which tongue Karotohi means fence or palisade. Now we may walk round the "pah," which is of good size, and capable of accommodating some hundreds of people. But this particular "pah," which we are about to visit, at that time was not fully occupied.

You can perhaps now picture the village. In it the hut of the chief is the biggest, and very grandly carved. In another hut, also carved, sat Amy Belton, in company with the old woman, who apparently was rather afraid of her. Poor Amy was thinking of her father and brothers, and wondering whether they would ever come to rescue her. She had some idea that the Scout would help, and began to believe that the old woman who was in charge of her was Scout's mother.

"Now," said Amy to herself, "if he is her son and is kind to the boys, perhaps he will come here and save me from her and these horrible people. The days passed, and the remains of the tribe moved up into their protected village. There was the temple: they had found a White Queen, as they called Amy; though she did not understand them, she managed to pick up some words, and as the old woman was only too delighted to teach her her own native tongue, the "White Daughter" (Hinne-tea or Tamahine) got on rapidly.

Thus it happened that she understood by a certain word, and by the pointing up at the sky, where a peculiar long cloud was visible, that strangers were expected by the superstitious natives. This was a curious coincidence which made Amy's heart beat, and she listened to hear more, at the same time as she

learned to understand more of the language. She was well treated, and was not unhappy as regards her bodily condition, but her mind was very anxious indeed. Had she only known that the strangers were actually tracking the tribe, and were not far away, would she not have been rejoiced?

It was very early in the morning when the Scout's party, including Stephen and Ernest, looked down from a distance upon the "pah," the Mysterious Silver Lake, and the distant sea. Mr. Manton could hardly believe that he had at last reached the lake which he had never yet been able to trace. He had come upon it by accident, as it seemed—at a time when least expected—many other occurrences appear to do with us at home; but all are arranged beforehand by Providence.

The view was beautiful that morning, and I am sure you children who may read this story of Amy and her brothers would have been delighted to see the sun leap up from the ocean like a burning plate or saucer, the volcanoes, and the deep green and black forests catching his light.

When the sun showed symptoms of getting up into the clear sky Scout suggested that the party should conceal themselves, and that he should endeavour to find out what was going on for rescuing Amy. His suggestion was agreed to, and it was afterwards arranged that Stephen and Ernest should accompany him.

The boys were delighted at the idea, but their father and uncle would not consent for a long time. It was not until the Scout had pledged himself to ensure their safety that the elders agreed. The boys would gain true information from their sister, and have a clue for all that had passed more complete than any intelligence Scout would be likely to obtain from her.

Mr. Belton was with difficulty persuaded, but at length he consented; though he said to them when they were ready to set out on this new adventure—

"It is putting your heads into the lions' mouths. You may never escape. Bond, I hold you responsible mind! I will require my sons from you!"

"I am willing to bear the burden," replied the Scout. "I promise you that they will return unhurt. They will be able to get out with my connivance, and bring you valuable information. They will be Queen's messengers," he added, smiling—"depend upon me—my life for theirs."

But he was promising too much this time, as events will show.

The father reluctantly consented, and saw his boys depart with many doubts in his mind. All the party were anxious for news, but, coming with hostile intentions upon the village, they did not deem it prudent to interfere. The Scout, they believed, was quite safe; but they all, including the Scout himself, had mistaken the temper of the half-civilized Maoris who had watched them.

The settlers saw the boys depart with their guide, and then they prepared to camp and await their return. The Scout promised news within two days: if all were well, he would hang out a white handkerchief on a stick which could easily be seen by those on the hill. If there were immediate danger threatening them or Amy, in any shape, then a red cloth would be hung up. In this latter case the settlers would come and attack the "pah" immediately, and release the prisoners, if any, or assist in the escape of the White Queen, Amy.

These arrangements were decided upon: one man, relieved every two hours of daylight, was set to watch for the signals. The first sentry or watchman reported that the Scout and the boys had entered the enclosure, but he could see them no longer. And now our friends cannot tell us everything of the doings of the boys: we must peep into the "pah" ourselves.

The Scout entered unopposed. He was in Maori costume then, bare-legged, with a cloak or "mat" enfolding his body, and reaching below his knees. The guard at the



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Glad of it, too! I don't get any more complaints—but lots of compliments. So out with these old lines. Write The National Drug & Chemical Co. of Canada, Limited, for their new free Cook-Book.

gate made no objection to the entrance of the three friends; but before they had gone far they were suddenly surrounded and made prisoners.

"Do you dare to seize me?" exclaimed the Scout in the dialect of the tribe, which he well understood and could talk as fluently as English. "Release me!"

"The orders of the chief must be obeyed," was the only reply he received. "We are his servants."

"Bring us to him, then," cried the Scout angrily. He was beginning to feel alarmed on account of the boys, but did not despair.

"Have you your 'hanky-panky' apparatus?" he asked Stephen. "No," replied the boy. "I left it in Anderson's hut."

"Hum!" muttered the Scout; "if they should want you to perform again you must do something. Keep very quiet, and do not irritate the chief."

All this while few men, and none of the chief personages, had appeared. Some women and children came and looked at the prisoners. Among the women was the old mother of the Scout, who waited on Amy, and who, after satisfying her natural curiosity, went back to the whare which she and her little charge occupied, and told the White Queen of the capture of the lads again.

It may seem curious that such a want of curiosity was manifested by the men of the tribe, but a true Maori will never betray undue curiosity. He, in common with other savage people, has a wonderful power of self-control, and would consider any such exhibition of interest beneath his dignity. Even the civilized natives possess a great deal of pride, and will resent any slight upon them when associating with people in the towns or townships. Besides this self-restraint, the Maori will not hurry himself, and so it happened that the boys and the Scout were all thrust into a dirty hut to think over their fate before the chiefs appeared.

"We're in a mess," said Stephen. "Father was right."

"We are in a horrible mess!" replied Ernest, looking round their place of imprisonment. "This is a dirty place—and I for one shall be glad when we are out of it."

The Scout said nothing. He was puzzled. Why had he been taken prisoner? He began to fear that the chief intended mischief. "Scout," as the boys called him—Tua-kana (Elder Brother) as he was known to the natives—knew the ruler's uncertain temper; and if the chief once got into his head the idea that Tua-kana wished to deprive him of the Waraki Queen, Amy, he would kill him and his associates.

As soon as the capture of the Scout and his companions had been reported to the chief, a council was called, for your Maori must proceed slowly.

By this time it was afternoon, and after a while some warriors came to the entrance of the hut, and escorted the prisoners to the council-hall, or Wharekura, which has been mentioned. The Scout and his friends had to pass through nearly the whole of the population, men, women and children, who were arranged in two lines. Many signs and expressions of recognition were addressed to the Scout, but no one seemed very much pleased, nor wished him the native equivalent for good fortune.

The chief, with his priests and head men, were all assembled inside. The Scout showed no fear, and advised the boys to be as brave as possible, which they tried to be, but did not quite succeed. The Scout on coming before the assembly spoke first.

"Why am I taken like a criminal and brought here?" he asked boldly. "Am I not Tua-kana, the trusted friend of the Rangitira and the whole Hapu (tribe)? Why am I

and my friends, to whom I have pledged my word, carried here like dogs?"

"Tua-kana speaks with the hurried words of the stranger. He should not have caused the escape of the brothers of the European Queen. He has betrayed his brothers to the white strangers—and he seeks their inheritance."

"It is false," cried the Scout boldly.

"It is true," replied the chief calmly. "Tua-kana is false in his heart. He knows that the European Queen will enrich the tribe, and restore them their ancient lands before they are laid on the great mountain, the resting-place of their fathers. Tua-kana has betrayed his brothers and brought the white men to carry off the Hinney-tea, the white girl, who will save them. That is my word!"

There was a certain dignity about the Maori which impressed the Scout and the boys, but the lads did not, of course, understand what was said.

"And what does the chief wish to do with me?" asked the Scout. "He insults me with his words, and beats me with his scorn. I throw it in his face. It is my word! I have said."

The chief started: his eyes flashed, and those assembled near him made a movement of anger. Then the chief replied quietly—

"Very well, let it be so! Tua-kana and his Europeans will be punished—dishonored. It is my will. They would sell the Maori's birth-right and his silver to the stranger. Yes, I know! They shall die after the fiery torture; the knife shall scathe them, and the poaka (pigs) shall devour them. The White Queen shall see them in their agony. Go! The sentence is told."

The Scout and the lads were at once seized and bound. Then they were carried back to the hut, and left to their thoughts. The boys did not know what was in store; and the Scout made up his mind to keep the secret as long as possible.

"What will happen next, I wonder?" asked Ernest quickly.

"Something to eat, I hope, for I am very hungry," replied his brother. "They will not starve us, Scout, eh? But tell us what the chief said. He seemed rather 'waspy,' I thought."

"He is very angry with me for going after you and bringing your father here. He has some notion that we want to steal his property and land, and do harm to his people. But we only want missy. If I could find 'Mother,' we might get free."

"What do you think they will do to us, Scout?"

(To be continued.)

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THURSDAY, MAY 9, 1907.

FIRST INSTALLMENT FOR IRELAND PROPOSED.

The consensus of opinion of the friends of Ireland, while far from satisfied with the restricted bill introduced in the British Parliament, seem willing to accept the measure as an installment, leaving the matter open for further consideration.

We are pleased to know that this is the sentiment prevailing, because any freedom, however slight, accorded Ireland in the management of her own affairs is bound to show the fallacy of the arguments advanced by the opponents that she is not ready for self-government.

If ever a people have shown patience and loyalty, under sorely tried conditions, they are the Irish, and we predict that if the proposed measure is enacted into law, the fair and honest-minded members of the British Parliament will quickly perceive the equity of absolute Home Rule for Ireland in a short time.

The destinies of the Irish party, in the hands of Mr. Redmond, are secure. The patient and logical statesmanship that he has shown is to bear good fruit.

To the representatives of the Irish people in Parliament, we would say—Accept the proposed bill, hurry its enactment, show your mettle with such as it empowers and continue your demand for real Home Rule and a "square deal" in your efforts to establish an ideal nation.

Have patience, perseverance and loyalty.

'Marche héroïque' of Saint-Saëns. The President of the Republic with the ministers officiated, surrounded by the delegations from the Senate and the Chamber. On the left of the President were the members of the diplomatic corps and the generals and officers nominated by the military governor of Paris.

There is a counterpart to the picture. Many of the brave French sailors who perished in the Iéna were Bretons, and their friends and relatives wished to have a funeral service held at Rennes.

The officers in barracks were aroused and called together to receive an order from the government—the government of that France for which soldiers and sailors are proud to risk their lives.

The infamous order was worded as follows: 'Le ministre, consulté au sujet du service religieux célébré à la cathédrale en l'honneur des victimes du Iéna, fait répondre qu'il interdit aux officiers de s'y rendre, même à titre officieux.'

Such is the work of Colonel Piquart and of the Grand Orient, whose behests he dares not disobey. We may fairly prophesy that the organs of the press which are so deeply committed to the work of patronizing the present French ministry and all its works, will have no word of censure or rebuke for this shameful violation of individual liberty.

EDITORIAL NOTES.

In reference to a bogus memorandum published in Rome furthering the claims of Anglo-Saxon Catholics to greater representation in the College of Cardinals, Rome says: 'It may be pertinent to point out here that Rome does not make the foolish mistake of jumbling together the different countries that happen to speak the English language, and considering the joint claim "for better representation of the Anglo-Saxons in the Sacred College."

Another thing worth remembering is this: The Sacred College is not meant to be a 'representative' body—in fact there is absolutely nothing of a 'representative' character in the organization of the Catholic Church. A few years ago England with less than 2,000,000 Catholics had three Cardinals—Newman, Manning and Howard—to-day she has not even one; for the last quarter of a century the United States has had one cardinal, to-morrow or after they will have very probably three.

The truth is that the Sacred College is filled up according to methods

of a very complex kind. The Holy See is bound, here in continental Europe, by treaties, traditions, customs, historical associations, which, however, are gradually losing their force. Pius X. is the first Pontiff for centuries to introduce an important modification into the composition of the Sacred College, for he has abolished what were known as "cardinalitial" dignities, or dignities that carried with them, or led up to the cardinalate.

Congratulations to our stalwart old friend, Mr. Teedy, of Richmond Hill, who recently celebrated his eighty-fifth anniversary in full health. It is rejuvenating to see these old soldiers who are nearing the century mark, as full of life as some of the young men of to-day.

To-day, April 18, M. Teedy, Esq., is receiving congratulations from many friends on the 85th anniversary of his birthday. Few men have better reasons for congratulations. Mr. Teedy is enjoying good health at the age of four score years and five, his mind is as clear as that of a man in the prime of life, and no person can take deeper interest in books or newspapers, or affairs in general than does our esteemed and respected citizen.

Charles S. Woody, writing in the American Journal of Clinical Medicine of the present policy of the Indian Commissioners, says: 'I do not mean by this that the education of the savage is a failure; I simply mean that the higher education of the Indian is not only a failure; it is a crime. By all means educate the native. Educate him to be a self-sustaining citizen. Teach him the value of industry, economy, frugality, honesty. Teach him that only those who labor shall eat, and you have accomplished all that can reasonably be expected.'

It looks as if Montreal readers would have to do without their imported Sunday papers in the future. Last Sunday the entire supply was held up at the border by the Canadian officers. The new law says: 'It shall not be lawful for any person to bring into Canada, for sale or distribution, or to sell or distribute, within Canada on the Lord's Day, any foreign newspaper or publication classified as a newspaper.'

It might be pointed out in this connection that the class of matter that we are getting from London, in the way of cheap popular magazines to-day is as trashy as any printed in the States. We are bound to get it from one source or another. It is all the more essential that Canadian papers be conducted in such a manner that they will act as an antidote to this sensational stuff from abroad.

In the House of Commons, on the 25th of April, the Hon. Mr. Fielding announced that provision would be made in the estimates of a future session for erecting a monument on Parliament Hill, Ottawa, to perpetuate the memory of the late Thomas D'Arcy McGee. The memory of this distinguished Irishman has a peculiarly patriotic claim upon the Dominion, and the Government is doing the right and proper thing in thus commemorating the noble achievements of one of her most brilliant men, whose accomplishments must always rank among the first in the annals of Canada's statesmen.

Over thousands of failures in life careers between the twentieth and fortieth year, may be written the epitaph: "He thought too much of festivity." "His recreation absorbed all his energy." "His craving for a good time was his ruin." Drinks, cigars, billiards, bouts, raffles, bets, pool, cards, low theatres and late hours are the absorbing things that kill a young man's chances of success. They sap his energy, dissipate his savings, waste his time and cheat him out of his opportunities.

The self-sacrificing devotion of the Catholic priest to his divine vocation was splendidly exemplified in Brooklyn, N.Y., last week. The men of St. Saviour parish, which was organized recently by the Rev. James J. Flood, presented the rector with a purse of \$2500 on the occasion of the celebration of the silver jubilee of his ordination on Monday night. Father Flood, in returning thanks for the gift, said that a purpose dear to his heart is the building of a parochial school, and he at once donated the purse as a nucleus for a building fund.

The Catholic missions amongst the Indians have received a severe setback from the Supreme Court in its recent decision withdrawing the annual government appropriation, which hitherto has formed a considerable part of the fund upon which those missions have to depend for their support. According to the report of the year 1906, issued last January, the entire amount available for Indian missionary work during that year was approximately \$204,000, of which \$60,000 was contributed by the United States government.

The substitution of lectures for smoke talks and dances and the elimination of politics are some of the reforms within the Ancient Order of Hibernians demanded by the national board in a circular issued to members. Dances and smoke talks, the circular points out, are cheap forms of entertainment which might bring the organization into disrepute. As to politics, the document says once the organization becomes the tool of selfish individual interests, its work of preserving the ancient traditions of the Irish race, is bound to be crippled.

In his relentless campaign against the sins of the "Smart Set," Father Vaughan excepts the people of Ireland from the offenders against morals in the United Kingdom. "All the great towns of England," he recently declared, "are on the downgrade, but Ireland—God bless her—still gives the empire pure women, brave men; and Ireland is the most Catholic country in the world, with the most Catholic capital." And he might have added that not only has Ireland given "pure women, and brave men," to the British empire, but to the entire civilized world as well.

Thomas B. Fitzpatrick, of Boston, senior member of the great wholesale dry goods house of Brown, Durrell & Co., the popular and patriotic national treasurer of the United Irish League of America, and one of the leading Catholics of the East, was tendered a splendid compliment by some sixty of his close friends and fellow-workers in the Irish national cause, on April 30, in the Hotel Vendome. He was given a banquet and presented with a magnificent centerpiece of genuine Irish silver.

President Suspenders, Style, comfort, service. 50c everywhere.

Rev. Robert Benson's "Confessions of a Convert," now being published in the Ave Maria, are attracting the attention of the thoughtful everywhere. Father Benson, who is the son of the Anglican Archbishop of Canterbury, and is a writer of note, became a Catholic about five years ago. The story of his conversion is an intensely interesting one, written as it is in his accustomed clear and attractive style. It was published in last week's issue.

The large railroads, steamship companies and mercantile interests insure their own properties. Why cannot the hierarchy adopt a mutual insurance plan obligatory on all for the insurance of churches, schools, rectories, convents, hospitals, seminaries, asylums and other institutions?

Cardinal Merry del Val has promised Bishop Thomas F. Lillis, of the Leavenworth diocese, that at some time in the future he will visit the towns in the middle and western states of the United States. Thus far the cardinal has only been in New York.

A movement, it seems, is being made to erect a shrine dedicated to "Our Lady of the Cataract," in one of the churches at Niagara Falls. As so many visitors to the Falls are devout clients of the Blessed Virgin such a shrine would be an object of special devotion to them.

Two of the theatres in Montreal have agreed to submit all dramas expected to be produced by them to the censorship of Archbishop Bruchesi. Would that all play houses would employ similar critics.—Catholic Columbian.

Hon. Lomer Gouin, Prime Minister of the Province of Quebec, has been made an officer of the Legion of Honor in France, while Mr. Humer Lanctot, District Magistrate for Beauharnois, has been made an officer of public instruction.

PERSONAL.

Mr. and Mrs. P. Friend have taken possession of their new residence on Sherbrooke street west.

Failing Eyesight and Torpid Liver. Good Sight and Good Health Returned When the Liver Was Set Right By Dr. Chase's Nerve Food.

To persons who have not considered the relationship of eyesight to general health this letter will prove especially interesting.

Mrs. A. R. Price, Nose Creek, Calgary, Alta., writes:—"I write to tell you how highly we think of Dr. Chase's Kidney-Liver Pills, for they are unsurpassed for torpid liver, constipation and kidney troubles. My husband derived great benefit from Dr. Chase's Kidney-Liver Pills a couple of years ago when he was feeling depressed and regularly out of sorts. His eyesight was failing and the lamplight hurt his eyes so he could not read at all and had made up his mind to see an oculist. "I advised him to try Dr. Chase's Kidney-Liver Pills, thinking he was suffering from torpid liver. He did so, and after using less than two boxes his eyesight entirely returned and he felt quite well again. We would never be without these pills in the house, and I cannot speak too highly of them."

Dr. Chase's Kidney-Liver Pills are marvelously prompt and certain as a cure for sluggish action of the liver. While awakening the liver they also regulate the bowels and invigorate the kidney action.

In every family there is need of just such a medicine as Dr. Chase's Kidney-Liver Pills to cure constipation, backache, biliousness, indigestion and prevent dangerous and fatal diseases of the kidneys and bowels. One pill a dose, 25 cents a box, at all dealers, or Edmanson, Bates & Co., Toronto. To protect you against imitations the portrait and signature of Dr. A. W. Chase, the famous receipt book author, are on every box.

Dominion Edition of Pappion, Dunton and Scribner's System of Penmanship

The thorough, practical, and rapidly progressive character of the advanced series, initiating the pupil into the use of the entire written Alphabet, both small and capital letters, makes the acquisition of writing as easy as that of reading.

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THE TRUE WITNESS PRINTING AND PUBLISHING COMPANY.

J. J. GARLAND. GRAVEL ROOFING and all kinds of Galvanized Iron Work. Damp Proof Flooring a Specialty. Also Portland Cement Work. 27 & 29 St. James St. Montreal.

Where to Dine in the City. ST. ELMO RESTAURANT. Corner McGill and RCOLLET A. E. Finlayson, Proprietor.

OBITUARY.

MASTER MICHAEL O'NEILL.

During the course of last week there occurred the death of one of the sanctuary boys of St. Anthony's parish, in the person of Master Michael O'Neill. His death was particularly sad inasmuch as he was so young, just 13 years, and he leaves to his sorrowing parents but one surviving child out of a family of six children. He was a noble boy, and endeared himself to all who knew him, particularly to his pastor and teachers, by his piety and reverence for holy things.

ST. PATRICK'S A. A. A.

To-morrow (Friday) evening, the dramatic section of St. Patrick's A. A. A., under the direction of Mr. W. A. Tremayne, will put on at Stanley Hall the comedy-drama, "The Battered Hero." Prof. P. J. Shea, in charge of the musical programme, and has secured some of the best talent in the city for this occasion.

THE SOVEREIGN

Randolph Macdonald, P. D. M. Capital Subscribed Capital Fully Paid Reserve Fund Assets over General Bank Interest Main Offices: Uptown Branch

Rev. William

Made Honorary Sermon

On last Sunday, St. Germain, Point St. Charles, had a remarkable celebration, consisting of five events in the history of the parish. The fiftieth anniversary of the twenty-third in the parish, the first Communion of the children, and the consecration of the altar rails, the first Communion of the children, and the consecration of the altar rails, the first Communion of the children, and the consecration of the altar rails.

At 9 o'clock mass of the parish to the number made their first Communion after noon at 5 o'clock. Archbishop Bruchesi conferred sacrament of confirmation. The chief celebration was evening at 7.30. The church specially decorated with electric lights and festooned.

The sanctuary was with priests from other parishes the altar rails were who received first Communion side the rails, the girls of the first Communion class, and occupying seats in the front an immense congregation filled edifice.

At 7.30 Rev. Father Faherty the rosary, every alternate being sung by the congregation. His Grace Archbishop Bruchesi the sanctuary attended Canon O'Meara.

SERMON BY FATHER. The sermon was preached by Father Doyle, S.J., of Loyola. He took for his text, "eyes shall see thy Teacher, ears shall hear the word of admonishing thee. Isaiah xxxi My Dealy Beloved in Jerusalem." There can be no idea of a true ministry more true, at the same time more striking than that of his office is to continue in the world. Our Blessed has not remained among mortals and sensible presence out of our sight until He at the judgment. Just as a city being spiritual, was brought close to human nature the incarnation, so the Word, when He withdrew from the world and before the world, was brought close to human nature. He has always been the means of the Godhead near. But not been content with this. He promise by Isaiah? shall see thy Teacher, and shall hear the word of admonishing. It was not angels was to send to represent Earth had resolved to do a thing; to bring about in the universe of ours a prodigy is only surpassed by the itself. He wished that Jesus should be known and felt generation and in every region world. He took, there which is found always and where—He took the human self, and He set men apart "ordained" them, in the sense of the word, to perform Him a certain office; He is in their human nature; He on the road of pilgrimage, field of struggle and conflict them with their temptations their weaknesses. But He certain gifts and endowments; He gave them—not his likeness, or His miraculously

THE SOVEREIGN BANK OF CANADA

Randolph Macdonald, President. A. A. Allan, Vice-President. D. M. Stewart, General Manager.

Table with financial data: Capital Subscribed \$4,000,000; Capital Fully Paid 3,998,000; Reserve Fund 1,255,000; Assets over 25,000,000.

General Banking, Savings Department. Interest Credited Quarterly. Main Offices: 232-236 St. James Street. Uptown Branch: 754-756 St. Catherine St. West (Corner Guy.)

Rev. William O'Meara Honored.

Made Honorary Canon of Archdiocese.

Sermon by Rev. Father Doyle.

On last Sunday, St. Gabriel's parish, Point St. Charles, had a remarkable celebration, commemorating five events in the history of the parish. The fiftieth anniversary of the pastor, Rev. William O'Meara, the twenty-third in the priesthood, the eighteenth as pastor of St. Gabriel's, the first Communion day for the children, and the conferring of the dignity of honorary canon of the archdiocese.

At 9 o'clock mass the children of the parish to the number of 100 made their first Communion. In the afternoon at 5 o'clock His Grace Archbishop Bruchesi conferred the sacrament of confirmation.

The chief celebration was in the evening at 7.30. The church had been specially decorated with electric lights and festooned. The sanctuary was filled with priests from other parishes. Inside the altar rails were the girls who received first Communion. Outside the rails, the girls of last year's first Communion class, and the boys occupying seats in the front, while an immense congregation filled the edifice.

At 7.30 Rev. Father Fabey recited the rosary, every alternate decade being sung by the congregation. His Grace Archbishop Bruchesi entered the sanctuary attended by Rev. Canon O'Meara.

SERMON BY FATHER DOYLE.

The sermon was preached by Rev. Father Doyle, S.J., of Loyola College. He took for his text: Thy eyes shall see thy Teacher, and thy ears shall hear the word of one admonishing thee. Isaiah xxx., 20-21. My Dealy Beloved in Jesus Christ: There can be no idea of the Christian ministry more true, and at the same time more striking than this—that its office is to continue Christ in the world. Our Blessed Saviour has not remained among men in bodily and sensible presence. He is out of our sight until He reappears at the judgment. Just as the Divinity being spiritual, was to be brought close to human faculty by the incarnation, so the incarnate Word, when He withdrew to the Heavens, was to be kept in the world and before the world by a certain wonderful dispensation. It is true that whether Christ is visible or invisible, the facts of the coming, the living, and the suffering of Jesus can never be altered. Even had there been no invention of Divine Love for keeping Him always with us, yet still the fact of the incarnation and the story of His life would have always been the means of bringing the Godhead near. But He has not been content with this. What did He promise by Isaiah? Thy eyes shall see thy Teacher, and thy ears shall hear the word of one admonishing. It was not angels that He was to send to represent Him. He had resolved to do a wonderful thing; to bring about in this earthly universe of ours a prodigy which is only surpassed by the incarnation itself. He wished that Jesus Christ should be known and felt by every generation and in every region of the world. He took, therefore, that which is found always and everywhere—He took the human race itself, and He set men apart, and He "ordained" them, in the original sense of the word, to perform for Him a certain office; He left them in their human nature; He left them on the road of pilgrimage, on the field of struggle and conflict; He left them with their temptations and their weaknesses. But He gave them certain gifts and endowments, powers; He gave them—not his own sinfulness, or His miraculous dominion

over nature—but those of His prerogatives which were best adapted to win the human race to remember Him and follow Him. He gave them His power to teach. There could be no Divine Ministry without the gift of sure and certain teaching. Men can attain by their reason to the fact of God's existence. But from that point their limited yet always busy brains will diverge this way and that; they will dispute about His goodness, His justice, and His judgments. If He should give a supernatural revelation, they will ask a thousand questions on every phrase of it, and being unable to agree upon the answers, they will tear it to shreds in a single generation. Should He even take human flesh, human speech, and teach them Himself, they will never agree as to who He is, or what is His grace, or how sin is to be blotted out, or what is to be expected from the human soul, or what is its destiny in the world to come. Therefore, through the generations, if God, if Christ is to be seen and felt by men, they must be taught. In the words of the prophet Isaiah, all the nations, all the multitude of men, in the last days were to say to one another, Let us go up to the mountain of the Lord, and to the house of the God of Jacob, where He will teach us...

His Grace Archbishop Bruchesi then addressed the congregation. He said: "To-day your children have received Our Lord for the first time. I gave them the Sacrament of Confirmation. It is the most beautiful and the happiest day for all—pastor, parents and children." His Grace deplored the fact that many who were Christians were simply so in name only. They had wandered away from their duties as Christians. Referring to the new Canon, he said that he shared in the joy of the people of the parish in seeing their worthy pastor raised to the position of honorary canon of the archdiocese. The Archbishop concluded by telling the people to thank God for the many graces bestowed upon their pastor and likewise upon themselves. Rev. Canon O'Meara is the first Irish priest to receive any ecclesiastical honors in the archdiocese of Montreal. The new canon received many congratulations yesterday, the first to offer theirs being the members of St. Gabriel's Senior Total Abstinence and Benefit Society, the oldest society of the parish. The concert closing the festivities on Tuesday evening took place in St. Gabriel's Hall, which about 1500 people attended. It was given by the children of the Holy Cross and St. Charles convents. The address and presentation by parishioners was made by Mr. M. J. Healey, Rev. Father O'Meara and G. O'Bryan, S. J., replying. An address was also made by Dr. B. H. Conroy and a presentation of a purse by Mrs. Wallace. The Christian Brothers, Loyola College, and several of the city parishes were represented. The orchestra was under the direction of Mr. P. J. Dwyer. Solos were rendered by Miss Orton, Mrs. P. J. Dwyer, and also songs by Misses O'Brien, Hayes and Quinn and several gentlemen. Members of the committee in charge of the social functions: President, Mrs. J. Wallace; Miss K. Kelly, Miss K. Dwyer, M. Moncell, S. Orton, K. Armstrong, I. McLeary, C. Conroy, E. Burns, R. McGrath, M. McCarthy. President, Dr. B. H. Conroy; treasurer, W. E. Hennessey; Wm. Underdown, Jos. McCarthy, H. Armstrong, Ed. Foster, John Collins, J. Polan, M. Cosgrove, E. O'Flaherty, Stephen Murphy, Wm. Smith.

the grave ministry of man's most solemn destiny. You find that he seems to go into some holy of holies and to be face to face with Him whose minister he is. You see mysterious rites and you hear words that have come down from the beginning of the Christian Church. And the power of those words and rites is as the power of the spirit which gave peace and grace on the Lake of Genesareth and in the courts of the Temple.

But with all this you find a shepherd, a father, a healer. He is not one who sits immovable in a dim shrine—who wraps himself up in his pride—who is the mechanical instrument of one greater than himself. He watches the flock committed to his care by day, and by night he goes in the deserts after them, or into crowded haunts that are more repellant than the wilderness. He leads them to the altar; he enlightens their ignorance and prepares their hearts; he has comforting and healing words for them; and he brings them within the circle of that power which Christ His Master has given him.

Such is the man who continues Christ in the world, and such a man is your beloved pastor. "HE HAS DONE CHRIST'S WORK WELL."

We are assembled here this evening to celebrate the fiftieth anniversary of one of God's ministers. One who has toiled as your pastor for eighteen years. He has lifted up this magnificent temple. He has taught you the mysteries of Faith. He has received you into the Church, has poured the waters of baptism on you guided and taught you, and has aided you in every possible way. He has worked well for Christ's Church. Throughout his eighteen years he has taken a keen interest in the education of your children. He has built schools to fit you in the world. Twenty-three years he has spent in the vineyard of the Lord. We are gathered here to-night, both young and old, to pray that he may be spared many years to labor successfully. In recognition of his work for the schools and for the church, his ecclesiastical superior has bestowed upon him the title of honorary Canon of the Archdiocese. This new dignity is a source of joy to us all.

The preacher concluded by asking the congregation to pray that their pastor, who is about to visit Ireland, England, France and Rome, may return with renewed strength and energy to labor with them for many years to come.

His Grace Archbishop Bruchesi then addressed the congregation. He said: "To-day your children have received Our Lord for the first time. I gave them the Sacrament of Confirmation. It is the most beautiful and the happiest day for all—pastor, parents and children." His Grace deplored the fact that many who were Christians were simply so in name only. They had wandered away from their duties as Christians. Referring to the new Canon, he said that he shared in the joy of the people of the parish in seeing their worthy pastor raised to the position of honorary canon of the archdiocese. The Archbishop concluded by telling the people to thank God for the many graces bestowed upon their pastor and likewise upon themselves. Rev. Canon O'Meara is the first Irish priest to receive any ecclesiastical honors in the archdiocese of Montreal. The new canon received many congratulations yesterday, the first to offer theirs being the members of St. Gabriel's Senior Total Abstinence and Benefit Society, the oldest society of the parish.

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The Montreal City and District Savings Bank. SIXTIETH ANNUAL REPORT

The sixtieth annual general meeting of the Montreal City and District Savings Bank was held at the head office of the institution, St. James Street, Tuesday, at noon. Hon. J. A. Ouimet, president, was in the chair, and other shareholders in attendance were: Mr. Michael Burke, vice-president; Hon. Robert Mackay, Ald. H. Markland Molson, Messrs. R. Bolton, G. N. Moncel, Robert Archer, M. Nowlan de Lisle, Hon. U. Dandurand, directors; Messrs. P. F. McCaffrey, W. Murphy, W. O'Brien, J. H. Wallace and A. P. Lesperance, manager.

The President requested Mr. Lesperance to act as secretary of the meeting, and that gentleman read the advertisement convening the annual gathering, after which the President submitted the following report of the directors: Your directors have pleasure in presenting the sixtieth annual report of the affairs of the Bank, and of the result of its operations for the year ending December 31st, 1906. The net profits for the year were \$156,614.95, and the balance brought forward from last year's profit and loss account was \$51,005.54, making a total of \$207,620.49. From this amount have been paid two dividends to our shareholders, and \$100,000 have been transferred to reserve fund, increasing the latter to \$900,000, leaving a balance at credit of profit and loss of \$7,620.49 to be carried forward to next year. The number of open accounts on December 31st last, was 87,081, and

the average amount due each depositor was \$224.80.

Your directors desire to record their sense of the loss they have sustained in the death of their late president, Honorable Sir William Hingston, which occurred on the 19th of February last.

A director of this Bank since 1875 and its president for the past twelve years, the late Sir William Hingston, by his great moral, professional and business reputation, has largely contributed to maintain and increase the public confidence which this institution has hitherto enjoyed.

Death has also removed from our midst another of your directors in the person of the late Mr. Chas. P. Hebert, whose kind and genial manner endeared him to his colleagues, and whose reputation for honesty commended public confidence.

Honorable Senator Raoul Dandurand has been elected to the board in the place of the late Mr. C. P. Hebert, and Mr. Justice C. J. Doherty has been elected a director to replace Hon. Sir William Hingston, while the vacancies in the presidential and vice-chairs have been filled by the election of Honorable Justice J. Ald. Ouimet, as president, and Mr. Michael Burke as vice-president. As usual, a frequent and thorough inspection of the books has been made during the year.

The report of the Auditors and the balance sheet are herewith submitted. J. ALD. OUIMET, President.

ASSETS AND LIABILITIES. State of the affairs of the Montreal City and District Savings Bank on December 31, 1906:—

Table with financial data: ASSETS AND LIABILITIES. State of the affairs of the Montreal City and District Savings Bank on December 31, 1906:— ASSETS: Cash on hand and in chartered banks \$1,160,745.28; Dominion of Canada Government Stock and accrued interest 2,547,429.16; Provincial Government Bonds 480,883.80; City of Montreal, and other Municipal and School Bonds and Debentures 8,372,140.76; Other Bonds and Debentures 926,159.83; Sundry Securities 291,586.47; Call and Short Loans secured by collaterals 7,120,827.70; Charity Donation Fund, invested in Municipal Securities approved by the Dominion Government 180,000.00. Total Assets \$21,029,773.00. LIABILITIES: Bank premises (Head Office and 8 Branches) 475,000.00; Other Assets 8,887.14. Total Liabilities \$483,887.14. TO THE PUBLIC: \$21,513,660.14. TO THE SHAREHOLDERS: Capital Stock (amount subscribed \$2,000,000)—paid up 600,000.00; Reserve Fund 900,000.00; Profit and Loss Account 7,620.49. Total \$1,507,620.49. Number of open accounts 87,081. Average amount due each depositor \$224.80. Audited and found correct. JAS. TASKER, A. CINQ-MARS, Auditors. A. P. LESPERANCE, Manager.

The report of the auditors, Messrs. James Tasker and A. Cinq-Mars, was then read by the Secretary. It stated that they had examined the balance sheet containing the result of the Bank's business for the year, and they certified that it was correct. They had also minutely examined the securities held by the Bank, as well as the municipal and other bonds, and these were found to be correct in every particular, the total agreeing with the sums shown in the balance sheet.

The auditors continued to be impressed by the excellent nature of the securities held by the Bank, or held as collateral for loans, both of which they considered to be ample security for the depositors, not only as to their value, but for the facility with which they could be converted into revenue for the depositors.

THE PRESIDENT'S REMARKS.

The President then spoke as follows: "We sincerely hope that this report, as showing the financial results of the year 1906, will be received with satisfaction by our shareholders and the public in general. This Bank is solely and absolutely a savings bank. Its business is

strictly conducted in accordance with the wise provisions of the laws regulating savings banks in the Dominion. Only two of these are now in existence in this province, the Montreal City and District Savings Bank, in the City of Montreal, and La Caisse D'Economie, in Quebec. "Our policy is to spare no pains nor expense for the accommodation and security of the public who wish to entrust us with the keeping of their savings. "These moneys are invested in the highest class of securities on the market. The cost of such investments is not large, but the security is absolute. "The increase in the amount of our reserve is keeping pace with the increase in our responsibilities to the public. "Large improvements are now being made at the head office. Our new building on Ontario street east is now completed. Our temporary offices there had become insufficient. Our present offices will supply our customers with full accommodation, and the building itself is looked upon as an improvement to the locality. "I move the adoption of the report, seconded by Mr. M. Burke,

"STERLING"

The Trade Mark Found on all Products of this Company

The Guarantee of Quality Canadian and American Illuminating and Lubricating Oils, Prepared Paints, White Lead, Colors, Painters' Supplies, Varnishes.

Canadian Oil Co. LIMITED TORONTO. Winnipeg, Ottawa, Montreal. St. John, Halifax.

vice-president." The motion was unanimously adopted without discussion.

QUARTERLY DIVIDENDS. Hon. Robert Mackay moved an amendment to by-law 6, whereby dividends will be paid quarterly—March 31, June 30, September 30 and December 31—instead of half-yearly, as at present, on June 30 and December 31.

Ald. Molson seconded the motion, which was unanimously concurred in.

Mr. J. H. Wallace moved that the thanks of the meeting be tendered to the President, Directors, Manager and other officers of the Bank for their attention to its interests during the year.

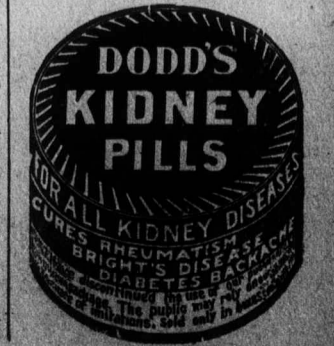
This was seconded by Mr. W. O'Brien, and was carried unanimously.

On motion of Mr. R. Bolton, seconded by Mr. G. N. Moncel, the auditors were re-elected, viz., Messrs. James Tasker and A. Cinq-Mars, after which the President requested Messrs. W. Murphy and W. O'Brien to act as scrutineers for the election of directors, and these gentlemen subsequently presented their report, showing that the retiring board had been re-elected: Hon. J. Ald. Ouimet, Mr. Michael Burke, Hon. Robert Mackay, Ald. H. Markland Molson, Messrs. R. Bolton, G. N. Moncel, Robert Archer, M. Nowlan de Lisle, Hon. R. Dandurand, Hon. C. J. Doherty.

The President then thanked the scrutineers for their services, and the shareholders for their attendance, and at a subsequent meeting of the newly-elected directors Hon. J. A. Ouimet was re-elected president, and Mr. Michael Burke vice-president.

Correspondence.

POLICY, NOT PERSON. To the Editor True Witness: Sir,—You were good enough to reproduce a despatch to the Star expressive of sympathy with our great provincial need, the tunnel, in which I am brought into conflict with Deputy Minister Butler; but it is a conflict of policy, not persons. Mr. Butler is an Irish Catholic, of whom we all feel proud. But his official acts have been oppressive of the island; and we put country before creed and nationality in these things. An Ontario himself, he seems to think that the railway service should, because it is a public service, be so restricted in places as to cripple all enterprise, and make us mere slaves to please the unnatural demand on the part of that province for a paying intercolonial. We cannot run our road here on the island at a profit till we have the through connection the tunnel will afford; then everything will prosper. We want Mr. Butler to give us fair treatment in the matter of common administration here then, and intend to have it; we ask him to eschew his diverting projects of which we want nothing, and permit us to secure the tunnel, which we want in the worst way, at the earliest possible date. Irishmen we all admire, but sometimes they do smarter tricks than the rankest enemy, and then we must not spare them. A. E. BURKE, Alberton, P.E.I.



Good Works Versus Justification by Faith.

(By Lliaretau, Author of "Ritualistic Gems," etc.)

There is only one religious body, and that is the Catholic Church, who has dealt (and is dealing daily) with the evils of modern life.

Nothing either great or small, of Jesus did it, did it all, Long, long ago.

This is different to the Gospel taught by the Apostles, viz: "Faith without works is dead."

Sing them over again to me, Wonderful words of life.

The other night Dr. Torrey quoted St. Paul as saying: "Believe in the Lord Jesus and thou shalt be saved."

and Philip said, if thou believest with thy whole heart, thou mayest. And he, answering, said: I believe that Jesus Christ is the Son of God.

Cholera and all summer complaints are so quick in their action that the cold hand of death is upon the victims before they are aware that danger is near.

Clemenceau Would Abolish Confession.

(From "Considerations on Catholicism by a Protestant Theologian," Rev. Charles C. Starbuck, in Sacred Heart Review.)

I notice that The Congregationalist presents a portrait of the present Prime Minister of France with the inscription: "M. Clemenceau, the resolute opponent of the papacy."

M. Clemenceau has always been self-consistent. Twenty-five years ago, we know, he detailed to the Grand Orient—which has the chief control of his father's affairs in France, and of his own, and of the Pandemonian family generally—his scheme for suppressing the Catholic Church.

First, he says, legislation should be secured, forbidding confession, as something which corrupts youth. True, Froude himself attributes the superior virtuosity of Catholic Ireland over the northern province to the priesthood, exercising influence, of course, chiefly through the pulpit, the catechism class and the confessional.

True, Renan, brought up with priests and for a priest, declares that he has never found any influences proceeding from the priesthood but influences of goodness, and that he does not know by any experience of his own what a bad priest is.

The other night Dr. Torrey quoted St. Paul as saying: "Believe in the Lord Jesus and thou shalt be saved." (Justification by Faith), but omitted that latter part of the verse.

LIVER COMPLAINT.

The liver is the largest gland in the body; its office is to take from the blood the poisons which form bile. When the liver is torpid and inflamed it cannot furnish bile to the bowels, causing them to become bound and costive.

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True, Llorente, by overwhelming statistics, found in the History of the Inquisition, has pulverized into ridiculous impotence Limborch's abominable accusation against the Spanish confessional, an accusation, which, he says, has no truth even if confined to bad priests.

As to New England, Col. Higginson, we know, the soul of dispassionate accuracy, remarks that the Irish Catholic immigration has distinctly raised the standard of chastity, the very point especially attacked by the foul-mouthed, foul-minded demagogues who go about like the devil before them, seeking what mischief they can do in rending society to pieces.

The two most perfect domestics of whom I know, aunt and niece, both of them now for many years in the service of a kinswoman of mine, maintain their excellence, in my cousin's judgment, chiefly by steady attendance at Mass, by steady attendance at the Sodality, except when Christian charity keeps them at home with their aged mistress, and by weekly resort to confession, like the Pope himself.

Were these facts, and a thousand more, laid before M. Clemenceau, he would doubtless smile and say: "So much the worse. I will not complain as to honesty, but if the confessional encourages chastity, here is already a corruption of youth."

Atheist Doings in a French Church.

One of New York's leading papers has commissioned a correspondent to make an impartial investigation into Church matters in France and in a recent issue he gives the following: "This is the story that M. Barres told, as of his own knowledge, of what happened a few weeks ago in a school in the suburbs of Paris: The teacher of this school is married. His wife has charge of the children under six and he of the pupils between six and thirteen years of age. He is secretary of the Mayor, which adds to his influence in the town. Every child sent by its parents to church is warned that if it persist in going, or if it makes its first Communion, it will be refused its certificate of examinations for promotion to the higher schools. The parents do not dare to complain; most of them are poor; many depend upon municipal work; the reprisals of the school principal would react not only upon their children but upon themselves. Besides, there is no one to whom they could complain, for all the local authorities are in socialistic sympathy.

The other day M. Barres said a little girl of seven who had committed the fault of going to church on Sunday, was ordered to stand on

a table before the entire class and recite the Lord's prayer. "Our Father who art in Heaven," she began. Then the schoolmaster: "Hold on there! Your father is not in heaven! Don't tell fairy tales! I just passed him in the street!" All the children laughed. "Give us this day our daily bread," the child continued. Again the schoolmaster: "Stop! Stop! It isn't your father who gives you bread. It is 'the baker.'" And so the interruptions from clause to clause. But the tiny girl, sobbing from embarrassment and fright, was forced to go on until the close.

Again the next Sunday she was at church. Again on the Monday she was put upon the table, and this time forced to recite the "Ave Maria." "Hail to thee, Mary." She went no further. "Wait! Wait!" called the schoolmaster. "Good manners above everything. Does that woman visit your home? Have you been introduced to her? You must never salute any ladies except those you know." At this point, M. Barres says, a ten-year-old boy pulled the sobbing baby down from her perch of shame, and told the schoolmaster that he was bad, and their mothers would not like it. And from the boy and girl and their companions the story came.

I do not vouch for these facts. I have called twice at the home of M. Barres to ask him to verify his statements and give me the names, dates and places. He is absent from Paris. I put the story merely as he told it to the Dean Howells, or Dr. Van Dyke or Mark Twain, or Presidents Eliot or Butler had told on the lecture platform in New York of an incident that they vouched for having happened in a public school at Yonkers or White Plains. Secularization of education, like several other good phrases, apparently has different meanings in France and America.

Synopsis of Canadian North-West HOMESTEAD REGULATIONS

ANY even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

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

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

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

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Told in

The lights had not been turned out. The leaping flames gave a slight for the room. They were purple through the uncurtained window. It was the cosy hour, when the mother, accustomed to tell a "Once Upon a Time" story to the children, times these were fairly stored other times an incident from the glorious page of the Church's struggle. She had chosen of late kind this evening. "It was the first half of the century of the Christian era, the mother, 'when this young martyrdom I am about to tell you, Prisca, for that name of the brave little maiden thirteen years old. She only the daughter of a rich Roman. The family were near of the Emperor Claudius, who as powerful as he was wicked. 'Like many another man of date in the world's history thought he could destroy the religion which Christ has established to which He promised immortality to the consummation of ages. Claudius thought he could accomplish his design easily enough forcing all the Christians thru the Roman Empire to offer sacrifices to the gods of Rome. 'Now, the Emperor heard of the Senators had a little daughter who was a Christian. He thought he would have any difficulty in making her comply with wishes, because he thought of his father, who was a man of pure faith, would induce her to offer incense in order that he might lose the esteem and favor of emperor, or the votes of the Senate the next time he became a candidate for the Senatorship. 'The Caesar Claudius, then sent an officer of his palace to a man who accused her of being Christian, and therefore an enemy of the Emperor. The officer told that the mighty Emperor had ordered her to come to the temple of Apollo, and there offer a sacrifice to the god by throwing a few grains of incense on the fire burning before the statue. She by doing this thereby deny the true God. 'Oh, I hope she did not comply with the order, who was on a robe at his mother's feet. 'But if it were to throw on one little grain of incense on the altar of burning coals?' asked the officer. 'That would be just as bad as the apostasy, wouldn't it, mamma, doing that she would be denying the true God.' 'Quite right, son,' said the mother, 'but could she not pretend to throw incense on the fire without actually throwing any?' 'I don't know, mamma,' said the girl. 'No, Gerry,' said Marie, her sister, 'she could not do that. I am not sure.' 'No, Gerry,' said Marie, her sister, 'she could not do that. 'Why not, Marie?' asked the officer. 'Because that would be an act of worship and that is apostasy, and then there also be the scandal to the Christians who would think she sacrificed, which she really has as appearances went.' 'Quite right,' said the mother. 'Now let us go on with the story. 'When the officer and his men took Prisca to the temple of Apollo, they found her praying to the church. She came out to what the officer had to say, and said: 'I will go first into the temple that I may commend myself to Jesus Christ, and then in prayer will set forth. For the sake of Christ one should confound the worthy Emperor Claudius, and stand in the victory of our Saviour Jesus Christ.' 'She then turned back to church and finished her prayer then accompanied the officers to the palace. The officer said to the emperor: 'Your commands have been obeyed. 'When Claudius heard this he was very glad, and ordered that she should be brought into his presence when she stood before the Emperor. 'Then he addressed the girl. 'You are a great god, O Prisca, and glorious above all gods, hast endowed this virgin, illustrious by her family and by such beautiful countenance and serenity of mind. 'Then he addressed the girl. 'I have ordered you to come, that of my power I might see the queen of my empire.' 'Whether Prisca regarded the offer of marriage by the

Told in the Twilight.

The lights had not been turned on. The leaping flames gave a sufficient light for the room. They looked purple through the uncurtained window. It was the cosy hour just before supper, when the mother was accustomed to tell a "Once Upon a Time" story to the children. Sometimes these were fairy stories, at other times an incident from history, and occasionally a tale from the glorious page of the Church's early struggle. She had chosen one of the last kind this evening.

"It was the first half of the first century of the Christian era," began the mother, "when this wonderful martyrdom I am about to tell you took place. Prisca, for that was the name of the brave little maiden, was only thirteen years old. She was the daughter of a rich Roman Senator. The family were near friends of the Emperor Claudius, who was as powerful as he was wicked.

"Like many another man of later date in the world's history, he thought he could destroy the religion which Christ has established and to which He promised perpetuity to the consummation of the ages. Claudius thought he could accomplish his design easily enough by forcing all the Christians throughout the Roman Empire to offer sacrifice to the gods of Rome.

"Now, the Emperor heard that one of the Senators had a little daughter who was a Christian. He did not think he would have any difficulty in making her comply with his wishes, because he thought that her father, who was a man of public affairs, would induce her to offer incense in order that he might not lose the esteem and favor of the emperor, or the votes of the people the next time he became a candidate for the Senatorship.

"The Caesar Claudius, therefore, sent an officer of his palace to Prisca, who accused her of being a Christian, and therefore an enemy of the Emperor. The officer told her that the mighty Emperor had ordered her to come to the temple of Apollo, and there offer a sacrifice to the god by throwing a few grains of incense on the fire burning before the statue. She by doing this would thereby deny the true God."

"Oh, I hope she did not consent!" exclaimed Gerald, who was lying on a robe at his mother's feet.

"But if it were to throw only just one little grain of incense on a pan of burning coals?" asked the mother.

"That would be just as bad as a handful, wouldn't it, mamma, and by doing that she would be offering worship to Apollo, and that would be denying the true God."

"Quite right, son," said the mother, "but could she not pretend to throw incense on the fire without actually throwing any?"

"I don't know, mamma," answered Gerald. "Perhaps she could do that. I am not sure."

"No, Gerry," said Marie, his oldest sister, "she could not do that."

"Why not, Marie?" asked the mother.

"Because that would be an exterior act of worship and that would be apostasy, and then there would also be the scandal to the other Christians who would think she had sacrificed, which she really had so far as appearances went."

"Quite right," said the mother. "Now let us go on with the story."

"When the officer and his men came to take Prisca to the temple of Apollo, they found her praying in the church. She came out to hear what the officer had to say, and replied:

"I will go first into the church that I may commend myself to my Jesus Christ, and then in peace we will set forth. For the sake of Christ one should confound the unworthy Emperor Claudius, and assist in the victory of our Saviour Jesus Christ."

"She then turned back to the church and finished her prayers, and then accompanied the officers to the palace. The officer said to the Emperor:

"Your commands have been obeyed."

"When Claudius heard this he was very glad, and ordered that Prisca should be brought into his presence. When she stood before the Emperor he said:

"You are a great god, O Apollo, and glorious above all gods, who have endowed this virgin, illustrious by her family and by such beauty of countenance and serenity of mind."

"Then he addressed the blessed Prisca:

"I have ordered you to come to me, that of my power I might make you the queen of my empire."

"Whether Prisca regarded this as a real offer of marriage by the Empe-

ror I do not know, but she kept steadily in mind what the King wanted of her in sending for her to the palace. She determined with God's help never to prove false to her faith, or give to the Christians of the infant Church cause for grief by her actions. Not replying to this remark, and thinking only of her duty, she said—

"I will immolate myself without blood to my immaculate, and to my Lord—Jesus Christ."

"The Emperor heard these words, but did not understand them. He ordered the young woman to enter the temple and sacrifice to Apollo. Nothing daunted and with a beaming face Prisca said to the Emperor:

"Enter thou, and the priests of Apollo, that they may see how the omnipotent Lord will be pleased to accept the immaculate sacrifices of His faithful ones."

"When the whole company had entered the temple and had arranged themselves around the statue of Apollo, Prisca raised her hands to Heaven and prayed aloud: 'Glory be to Thee, O glorious Father! I invoke Thee. I pray Thee cast down this deaf and motionless idol, for it is but clay, and defiles all that trust in it; but Thou, O God, mercifully hear me, a sinner, that the Emperor may know what an empty trust he has in his idols.'

"While she was praying there occurred a great earthquake, so that the whole city was shaken, and the idol of Apollo was thrown down and broken in pieces, as was also a fourth part of the temple. In the ruins a large number of pagans and many priests of the idol were buried. Then the Emperor was seized with a great fear, and was about to flee away, but Prisca said to him:

"Emperor, stay and help: because Apollo is broken into pieces. Call together the fragments of the idol, and let your god come and help these priests who are buried under the ruins."

"Almighty God then permitted the demon who dwelt in the idol, and who deceived the people, to cry out:

"O Virgin Prisca, handmaid of the great God Who dwells in Heaven, O you who keep His precepts and hast stripped me of my dwelling! I have dwelt in this idol for sixty-seven years, and twelve years which Claudius Caesar has been reigning. Many of the holy martyrs coming here did not reveal that I inhabited this idol. I have under me most base spirits, and as I commanded them, each one offered me daily five hundred souls. O Emperor! persecutor of the Christians! you have found a holy soul by which your power for wickedness is overcome."

"The demon, crying out these things with a great voice and with lamentations, in darkness left the temple, where for so long he had deceived the people. And those who saw him were filled with doubt and were much troubled.

"Notwithstanding all the wonderful things which had taken place, the Emperor Claudius did not understand that the idol had been thrown down by divine power, but thought all had been done by magic of which the little maiden held the secret. He therefore commanded a punishment that even the rough soldiers were unwilling to do. They were compelled, however, by the authority of the Emperor. They had not been long at their task when they cried out:

"Woe, woe to us sinners! Truly we suffer more than she, for she, remaining altogether unhurt by our rods, hath stricken us down. We beseech thee, therefore, O Emperor, command her to be taken away from us."

"Claudius Caesar being greatly enraged against the virgin, ordered them to strike the face of the blessed Prisca. She looking up to Heaven, prayed: 'Blessed art Thou, O Lord Jesus Christ, because Thou givest eternal grace to those who believe in Thee.'

"When she had made this prayer a bright light from Heaven enveloped her and a voice from Heaven was heard, saying:

"O daughter, have confidence and do not fear, for I am He whom you adore and invoke as God, I will not desert you for ever."

"At these words the Emperor became almost beside himself with anger and fear, and sent Prisca to prison, thinking that by the next day she would have changed her mind. On the following day the Emperor, having come to the court and taken his seat on the tribunal, said to some of his attendants:

"Bring in the wicked Prisca, this incantatrix, that we may again see her incantations."

"When she had again entered the court, the Emperor spoke to her:

WILL KISSING BE PROHIBITED

The Osculatory Process Denounced by Scientists as Extremely Dangerous—How the Danger Can be Removed.

A keen discussion is being carried on by some of the best scientists as to the danger and "crime" of kissing, led by Dr. Somers, Health Officer of Atlantic City, and Dr. Nalpass, of the Medical Faculty of Paris. They charge the kiss with spreading gripple, scarlet fever, measles, mumps, whooping cough, typhoid fever, diphtheria, erysipelas, meningitis, tuberculosis, and many infectious skin diseases. They suggest legislation on the subject, and the posting of notices in railway stations, street cars and other public places, but they say it would be useless to post them on verandahs, in cosy corners, porches, shady nooks, or moonlit lawns. They also propose compulsory legislation for methods of disinfection of the mouth and purifying the breath, especially with a view to the protection of the innocent babies who are particularly subject to infection. The greatest and most effective purifier and germ destroyer known to medical science for the mouth, throat and breath, as well as for the blood, stomach and lungs, is Psychine, that triumph of the medical world that is attracting almost universal attention because of the wonderful results attending its use. One of its recent triumphs is told as a matter of experience in the following brief statement: Dr. Slocum Co.

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WHEN YOU ASK FOR

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Prisca.

"Linninus again conducted her to the Emperor Claudius, who once more told her that he had ordered her to come to him and sacrifice and live, and if she refused she would be cast to the wild beasts. Having again refused she was forthwith cast into the arena to be devoured by lions.

"There was in one of the cages a lion very savage from hunger, for he had been deprived of food for several days. This ferocious animal was let loose on that defenceless child, and all thought that now her end had come. The savage animal came bounding along the sands, and every-one thought that Prisca would be instantly torn to pieces, when, lo! the lion stopped when he saw her, and losing all his natural ferocity came crouching to the holy child and, lying down beside her, licked her feet. In the meantime Prisca prayed—

"I have run the way of Thy commandments, O Lord; teach me Thy justification, and I will learn the wonderful works of Thy divinity."

"Then, turning to the Emperor, who was now sad of countenance, she said with a cheerful face:

"You have corrupted yourself, O Emperor. You cannot induce me to engage in controversies, for I am free from vanities. I place in God my hope, Who will not be wanting to me in anything."

"The Emperor said to her:

"You shall not die, but go in and sacrifice to the god."

"Do you command me to enter the temple?" asked Prisca.

"Enter and sacrifice, that you may not perish by the beasts."

"By the beautiful grace of my God, Who has given to me humility and sufferings, I will enter at your command."

"She forthwith entered again into the temple, but the demon who dwelt in the idol knew that the blessed one came to destroy it, and cried out:

"Woe to me; whither shall I fly from your spirit, O God of Heaven!"

"Then Prisca, making the sign of the Cross, in the name of Christ, and looking on the statue, said to the Emperor Claudius:

"Do you not see the trickery, O Emperor? Do you not see the deceit? Eyes that do not see, ears that do not hear, hands that do not feel, and feet that do not walk, an image ornamented with vain beauty. You wish, therefore, O Emperor, that I sacrifice to it?"

"The Caesar Claudius had been much vexed at all that had happened, and, mistaking this last sentence of Prisca for an assent to his wishes, was very glad, and said with cheerful countenance:

"May you live for the gods because you have consented to me and will now sacrifice to Apollo."

"Prisca then approached the idol and said:

"I say to you who dwell in this deaf and mute idol, go forth, and then poured forth a fervent prayer to God to destroy the idol.

"Suddenly great thunder was heard and fire fell from heaven, consuming many priests and a great multitude of people. The fire also burned a portion of the robe of the Emperor. The idol was reduced to ashes. Meanwhile the holy Prisca, in the joy of her heart, because the Lord had heard her prayer, sang with a loud and cheerful voice: 'Glory to God in the highest, and on earth peace to men of good will.'

"The anger of the Caesar increased and, not considering or convinced by this last miracle, he began to think

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Dr. Wood's Norway Pine Syrup

It is the medicine you need. It strikes at the very foundation of all throat or lung complaints, relieving or curing Coughs, Colds, Bronchitis, Asthma, Croup, Sore Throat, and preventing Pneumonia and Consumption.

It has stood the test for many years, and is now more generally used than ever. It contains all the lung healing virtues of the pine tree combined with Wild Cherry Bark and other pectoral remedies. It stimulates the weakened bronchial organs, allays irritation and subdues inflammation, loosens the phlegm and mucous, and aids nature to easily dislodge the morbid accumulations. Don't be humbugged into accepting an imitation of Dr. Wood's Norway Pine Syrup. It is put up in a yellow wrapper, three pine trees the trade mark, and price 25 cts.

Mr. Julian J. LeBlanc, Belle Cote, N.S., writes: "I was troubled with a bad cold and severe cough, which assumed such an attitude as to keep me confined to my house. I tried several remedies advertised but they were of no avail. As a last resort I tried Dr. Wood's Norway Pine Syrup and one bottle cured me completely."

Struggling Infant Mission.

IN THE DIOCESE OF NORTHAMPTON, FAKENHAM, NORFOLK ENGLAND.

Where is Mass said and benediction given at present? IN A GARRET, the use of which I get for a rent of ONE SHILLING per week.

Average weekly Collection...\$s 6d.

No endowment whatever, except HOPE. Not a great kind of endowment, you will say, good reader. Ah, well! Who knows? Great things have, as a rule, very small beginnings. There was the stable of Bethlehem, and God's hand is not shorted, I HAVE hope. I have GREAT hopes that this latest Mission, opened by the Bishop of Northampton, will, in due course, become a great mission.

Best outside help is, evidently, necessary. Will it be forthcoming? I have noticed how willingly the CLIENTS of ST. ANTHONY OF PADUA readily come to the assistance of poor, struggling Priests. May I not hope that they will, too, cast a sympathetic and pitying eye upon me in my struggle to establish an outpost of the Catholic Faith in this—so far as the Catholic Faith is concerned—barren region? May I not hope, good reader, that you, in your zeal for the progress of that Faith, will extend a helping hand to me? I cry to you with all earnestness to come to my assistance. You may not be able to do much; but you CAN DO LITTLE. Do that little which is your power, for God's sake, and with the other "littles" that are done I shall be able to establish this new Mission firmly. DON'T TURN A DEAF EAR TO MY URGENT APPEAL.

"May God bless and prosper your endeavors in establishing a Mission at Fakenham.

ARTHUR,
Bishop of Northampton."

Address—Father H. W. Gray, Hampton Road, Fakenham, Norfolk, England.

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

This new Mission will be dedicated to St. Anthony of Padua.

Where can I get some of Holloway's Corn Cure? I was entirely cured of my corns by this remedy, and I wish some more of it for my friends. So writes Mr. J. W. Brown, Chicago.

Women Suffer Agonies from Kidney Trouble

GIN PILLS CURE THEM

There is Mrs. Ripley, for instance. She suffered terribly with her back. It ached, ached—all the time. Even in bed, it seemed as if she could not get easy. It finally became so bad that housework was impossible.

She certainly was a discouraged woman when she began to take GIN PILLS. And there isn't a happier, healthier woman in the Dominion than this same Mrs. Ripley to-day.

Williamsdale East, May 9th, 1907.

I cannot refrain from writing you the benefits I have received from Gin Pills. Before I had taken Gin Pills I suffered dreadfully with my back, and had suffered for twenty years. I have tried almost everything but got no relief until I got "Gin Pills."

I have taken six boxes and now I have not the sign of a pain or an ache in my back. I am now 43 and feel as well as I ever did in my life. There is nothing can hold a place with Gin Pills for pains in the back to which women are subject. Yours truly,

Mrs. WILLIAMER F. RIPLEY.

Mrs. Ripley had serious Kidney Trouble. And the sick kidneys were making her back ache—were giving her those splitting headaches—were sapping her strength—and dragging her down. GIN PILLS really saved her life. GIN PILLS cured her kidneys. She has been well ever since. GIN PILLS are a grand medicine for women.

Try them at our expense. Mention this paper when writing and we will send you a free sample so you can see for yourself just what GIN PILLS will do for you. The Bole Drug Co., Winnipeg, Man.

50c. a box—6 for \$2.50. At all dealers.

OUR ORDER

Approved SCHOOL and OFFICE guarantee we have worked 26 years and are talking about.

Xavier Stroud.

RILEY, RILEY, RILEY.

Established in 1868. Repairing of all kinds of machinery. Estimates free.

St. Charles.

BELLS

Bell Company.

177 Broadway, New York.

Manufacture Superior MACHINES, SCHOOLS, OTHER BELLS.

Beating Co.

Montreal.

and brushing every kind of carpets, rugs, yards.

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Loans and

payments

to MAHON

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Street.

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Manufacturers

to realize the advantages

of business transacted

at advice free. Catalogue

of our products sent upon

request. New York Life Bldg.

St. Louis, D.C. U.S.A.

Printed and published by

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Chronicle, Montreal, Can.

Pub. Co. G. P. L.

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The thoroughly safe and mild purgative for family use.

McGale's Butternut Pills.

Reliable in any climate, any time, for children, adults and the aged. Get a box, 25c, at dealers or by mail.

THE WINGATE CHEMICAL CO., Limited. MONTREAL, Canada.

In This Spring Weather

See that your feet are properly protected against dampness.

Our Waterproof Boots assure you comfort and dry feet. Every Style of Rubbers and Rubber Boots. Special this week in Ladies' Good Rubbers. Sizes 2 1/2 to 5. Worth 60c. a pair at 48c.

RONAYNE BROS.

485 Notre Dame St. West. Chabollez Square.

Catholic Federation.

Archbishop O'Connell's Inspiring Pronouncement Sentence of an Encyclical Serves as Text for a Stirring Appeal for Unity of the Faithful.

The rapidly growing and enthusiastic numbers of supporters of Catholic federation throughout Canada will welcome the publicity given to the inspiring address made last week by Most Rev. William H. O'Connell, D.D., Coadjutor Archbishop of Boston, at the annual meeting of the Suffolk County, (Mass.) federation movement.

WORDS OF THE IMMORTAL LEO XIII.

"Federation is going to bring about a public appreciation of what the Church stands for to the nation in a way that we can never again be ignored. How? On the first page of your constitution I find the summing up of the whole method and principle. They are the words of the immortal Leo XIII. They ought to be engraved upon every banner of the Federation and written indelibly upon the minds of every one of its members."

"I learned long ago the wonderful force of that great Pontiff's dictation. I have studied every sentence of his wonderful encyclicals. There is something of the sublime simplicity of Holy Writ as well as its tremendous strength in every phrase that has come from his pen; and when he enunciated a principle, it displays at once the vision and the precision of a mind almost superhuman."

ate and immediate; its underlying principle; its methods; its means, and its directions, and not a word can be taken away nor one added, so complete and perfect is the enunciation of this vital principle.

"UNITE."

"May the faithful," he says, "unite." Here is the idea of centralization and concentration of activities. He was perfectly conscious of the millions of individuals devoting their lives and labor for the expansion of God's kingdom, for the triumph of truth and the defeat of erroneous principles and wicked and malicious manoeuvres. All these he blessed and recognized. But he was too wise a historian, too profound a philosopher, too keen an observer of humanity not to realize the almost inevitable failure of merely individual effort. And so he says, 'Unite,' stand together; make ranks and files; teach your great army under discipline; teach them to march in order and in solidarity, 'Unite,' he says, not only in prayer and in faith, but in your human efforts to advance the great cause of truth and the right. 'Unite,' he says, 'your efforts more efficaciously.' Therefore, he points out that a lack of unity means a lack of efficiency.

"Unite," again he says, 'for the common good.' Here is enunciated the approximate result of unity. Here is what must command it not only to the Church, but to the nation itself. For what is the common good of humanity? Is it not peace, prosperity and the pursuit of happiness? These are the objects of all civil government. Federation, therefore, means the promotion of the welfare of this nation, and the very fact that you are a factor in this movement means that you are a more patriotic and public-spirited citizen. The common good means the peace, prosperity and happiness of humanity. In working for the common good, therefore, the Federation is to strive for the peace and prosperity and the happiness of America.

PEACE.

"Peace is the first and most necessary requisite for a nation's life. And what is peace but the tranquillity of order? And what is order but obedience to just law? And what is law but the revelation of God's will in human government? Peace, therefore, must be sought first and last and all the time in the observance of the mandates of the Eternal Legislator. Men may dream of peace conferences; they may gather in marble palaces and listen to the eloquence of orators, and it will be

all to no avail unless the world be brought to realize that men are brothers only because God is their common Father. It is in the recognition of the great principles of Christianity, enunciated by the Son of God and treasured in the doctrines and traditions of Holy Church that men must look for the cessation of the antipathies of nations and the rivalry of empires. Time was when Christ's vicar was the great pacificator of the world. To make again that voice respected as of old and heard above the clamoring of nations and the din of battles, stilling the warring sentiments of opponents as the voice of Christ stilled the troubled waters is one aim of the Federation in its labors for the 'common good.'

"Prosperity - What is prosperity? Upon the definition depend tremendous consequences. Is it the possession of wealth at any cost? Is it the power to live in idle luxury? Is it the gain achieved by the crushing of the hopes and lives of others? If so, who will have the hardihood to condemn the evils of Socialism and anarchy? And yet it would seem that though men hesitate to put it in so many words, some at least of them, by their actions, have accepted this definition. Its wider acceptance will certainly bring about the ruin of this nation, and, therefore, the destruction of the 'common good.'

FALSE IDEAS OF HAPPINESS.

"The pursuit of happiness—what is happiness? Here again, all depends upon how men accept the term. Is it feasting and rioting? Is it the lust of the eye and the pride of life? If so, what is to become of civilization? Who will deny again, that, at least by their actions, some of the population of this great country have accepted this conception of happiness? The shameless records of the divorce courts prove it. The degeneracy, the moral pollution of our great cities give evidence of it. The diminished birth rates, the crowded insane asylums, the hospitals and poor-houses are all witnesses of it. And it is growing and growing with each succeeding year. Who can deny that paganism is showing its frightful head in a thousand forms all over the land? Who can deny that from the housetops thousands of voices are calling to the worship of base pleasures with the same formula which destroyed Egypt and Persia, and Greece, and Rome; eat, drink and be merry, for to-morrow we die?"

"When fashionable preachers have made of God a myth, a blind force; when by their preaching they only succeed in obscuring the certainty of a future life, who is to blame for the logical sequence in infidelity and belief only in the pleasures of the passing hour?"

"Federation, with its million voices raised in protest against Deism crying out to the doubtful and doubting millions, 'God lives, and true happiness is found only in Him,' must at last be heard. Clean living, honest dealing, voting without bribery and the docile observance of law, in that alone is happiness, the happiness which conscience alone can bring."

"This is the watchword of Federation, and, please God, we shall shout it one day so loud as to drown forever the shrill cry which is to-day leading millions to destruction. Thus in laboring for the common good, which consists in peace, prosperity and true happiness, is Federation making this land its debtor, with a debt which one day the nation will be glad to acknowledge."

AN IMPREGNABLE WALL.

"Let us go back now again to the wonderful sentence of the encyclical which, continuing, says: 'And may the union rise like an impregnable wall against the fierce violence of the enemies of God.'"

"These are the words of the immortal Leo. Study them as I have studied them, until you realize all the fulness and the greatness of their wisdom. Go back to your homes, to your parishes, to your local organizations, fired with a new zeal to make this gospel of Federation better known and better understood. The Federation is a power for the nation's good and God's glory. Leo has prayed for it, and now prays for it, and the prayers of Christ's vicars shall be heard—heard not only in the courts of heaven, but heard throughout the Christian world, and men with willing hearts and docile minds will at last unite for the common good, tied to no political party nor acting as one political party, but resting its power upon chastened and righteous public sentiment for the common good and God's eternal glory."

GRAND TRUNK RAILWAY SYSTEM

Cheap Week End Trips. Going, Saturday or Sunday by any train. Returning until Monday by any train, as follows:

Table listing train routes and fares: Abenakis Springs \$2.00, Beloit .80, Bluff Point (Chff Haven) N.Y. 3.15, Burlington, Vermont 3.15, Cornwall 2.25, Highgate Springs, Vt. 1.95, Massena Springs 2.80, Otterburn Park, including one admission to Park .95, Plattsburgh, N.Y. 3.00, Quebec 4.90, Rouse's Point 2.05, Sherbrooke 3.45, Ste. Anne de Bellevue .80, St. Hyacinthe 1.30, St. Johns 1.10, Vaudreuil .90, Ottawa 3.60.

Also many other points. Good returning until Monday morning trains only.

SUNDAY LOCAL TRAINS FROM AND TO MONTREAL.

Table listing Sunday local train routes: FOR VAUDREUIL-8.30 a.m., 9.45 a.m., 1.30 p.m., 7.30 p.m., 8.00 p.m., 9.00 p.m., 11.25 p.m. Retg. arr Montreal 7.01 a.m., 7.40 a.m., 8.40 a.m., 11.30 a.m., 6.00 p.m., 6.25 p.m., 8.00 p.m., 8.10 p.m., 10.45 p.m.

ST. ANNE'S-8.30 a.m., 9.45 a.m., 1.30 p.m., 7.30 p.m., 8.00 p.m., 9.00 p.m., 10.30 p.m., 11.25 p.m.

Retg. arr. Montreal 7.01 a.m., 8.40 a.m., 11.30 a.m., 6.25 p.m., 8.10 p.m., 10.45 p.m.

BAIE D'URFÉ-9.45 a.m., 1.30 p.m., 9.00 p.m., 11.25 p.m.

Retg. arr. Montreal 8.40 a.m., 6.25 p.m., 8.10 p.m., 10.45 p.m.

PT. CLAIRE and LAKESIDE, VAL-OISVILLE, STRATHMORE-9.45 a.m., 1.30 p.m., 2.15 p.m., 9.00 p.m., 11.25 p.m.

Retg. arr. Montreal 8.40 a.m., 6.25 p.m., 8.10 p.m., 10.35 p.m.

DORVAL-9.45 a.m., 1.30 p.m., 2.15 p.m., 7.10 p.m., 8.00 p.m., 9.00 p.m., 11.25 p.m.

Retg. arr. Montreal 8.40 a.m., 6.25 p.m., 8.10 p.m., 10.35 p.m., 10.45 p.m.

DIXIE and LACHINE-9.45 a.m., 1.30 p.m., 2.15 p.m., 8.00 p.m., (Lachine only), 9.00 p.m., 11.25 p.m.

Retg. arr. Montreal 8.40 a.m., 6.25 p.m., 8.10 p.m., 10.35 p.m.

FOR BROCKVILLE and INT. STATIONS-9.45 a.m.

Retg. arr. Montreal 8.10 p.m.

ST. HYACINTHE and RICHMOND-8.00 a.m., and 8.15 p.m.

Retg. arr. Montreal 7.00 a.m., 7.00 p.m.

ST. JOHNS-9.01 a.m., 7.40 p.m., 8.40 p.m.

Retg. arr. Montreal 7.15 a.m., 7.25 a.m., 10.10 p.m.

CITY TICKET OFFICES

137 St. James Street, Telephone Main 460 & 461, or Bonaventure Station

CHILDHOOD AILMENTS.

The mother who keeps Baby's Own Tablets in the home has a feeling of security that her child's health is safe. These Tablets cure such ailments as colic, indigestion, constipation, diarrhoea and simple fevers. They break up colds, destroy worms, make teething painless and give the child healthy natural sleep. And the mother has the guarantee of a government analyst that the Tablets are absolutely safe. Mrs. Robert Watson, Combermere, Ont., says: 'I find Baby's Own Tablets just the medicine needed to keep children healthy.' Sold by all medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

PROVINCE OF QUEBEC, District of Montreal, Superior Court. No. 1916.

Dame Marie Louise Poiriau dit Bellefeuille has taken to-day an action for separation as to property against her husband, Arthur Papiereau, carter, of the City of Montreal.

Montreal, 6 May, 1907.

BEAUDIN, LORANGER & ST. GERMAIN.

Attorneys for Plaintiff.

PROVINCE OF QUEBEC, District of Montreal, Superior Court. Dame Exilda Conant, wife common as to property of François Xavier Robert, hotelkeeper, both of the City of Montreal, has this day instituted an action for separation as to property against her said husband, in the Superior Court at Montreal, No. 2351.

Montreal, April 4th, 1907.

BEAUDIN, LORANGER & ST. GERMAIN.

Attorneys for Plaintiff.

"Perfectly Trustworthy" is the character of Bickie's Anti-Consumptive Syrup.

It can be used with the utmost confidence that it will do what is claimed for it. It is sure in its effects, as the use of it will clearly demonstrate, and can be relied upon to drive a cold out of the system more effectively than any other medicine. Try it and be convinced that it is what it is claimed to be.

S. CARSLEY Co. LIMITED

THURSDAY, MAY 9, 1907.

Rich Dress Goods and Wash Fabrics

There isn't another store in Canada that could show such a wealth of Dress Goods and Wash Fabrics, cascading from the counter ends; rolling in great billows down the long aisle; heaped around fixtures here and there, an exposition, textile education, if you take the time to study them.

Tweeds in Homespun effects in new and broken checks, in the much wanted greys, with blue, grey, green and black checks. Special 44c

French Wool Voiles, colorings of greys, browns, pinks, sky, navys, cardinal, faen and cream, 55c

French Worsted, the popular fabric for this season's wear, in greys, fawns and greens, new tape stripes, neat stripe and checks. Price 95c to \$1.35

Dimity Muslins, in new floral designs of white and helio, white an sky, white and pink, white and green. Special 10c

Taffeta Muslins, an excellent imitation of silks, in neat stripes, spots and floral designs, colors of sky, helio, pink, navy, green, black and white. Special 17c

Pink Timue, a fine organdie muslin, with silk finish, in check effects of pink, helio, sky, green. Special 23c

Ribbons Still Rushing.

Beautiful Dresden Ribbons in the very newest shades, they are revelations of coloring and also of cheapness.

5 INCHES WIDE HIGH GRADE FANCY DRESDEN RIBBON, artistic shades, Lyon make. Price 59c

NEW BLACK AND WHITE CHECK RIBBONS, very fashionable, 2 inches 21c; 3 1-2 inches 34c

2 INCHES DRESDEN RIBBON for Ladies' neck ties, new designs, new colorings, Best Falletine Silk, 20c yard.

Desideratum Refrigerators.

We are now showing our full line of this well known refrigerators. Buy now while assortment is complete, we will store for you until wanted. Prices range from \$5.75 to \$30.00. Inspection invited.

S. CARSLEY Co LIMITED

1785 to 1783 Notre Dame St. 184 to 194 St. James St., Montreal

INTERCOLONIAL RAILWAY

BONAVENTURE UNION DEPOT. Summer Train Service.

4 Trains Daily.

7.75 A.M. DAY EXPRESS for St. Hyacinthe, Drummondville, Levis, Quebec, Murray Bay, Riviere du Loup, Cacouna, Bic, Rimouski and Little Metis.

Leaves 7.25 a.m. daily except Sunday, Parlor Car Montreal to Little Metis.

12 noon "MARITIME EXPRESS" for St. Hyacinthe, Drummondville, Levis, Quebec, Riviere du Loup, Moncton, St. John, Halifax and the Sydney's.

Leaves at 12 noon daily except Saturday. Through sleeping car to Halifax.

7.30 P.M. "OCEAN LIMITED" for Levis, Quebec, Murray Bay, Cap a l'Aigle, Riviere du Loup, Cacouna, Little Metis, Matapedia, Moncton, St. John and Halifax.

Leaves 7.30 p.m. daily, except Saturday. Through sleeping cars to Riviere Ouelle Wharf (for Murray Bay points): Little Metis, St. John and Halifax.

11.45 NIGHT EXPRESS for Quebec and intermediate stations. P.M., Daily, except Sunday, at 11.45 p.m. A sleeping car is attached to this train, which passengers can occupy after 9.40 p.m.

GASPE AND BAY CHALEUR Passengers leaving by the Maritime Express at 12 noon, Tuesday, and 7.30 p.m., Ocean Limited, Fridays, will connect at Campbellton with S.S. 'Lady Elfrida'.

All trains of the Intercolonial Railway arrive and depart from the Bonaventure Union Depot.

CITY TICKET OFFICE. St. Lawrence Hall—141 St. James street, or Bonaventure Depot. Tel. Main 616.

J. J. McCONNELL, City Pass & Tkt. Agent.

P.S.—Write for free copy, Tours to Summer. Haute, via 'Ocean Limited.' Train de Luxe

They Wake the Torpid Energies.—Machinery not properly supervised and left to run itself, very soon shows fault in its working. It is the same with the digestive organs. Unregulated from time to time they are likely to become torpid and throw the whole system out of gear.

Parnee's Vegetable Pills were made to meet such cases. They restore to the full the flagging faculties, and bring into order all parts of the mechanism.

PROVINCE OF QUEBEC, District of Montreal, Superior Court. Dame Exilda Conant, wife common as to property of François Xavier Robert, hotelkeeper, both of the City of Montreal, has this day instituted an action for separation as to property against her said husband, in the Superior Court at Montreal, No. 2351.

Montreal, April 4th, 1907.

BEAUDIN, LORANGER & ST. GERMAIN.

Attorneys for Plaintiff.

Always a Good Friend.—In health and happiness we need no friends but when pain and prostration come we look for friendly aid from sympathetic hands. These hands can serve us no better than in rubbing in Dr. Thomas' Electric Oil, when the oil is in the pain is out. It has brought relief to thousands who without it would be friendless.



Vol. LVI., No.

France Nation Now R zation. Vice Vaughan on State in Fran

Father Bernard Vaugh widely quoted sermons of society have made his liar everywhere, gave a cently in the Dublin Ro "Church and State in F dwelt especially on the consistencies and contra those who are endeavori terminate Christianity in

He pointed out, in the chat when the Associatior Waldeck-Rousseau an was passed in France, it fessedly with the object of the secular clergy from t avaricious religious of F law was to take by the neck every religious beca plotting against the St he wanted the downfall public, to run him acros try and drop him out else. In other words, to destroy the religious they were so merciful, an ed to do everyone full ju they proclaimed to the large that any of those dies that chose to go th formality of requestin zation would remain un the possession of all the all the liberties they ha exercised. There were s religious orders a bit t awake. They thought i Clemenceau, Waldeck-Ro Co., might say one thing ly mean another, and so they do? They packed goods and chattels and the frontier, coming to I land and Scotland, Bel America, and where not meantime, the press wrote articles condemn of these religious; it sh of trust in their country did they not trust the Minister, why were they followers of the Republi they not, in a word, ask itation and remain wher instead of playing the their country?

BETRAYED. In the meantime, also, fiding religious orders ations gave inventories of possessed, and at the formally asked for auth remain in their organiz where they were. How request met? They kn schools were closed, the confiscated, and all tho practically with rare were bidden to cross the leave their country, and with what they stood i stick of their own to them. They heard not from the press. Why press stand up now? W press of Europe tell this erment that it had lie said one thing and done

What about all those plotting against the St had heard no more of then; nothing had against the religious; n anything been proved ag signor Montagnini, thou been told that he had against the State and h free juries to do the sar late the laws of France no more proved agan than against the Nuncio The press was silent. Waldeck-Rousseau and Co. religious orders in Fran because they were exte much power and interfe secular clergy—was it th plotters against the St was because they were Catholic youth, giving tian education.

THE REVOLVER IN THE GROCERY

What did Waldeck-Ro It was to starve out Their cry since 1882