steps.

TERRIBLE DEATH.

AN UNPUBLISHED ACCOUNT

A Manuscript Which Lays Bare the In-

cidents Surrounding His Passing.

(Catholic Fortnightly Review.)

ney."
On page 5 of his lengthy "Avant-propos," Lachèvre states that this is a "true inquiry made between the month of June, 1778 (the day fol-lowing the decease of the Philoso-pher) and the first of December fol-lowing," that it bears a "caracter serieux," and that its author is re-liable in his statements. It is doubt-ful who the writer was, though

adduced in the "Enquete" it may be inferred that the author had direct relations—whence the value of the account—with the Abbé Gaultier, who came to hear the confession of Voltaire, and with M. de Tersac, curé of Saint-Sulpice, Voltaire's parlsh priest. He also had "rapports fracts" with M. Try, the surgeon

derects" with M. Try, the surgeon, his pupil Brisard, who daily waited upon the sick man, and with the two nurses, Roger and Bardy.

the writer was, though

torment him. His physician once heard him shout in a dream: "No, I do not wish to be cast into the verificial Le Couvreur." (This was the name of a famous comedienne to whom the Curé of Saint-Sulpice had refused Christian burial.)

But when the matter of a public retraction was definitely proposed, Voltaire and his friends rejected the services of the Curé of Saint-Sulpice. The Abbé Gaultier was invited to come, the philosophers thinking that they would find him more "tractable" than the Curé. The Abbé immediately responded to the summons. Voltaire made the sign of the cross, and recited the "Costi the cross and recited the "Confiteor," preparatory to confession. The Abbé reminded him of his duty

Under the heading "The Death of Voltaire," the Catholic Fortnightly Review (Vol. xvi., No. 1, page 20) referred briefly to an important of making public reparation for the terrible scandal he had given. In order to save time and annoyance he had prepared a formula, which he and hitherto unknown document, published by M. Frédéric Lachèvre, and entitled "Voltaire: Enquete and entitled Voltarie. Inducts faite en 1778 sur les circonstances de sa dernière maladie; publiée sur le manuscrit inédit et annotée." The publication of this manuscript definitely removes the uncertainty that hithero shrouded the death of the "Philosopher" who gave out the drew from his pocket and asked the philosopher to sign. Voltaire refused even to look at this instrunused even to look at this instru-ment and composed another which he handed to the priest. The latter thought it was not "assez ample," that it was "équivoque et non suf-fisante." He deemed it necessary to refer the matter to the Archthat hithere shrouded the death of the "Philosopher" who gave out the terrible war-cry: "Ecrasez l'infame." The present paper, based on M. La-chèvre's work, presents a fuller ac-count than we were able to give in our note of last January, of the last days of the "Patriarch of Ferbishop before taking any further

The Archbishop at once detected The Archbishop at once detected the well-known duplicity of the man in this document, "habile et tellement attenué," so skilfully and shrewdly worded that it was meaningless. In the language of our memoir, the confessor "is excused on account of his good intentions and receives some good advice becoming his simple character and which his simple character, and which should be followed especially in dealshould be followed especially in dealing with a penitent like Voltaire who is not simple." But when the priest comes again, now thoroughly instructed as to how to deal with the penitent, he is refused admission to the room of the philosopher. The deal general workers of the price of the pri door-keeper evidently acted on or-ders received from Voltaire himself.

mul who the writer was, though some believe that he was a prelate who desired to have an authentic account of Voltaire's death for use in combatting his irreligious teachings. This uncertainty as to the personality of the writer does not, however, dimintsh the value of his testimony, for the simple reason that we know and are able to control the sources from which he drew. From letters and other evidence adduced in the "Enquéte" it may be inferred that the author had direct. BEHAVIOUR NEITHER CHRISTIAN NOR PHILOSOPHIC.

In the meantime a change for the better took place in the condition of the invalid. "Voltaire was cured, everything was forgotten, both promises and gratitude; the Abbé did everything was lorgotten, both 'promises and gratitude; the Abbé did not even receive an answer to a letter in which he begged the Patriarch for permission to call again. But another attack strikes down the invalid, and it isymore dangerous on account of his advanced age of eighty-four years. The doctors found that the seat of the disease was rapid and the pain so violent, that the medical men declared his days were numbered. Our "Inquiry" shows that in his malady, Voltaire behaved "neither like a Christian nor like a philosopher." At intervals he was seized by fits of fury and despair which it is impossible to describe. Frequently he cried out "Je brûle," "I am burning." He struck out with his hands, he swore, he uttered frightful threats, chiefly against his attendants. All that And the state of t

LOURDES AND SCIENCE.

A Surgeon-Priest Speaks From a Scientific Viewpoint.

conference delivered o The conference delivered on "Lourdes and Science" at Rome recently by Father Gemelli, O.F.M., medical doctor and surgeon in Rome has been a sed blow to the free-thinkers who have passed the last three morths campaigning through Italy against belief in the supernatural character of the miracles wrought at the Grotto of Lourdes. Before becoming a Franciscan Father Gemelli took out his degrees as doctor in medicine and surgery and ther Gemelli took out his degrees as doctor in medicine and surgery and has since then been the recipient of various honorary degrees conferred by learned bodies in recognition of his scholarship and profound research. Thus additional interest was lent to his lecture, as was evident from the concourse of ecclesisatics, journalists, scientists of every branch who attended his discourse.

VERACITY PROVEN.

From the standpoint of a scientific critic, the learned Franciscan ex-amined into the cures effected at the amined into the cures effected at the famous grotto, and stated that, although from one thousand to fifteen hundred cures take place every year in Lourdes, only about one hundred and fifty are examined afterwards by the board of doctors, that form the Bureau des Constatations. Now from two to five tations. Now, from two to tations. Now, from two to live hundred medical men of various na-tions, religious persuasions—and many of no religion—take part dur-ing the year it, these examinations, so that the result becomes thereby a greater triumph for the veracity miracles

LACK OF GOOD FAITH.

An examination of objections raised by freethinkers showed what little good faith is to be found among them. Some of those cures are wrought after immersion in the ters of Lourdes, some without im-Some pilgrims are cured mersion. Some pilgrims are cured at the Grotto, others hundreds of miles away. Ocganic and nervous diseases, physical deformities, ail-ments that have been chronio—all are cured as if to refute the sland-

FRANCISCAN CENTENARY

FREETHINKERS RECEIVE BLOW. DEMONSTRATION AT OXFORD.

The True Editness

MONTREAL, THURSDAY, DECEMBER 2, 1909

Where 700 Years Ago Their Founder Had Sent Them.

The constant repetition of an as-The constant repetition of an assertion that has no foundation in fact makes mere argument useless. An object-lesson may, however, be effective. Such is the steady persistence of our separated Anglican bretheren to regard the State Church of England as a flourishing branch of Church Catholic and Petrine, with any unbroken chain of Continuity—in Comments. ar unbroken chain of Continuityall but Papal Supremacy—from the ages before the Protestant Reformation to the present day. Had any Anglicans who persist in claiming Continuity for the Establishment with the pre-Reformation Church chanced during the past week to climb the very stony and difficult. climb the very stony and difficult hill from Oxford to its outskirts at hill from Oxford to its outskirts at Temple Cowley, he would have wit-nessed a demonstration all the more effective since it was quite unpreme-ditated, and, unlike the pageants of which so much has been heard lately which so much has been heard lately not specially designed to uphold any theory. It was simply an example of the ordinary way of the Church with her children whom she wishes to honor and encourage.

UNIQUE CELEBRATION.

The presence of the head of the Catholic Church, in England with se-veral of his suffragan Bishops naturally added splendor to the scene; but it was an accustomed splendor, not an acquired one for which rehearsals had been necessary. The prelates bore their mitres, purple silken trains, and other accessories of their state as Judges of the High Court, as other exalted States furctionaries wear their roices, as part and parcel of their office, without a second thought on the matter. The occasion was the seventh centenary of the foundation of the Franciscan Order, and the celebration was one of unique significance added splendor to the scene; tion was one of unique significance the Friars of the English Profor the Friars of the English Pro-virce who honored at once the me-mory of their father, the Poor Man of Assisi, and the return of his sons to that Oxford to which, 700 years before, he had himself sent them-

by two companions, the four Filars depended upon "the Table of the Lord for their daily breai." Such was the coming of the men who arise the having given to Oxford her "golden age," were persecuted, robbed, and banished from home and country; such the return of their successors who, nothing daunted, have trodden in their footsteps, and given rise to the hope expressed by Irofess sor Little, tha: "the twentieth-censury Franciscans nay not prove unworthy of those of the thirteenth of century." At Oxford the friend and protector of the first Franciscans was the Chancellor of the University Dr. Robert Grosseteste, who, not long after their arrival, became Bishop of Lincoln. In the course of the line his huge diocese was piaced under the Bishop of Lincoln becoming the present diocese of Oxford, the other remaining † Lincoln. When the Catholic Hierarchy was restored part of the original diocese of Lincoln passed to North ampton, part to Nottingham, and the portion which included Oxford the protion which included Oxford the protection was placed under the Bishop of Birmingham. When, therefore, the Bishop of Birmingham set enthroned as the Ordinary in the sanctuary of the college chapel, he represented the Hollands, while the Bishop of Birmingham as the ordinary in the sanctuary of the college chapel, he represented th

Northampton, whe, celebrated the Pontifical High Mass in his presence, inherits the great mediaeval perlate's jurisdiction over the fens and marshlands of East Anglia. Comment is surely superfluous. It remains only to add, in the words of the quaint Oxford version of the "Laudate"—with an additional line: "All ye spires and domes of Oxford—with the house of Blessed Francis set upor the hill—praise ye the Lord!"—London Tablet.

Compromise on

Come to Agreement.

Irish Land Bill, negotiations tween the Government and the Opposition have been carried on in accordance with the hope expressed by Mr. Birrell, says the London Tablet. The result was seen on Wednesday, when the Lords discussed amendments introduced by the Government and the Opposition to carrying out the agreement arrived at. Lord Crewe having moved that the reasons of the Commons for disc reasons of the Commons for

agreement should be considered, the agreement should be considered, the motion was supported by Lord Lansdowne. He stated that the House had endeavored to do nothing to jeopardize, and all it could bo help, land purchase in Ireland. They had sought to secure fair dealing, and in case of compulsory sale an independent tributed of careely. independent tribural of appeal. regard to congestion they wished the standard of congestion to be reduced from £10 to £5, and they stipulated a different constitution of the Congested Districts Board. Lord Crewe then moved, in order to start Grewe then moved, an order to start the discussion, that the Lords should not insist on their amendments. This having been agreed to, the House came to close quarters with the amendments, carrying out the understanding arrived at between the two front benches. Most of these were agreed to without difficulty. Lord Mechanical and Lord ifficulty. culty. Lord MacDonnell and Lord culty. Lord MacDonneil and Lord Crewe strongly objected to the re-duction of the £10 standard to £5 but Lord Lansdowe carried his point, insisting that the change was not so far-reaching as seemed to be thought. In regard to the gested Districts Board, the ernment now abandons the proposal for including in the Board nine mem-bers representing the congested dis-tricts counties. The three ex-officio members are to be retained, while the five members to be appointed by his Majesty are increased to eight. These are to hold office for five years instead of four, as originally proposed. Lord Atkinson then moved that the powers of the Board should be restricted by a right of should be restricted by a right appeal to a court composed of Judicial Commissioners and

appeal to a court composed of the Judicial Commissioners and two Judges of the King's Bench Division, with a further appeal to the Court of Appeal on questions of law. Lord Crewe warned the Opposition that very serious objection was likely to be taken to this amentment in "another place." Lord Lansdowne regretted the chilling reception given to the arrendment, and carried the House with him in his insistence on it. The remaining amendments were speedily agreed to It now remains to be seem whether the Sowen House will accept the bill as it now stands. It is said the Irish members had no part in the negotiations over the compromise.

The Agitation Against the Bishops.

NOT OPPRESSED OR PRIESTRIDDEN.

PRICE, FIVE CENTS

CONDITIONS IN SPAIN.

Brilliant London Author Gives His Views.

Under the heading, "Spanish Hor-ror and English Humbug," G. K., Chesterion suggests some arresting thoughts on the Spanish situation to the readers of the London Daily

News.

"The end of your Monday article on Ferrer suggests," he says, "a certain English attitude; it is an attitude which I have sworn a private oath never to let pass without a protest. You indicate that some past effort of the English people (I that the best of the past effort of the English people (I that the best openin action of the protest of Madrid by freeing us from priesteraft and oppression. This a great part of the public will have no difficulty in rendering in the familiar form, "Thank God at least we are not so bad as Spain." That is the delusion, that is the monstrous trance of pride and false peace. trous trance of pride and false peace which I for one will always strike at whatever it shows its face. We are as bad as Spain. In certain special and pecukar ways, much worse.

worse.

"Now we have no political executions in England, for the very simple reason that we have no political rebellions in England. Why I cannot conceive. But that the clemency does not arise from our religion or our Protestant freedom can be proved at one stroke. Wherever we do have rebellions, there we do have executions much more mean. have executions much more mean, reckless and savage than the execution of Ferrer. The celebrated hanging of the Fenians at Manchester has been admitted by the ordinary Unionist lawyers to have been done in contempt of logic and law. The killing of Scheepers in South Africa is a thing of which numberless Imperialists are now ashamed. Sergeant Sheridan swore away Irisnmen's lives, and walks unpunished. A few harmless peasants at Denshawi objected to the looting of their property by total strangers; they were tortured and hanged with the wholesale hand of Alva. When our rulers act with such brutality have executions much more the wholesale hand of Alva. When our rulers act with such brutality and baseness to small and ineffectual local risings, the mind recoils from imagining how horribly they might behave if confronted with the Spanish problem, with civil war in the heart of our civilization, barricades in Piccadilly, or blood in the gutters of the Strand.

DOMINATION OF PLUTOCRACY.

"We are at peace, not because we have thrown off the domination of the priesthood, but because we have sunk utterly, silently, and almost without a struggle under the domi-nation of the plutocracy. Things far more fundamentally horrible than the death of Ferrer go en quite quietly all the time, because we have forgotten the trick of mutiny. have forgotten the trick of mutiny. A private soldier the other day tried to commit suicide with a penknife in order to avoid a flogging. Words cannot express how much more hideous is that fact to a generous mind than the hasty execution of a party leader in a time of armed rebellion; because we are the one people in Europe who are successfully oppressed. I have no wish to open up the religious question; it is enough; you would find it very hard to fit the theory of Protestant liberty with the facts of Europe. liberty with the facts of Europe. The plain fact is that it is only in Catholic countries, like Italy, land and Spain, that the tradition still remains of taking up the sword for freedom. The few remaining Protestant countries are exactly the countries which will not rebel countries which will not rebel against any extreme insolence from aristocrats or officials; England, for instance, and Prussia.

Father P. Boylan, M.A., an Athy man, has been offered the Lectureship in Eastern Larguages in the National University, Dublin. Father Boylan is a distiguished student of Conliffe and Maynooth. He has also studied at Berlin University for three years in Philosophy. He has been the collaborateur of famous German professors in a great scheme for the publication of a lexicon of the Egyptian language. He has worked through a great mass of Egyptian texts and inscriptions for that purpose, and is at present engaged in a systematic treatment of inscriptions en the Temple of Edfa. The post carries a salary of £200 a year. Father Boylan, it may be mentioned, is a son of Mr. P. Boylan, Woodsbock street, Athy.

The proprietors of the Caledon Woollen Mills, have leased and will shortly respen the Mullan Woollen Mills, Emyvale, Monachan, where woollen materials of excellent reputation have been manufactured for years.



The path of progress is the path of pain. Bleached bones and broken hearts mark every nch of its way.—Rev. Dr way.-Rev. Dr.

German Cathelic Women.

Germany, says the London Ca-tholic Times, has once again been the home of a movement which has materially increased the power of the Church in that land. A meeting just held at Frankfort has in augurated a Cetholic Woman's Association. Some such project has long been in the minds of German social reformers. social reformers. In November, 1903, about a hundred ladies met and discussed the feasibility of starting a women's association. On January 1, 1904, the work was on foot, and the organization started at Strasburg, Wurzburg and Wiesbaden. Then Cologne, Munster and Augsburg took must be a food cause. baden. Then Cologne, munster and Augsburg took up the good cause, so that in November of last year so that in November of last year some fourteen hundred women workers had joined the@ association. Since then the crusade has increased, and everywhere women are inscribing their names on the roll of associates. The program is extensive. The association aims at berefiting the two million women workers in Germany, whose condition of toil may need amelioration. It will consider the education of young girls, the safeguarding of women released from gaol, the protection of young women at stations and ports, and inquire into the position of women workers in factories and shops. The association will prove a valuable adjunct to the numerous and able adjunct to the rumerous and while we wish it every success in its good works, we envy German Catholies their power and facility of uniting for the deferse of their needy and helpless coreligion-

Winter Style Forecast.

The French tailors are making a great effort to give the back of the new coat a small, contracted look.

The waists for afternoon wear can be made with business.

The waists for afternoon wear can be made with Dutch round neck or with the high collar.

One of the most popular waists for dressy wear this season is the model with the bib effect.

The star belt is made of dull gold covered with tiny silver sequins in the shape of stars.

The changed definition of the waist line is one of the most striking features of the new styles. The tunics, which are many and various, are reserved mostly for various, are reserved mostly visiting gowns and house dres

visiting gowns and house dresses. The one-button coat is very effective, and, though one covered with a coat material might be used, the jet button is more striking.

Bedford cord in the silk or wool weave and the silk serges is used for making the dressier models while mohair and serges are preferred for dresses which will receive hard wear.

For Invalids.

Beef Juice.—Take lean round steak Heat it slightly in a pan over the fire, then squeeze in a warm lemon squeezer. Season with a little salt. Serve in a colored claret glass as invalide often object to beef juice on account of the color.

Baked Milk.—Put the milk in a jar, covering the opening, with white paper, and bake in a moderate oven until thick as cream. May be taken by the most delicate stomach.

Glycerine and Lemon Juice—Half and half on a piece of absorbent cotton is the best uhing to moisten the lips and tongue of a fever parched patient.

The Thrifty Housewife.

There is an old-fashioned that ought to come into more general use again, and that is—thrift. When one stops to think of it there are a distressing number of shiftless people in the world, who live from hand to mouth, and apparently think the world owes them a living, without any exertion on their part out any exertion on their part. Thrift is a hearty homely word which stands for energy and a desire to get the most out of life The home of a thrifty person can be told by an inexperienced person at first sight. It has an air of contentment and progressiveness which pervades everything in and about it. The thrifty woman looks well to the ways of her household, and there is peace and plenty where her sceptor rules over all.

Where Women Excel.

The census bureau would seem to uve suddenly developed into a press ureau, so frequent, and so regular, d, let us add, so interesting and structive are the reports it has

been sending out lately. Its latest bulletin deals with the statistics of the religious bodies of the United States. We have about 33,000,000 who are professed church members, besides, of course, many who have not forsworn religion although they belong to no church. Of church members 61.6 per cent are Protestants, and 26-7 Roman Catholics' which would make a total of 11,-111,000. This does not include children who have oot yet made their Communion, so that to this figure should be added about two and one-half or three millions more. and one-half or three millions more Women excel in church membership women excel in church membership, being 56. per cent of the church members, whereas men are only 43.1 per cent. In the Catholic Church they are only slightly over 1 per cent more numerous than men.

Woman, therefore, excels in the very best of things, religion. Her nature is more reffred, as having, and

very cost of things, religion. Her nature is more refined as having an intuitive appreciation of moral values; she has a keen sense of responsibility and an earnest solicitude for whatever concerns the welfare of the race. She is the mother fashioned to impress on her offspring the finer qualities of her own soul and body quanties of her own soul and body; she is ordained by the Creator to keep and transmit the image and likeness of God in the human creat-ure. She is the bond with the Mak-er and Lord of all things, and in this bond or bondage religion consists. Her beauty, tenderness, sym

sists. Her beauty, tenderness, sympathy, all reflect the Divine attributes which most attract us to the Father Almighty.

No mother, no true womar, can be an atheist. Life has meanings and purposes for her which men scarcely divine. It is easy to call her the weaker sex and to attribute her religious propensities to her emotional nature and liking for ceremony and whatever appeals to the eye or the imagination. Men are the eye or the imagination. Men are emotional by nature; but their emotions are not usually as pure and advanted as woman's. The only diff Men are elevated as woman's. The only dif-ference between emotional man and emotional woman is that for the most part man's emotions are selfthe woman's unselfish; the man thinks too much of the man to worship aught else the woman thinks so little of self that her worship necessarily goes out to the only object worthy of it. Women excel n. . . n religion because they excel h. ,n religion because they were made by the Creator to share in His great work of making, saving and elevating men.—America.

A Simple Cure For a Burn.

Burns in the kitchen are so frequent that it is fortunate that the kitchen, or, rather, the bin in the cellar, provides a quick and easily supplied cure for such injuries

When one has been seared by fire immediately cut a white potato in two, scrape out the inside, and make it very fine. Bind this scraping on the burn and the pain will qoickly be mitigated.

Should the burn be

Should the burn be very deep may be necessary to make a sec application. This is an old-fashe may be necessary to make a second application. This is an old-fashion-ed remedy, but one that has proved successful in many severe burns.

Useful Women.

The women who are the most cheerful, the most even-tempered, the most ready to do a service, and the most healthy, are intelligent and industrious women, who have found in a methodical activity the secret of never losing a moment, and of thus conciliating their duties towards good towards their fearlier. their family, nd towards wards God, towards towards the world. and

Suggestions For Amateur Photography.

Few things are more puzzling Few things are more puzzling to the amateur photographer than to determine the length of time give an interior exposure." says Woman's Home Companion for November. "The following hints were given the writer by a skilful professional and have enabled him to obtain some very fine negatives with no weets. obtain some very fine negative with no waste.

with no waste.

"First focus carefully with 'open lons,' next put in your smallest stop, then cover your head with the dark cloth and look on the 'ground glass.' You will probably see only a very dim view, or even only a spot of light if the room is dark. Note the exact time on your watch, and then cover your head up again and watch the ground glass until you can see the entire picture upon it. even to the 'shadows.' It will surprise the amateur to see the length of time it takes one to see the entire picture in this manner, but the eye gradually becomes accustomed to the light, and in one minute, as a rule, one can distinguish the entire picture. Then multiply the time by four, and that will give you the time in minutes to make your exposure. For example, if your time was one and one half minutes, your exposure should be just four times one and one half, which equals six minutes." 'First focus carefully with 'open

Two Stere Girls.

She was small and insignificant, this shabby, little old lady custom-er who was being snubbed by a was being snubbed by salesgirl. She wanted haughty salesgirl. She wanted hat. She had a vague idea that hat. She had a vague idea that a toque, a gray-one, something with faint pink roses crushed in against something gray and soft, would be becoming. The I'm-a-perfect-lady and I-don't-have-to-work-unless-I-want-to variety of saleslady behind the counter fluffed up her pomp with an air of lofty indifference to the preference timidly advanced.

The two or three models which the haughty one deigned to twirl round on the tips of her fingers for

the haughty one deigned to twirl round on the tips of her fingers for her customer's inspection, the small gray woman knew would look harsh Black and white and brist on her. Black and white and brist-ly, and she wanted something grav and pink and soft. "Thank you, I'll call again," she said as she turned away, while the saleslady got a good grip on her gum and replaced the hats.

Just then another clerk, who had

Just then another clerk, who had been watching the performance, approached the old woman. There was something simple and sweet and gracious in this second girl's manner, and in her "Won't you let me help you to select a hat? I've been watching you, and I know exactly what you want."

The little old lady gave one look into the smiling, sympathetic countenance bending down to her, then she settled herself with a sigh of relief for the trying-on process. Dozens of quite pretty toques were pulled out for her inspection. In the end the little woman in gray got just what she wanted—a gray toque with roses snuggled in amid folds of gray silk. And she went away hap-

with roses snuggled in amid folds of gray silk. And she went away happy with the precious hat tucked under her arm and a kindly feeling in her heart for the girl who had waited on her.

Now, that was all some years ago. To-day the second girl is a buyer for a fashionable millinery shop in a large city. So you see alertness and tact in business, even if it's only selking hats to little old women who don't know exactly what they want, counts. Now, doesn't it?

Vaiue of Walking.

There is hardly an instance of long-lived man or woman who has not been for the best part of his life a brisk walker and for some reason a brisk walker and for some reason or other has had to take exercise pretty well every day. Riding is all very well, and so are other exercises, but there is nothing like a good walk because it stimulates the blood and the muscles, and necessitates being in the open air. If those who complain of being stout would only think of this and never omit a dalla constitutional, they would a dalla constitutional. a daily constitutional, they would be amply rewarded. It will keep them young and their figures presentable. It is simply a remedy that no one heeds. Sitting about in the open air is all very well and is far better than, sitting in the bound but it does not keep you in they t will a daily constitutional. in the open air is all very well and is far better than sitting in the house, but it does not keep you in good health. It is quite another thing to over-fatigue oneself. There is nothing better than to get into a healthy perspiration by walking. It is just like drinking a glass of cold water in the morning. It is so simple no one believes in it. This may not suit everybody, but those it does suit, it will keep in health.

Be Sure to Have Smiles With Your Breakfast.

Laziness and indifference are most often the cause of bad morning manners. Anything does in the family. It is too much trouble to talk agreeably at breakfast. so Jack buries himself in his paper and does not speak unless to grumble at the cooking, and Mary, with streeging looks and unity, with s and indifference are most

straggling locks and untidy wrapper, either sulks or rags.

To start the day wrong, with
temper ruffled or feelings hurt,
leaves a sting that cuts. If one
cannot keep sweet the day through
it were better to choose a less inausticious time for temper, these

cannot keep sweet the day through it were better to choose a lesse inauspicious time for temper than the breakfast table, when all should be bright and cheerful, if only to counteract the tendency to morning crossness which most of us feel. The wife who wishes to be remembered pleasantly through the day is as careful of her morning toilet and her morning manners as she is to appear her best for dinner. If she can't be, she had better have coffee in her room. The man who does not wish to have his wife sigh with relief when the door has closed on him as he starts for business will take pains to be agreeable at the breakfast table.

Never let children get into the habit of whining at breakfast, or of solding because they will be late at school. Belated meals are responsible for much morning misery; it is hard to keep good-tempered if a train must be run for, or a black mark is feared.

Set the breakfast hour early enough so that mad scrambles and

time.

If you think it makes little difference how you act or look at breakfast, try coming downstairs singing and happy some rainy day, when the cook is late and the family dispositions are apt to be warped. Though a fierce quarrel were in progress, your cheery presence would quickly chase away the "little black dog," and restore good humor.

Forgetting--The Art That Keeps Freshness.

Nowadays one encounters everywhere women who have reached the high noor mark of life's dial, and even gone past it, yet whose bloom will defy the touch of a moist towel, and whose smooth, unfurrowed faces have the freshness of you with the subtle added charm of expression of experience.

They are the women who have acquired the faculty of forgetting. Oftentimes they are wom lives have been a succession of heartbreaking, tear-making trage-

A quiet life is not all that needed to make a woman keep her youth and good looks. The truth is that a quiet life will not keep a woman young.

The woman who would keep her youth, her friends' admiration, must have a change, a variety, a certain amount of excitement, learn to be to keep abreast with the to think big, new thoughts, to have fresh emotions, and, all, to appreciate what a consummate idiot she is making of herself when she sheds a single, solitary, stupid tear over slights that are

She teaches herself to clear She teaches herself to clear her mind of every gloomy, selfish, angry or revengeful thought—to allow no resentment or grudge toward man or fate to stay in her heart overnight. She thinks of the glorious possibilities of happiness and usefulness it contains if well spent.

That if one dwells on small wor ries, grows angry, resentful, revengeful, what a great and inexcus able folly she is committing. She is wasting life and tottering discontentedly to an unloved old age

The woman who gets the most out of life, who retains her youth, is the one who has made the develop-ment of a noble and harmonious cha-racter her business of life.

She accepts her sorrows and dis appointments as a means of a greater growth, and finds in them an exaltation of spirit which is closely allied with happiness.

And as she looks back across the wide stretch of years she recognizes that her sorrows, after all, have made her grow in self-control, in charity of judgment, in a sense of justice, in generosity, and in unself-

The woman who never forgets is invariably selfish, and selfishness is very ageing and unattractive. Wo-men rarely think that it is ill-mature that makes them old and lets Father Time wrinkle their faces showing the failure they have made of life

of life.

These women allow certain things to dominate them. They do not realize that if they would keep young at heart, and that means young outside in spite of years, they must banish petulant moods, combat irritability, and learn how to forget.

That they must cultivate kindness and the habit of courtesy thoughtfulness until it becomes

part of their character.
For this is the part that tends to the eternal youthful spirit if the cares and troubles of life are met in the right way. It is the part that bids defiance to Father Time and his advancing years, it only part really worth while it is

the middle of the last century the visit of Garibaldi to England and the extraordinary enthusiasm and sympathy felt in this country for the liberty of Italy brought into fashion the loose shirt associated with his name, which still survives in the peremial blouse, so the sudden revival of the Russian coat was the direct result of the visit of the Russian opera and ballet troupe to Paris last summer. In Paris, as elsewhere, enthusiasm, especially for some great theatrical success, is generally reflected in feminine dress; and just as the so-called victory of the little frigate, La Belle Poule, was celebrated at Versailles by ladies wearing on their powdered heads a miniature ship in full sail, so the triumph of the Russian troupe at the Châtelet Theatre in Paris brought back the belted Russian coat to fashion. Russian opera and ballet troupe to

Paris brought back the belted Russian coat to fashion.

There is no doubt of the Russian coat being a picturesque garment, with its broad belt and huge clasp; but it is not by any means universally becoming, as are the long semi-fitting coats with their clusive outlines which make every woman look slim and tali. The Russian coat only suits very slight figures, and also is only suitable for walking dresses; their affectation of carelessness of outline which makes their picturesqueness would set them at loggerheads with an elegant afternoon reception dress. But for a smart short walking dress they are distinctly charming especially when

Surprise /

Surprise

Soap

they are properly "edited" and certain ungainly points suppressed, as our artist has done so cleverly in the sk;etch on this page. The ugly point in the ordinary Russian coat is the broad, unbroken line of the belt round the waist and the pouch-ing under the arms.

ing under the arms.

One we might say, modified form of this costume was of a rich dark pine green, the skirt being of cloth (or tweed) of a comfortable walking length; and the plainness of the skirt was relieved by a panel of pleats, at each side, which begar, under a stitched strap a little above the knee. These skirts, with the pleated side panels, are among the most successful of the autumn movelties; they vary the monotony of the plain round skirt and they give pleasart width and freedom of movement to the wearer. The Russian coat is of pine green, corduroy movement to the wearer. The Russian coat is of pine green cordurov velvet, matching the skirt in color. The basques did not reach the knee, the coat being only half-length, and the fronts buttoned across, the usual double-breasted effect being given by a row of big black moire buttons at aither side of the pleastron which a row of big black moire buttons at either side of the plastron, which was braided all over in black silk braid interspersed with threads of silver, which give an idea of hoeafrost on the dark pine green background. The same braiding passed over the shoulder and formed a pointed loop under the arms, and under the arms and urder the panel thus outlined passed the broad Russian belt, reappearing in front to fasten with a big barbaric buckle. The narrow The narrow barbaric buckle. big barbaric buckle. The narrow panel effect thus obtained at either side, and the breaking of the all-round line of the belt, were exceedingly becoming to the figure, and prevented the usual "cut-in-two" look given by a belt. The coat sleeve was rather full to the elbow, where it was gathered into a tight-fitting under-sleeve or deep cuff, which was braided all over with the black and silver braid. The toque was of pine green velvet, bor-

with the black and silver braid. The toque was of pine green velvet, bordered with a band of white fox, which was caught up in front with an enamel and silver buckle, from which sprung one of the stiff silver aigrettes which are in such favor at present. The costume was completed by a stole and muff of white fox, a most becoming fur to anyone possessed with a ground skin.

one possessed with a good skin.

The Russian influence is showing

itself also in the evening coiffures, for there have been seen several times of late head ornaments in ribbon and velvet which closely resembled the "kekoschnik," the Russian national head-dress, which is stan national head-dress, which is worn not only by the peasants but also at all the great Court balls and ceremonies by the Russian ladies from the Czarima herself downwards. But the "kekoschnik" is by no means becoming to everyone. To a woman who carries her head well-What is Worn in London

London, Nov. 22, 1909.

London, Nov. 22, 1909.

The sudden return to favor of the Russian coat proves the theory of the curious way events of all kinds affect fashion, quite apart from the trend of the moment. Just as in the middle of the last century the wisit of Garibaldi to England and the extraordinary enthusiasm and sympathy felt in this country for the liberty of Italy brought into fashion the loose shirt associated. way of headgear to be seen. Nothing is prettier than the wired bows and twisted ribbons of metallic tissue, gold, silver and aluminium, shot with different colors and powdered with crystal dew drops. The Mercury wings in sequined net and velvet are most effective, especially when the wings are placed at either side of the head rather low down; and charming, too, are the bunches of wheat, oats and barley in silver and gold. The latest Parisian novelty in this line is the bulrush in gold covered with brown tulle; and the garlands of tiny roses in gold and silver tissue, which are so charming and decorative, with their suggested reminiscences of Boucher's portrait of Madame de Pompadour, are likely to remain long in fayor, especially for débutantes. The fashion of wearing a ribbon wound in and out of the hair, and ending in a bow at one side in front, is a charming one, and I am glad to see that women have adopted the fashion by day as well as in the evening. It is, indeed, more suitable for day wear; in the evening something more brilliantly decorative is needed for the hair. That the present "chignon-cap," which is the rage, is one of the ugliest coiffures we have been cursed with for a long time, hardly anyone can deny; but its blatant falsity and ugly outline are accompanied by the fact of its being so quickly and easily fixed in place,

doubt it will endure for the trial of all people wit

Personal allusions are never sais, and seldom effective or happy. An anecdote that illustrates this fact is that of a solicitor for a charitable institution who went to a woman's door and asked her for a contribution.

door and asked her for a contribu-tion.

"We have," he stated earnestly,
"hundreds of poor, ragged and vi-cious children, like those af your gate, and our object is—" of "Sir," interrupted the indignant woman, "those are my own child-ren!"

An old citizen who had been her-pecked all his life was about to die. His wife felt it her duty to offer him such consolation as she might,

His wife felt it her duty to offer him such consolation as she might, and said: "John, you are about to go, but I will follow you." "I suppose so, Manda," said the old man, weakly, but as far as I am concerned you don't need to be in any hurry about 't."

His Mother (reprovingly).—Come here, Willie. You know Satan always finds work for falle hands so I'll get you to sweep up the yard

A QUESTION OF GRAMMAR.

Hetty's uncle, who was a school teacher, met her on the street one beautiful May day and asked her if she was going out with the Maying

party.
"No, I ain't goirg."
"Oh, my little dear," said her uncle, "you must not say II ain't going," You must say 'I am not going," and he proceeded to give her
a little lesson in grammar. "You and he proceeded to give her a little lesson in grammar. "You are not going. He is not going. We are not going. You are not going. They are not going. *Now, can you say all that, Hetty?'4

"Sure, I can," sheweplied, making a courtesy. "There ain't nobody going."—Lutheren.

a courtesy. "There going."—Lutheran.

Proud of His Holy Faith.

The following beautiful and touch-The following beautiful and touching words which were spoken by Councillor Marx of Dusseldorf at the Eucharistic Congress at Cologas should be a great incentive to Cabholic men who read the lines for them to hold with greater love and reverence their precious inheritance of the true faith of Leens Christic.

them to hold with greater love and reverence their precious inheritance of the true faith of Jesus Christ:

"As Rudolph of Hapsburg was proud to show himself before his people as the servant of the King of Kings in the Holy Eucharist, so let us, all, civil officials with our badges of office, soldiers and officers in their uniforms, men of every rank and class, consider it to be the highest honor to be allowed to appear in every public manifestation of honor paid to God and Savior. Away with mere human respect. Let us allow no one to show dishoner to the great Mystery of our Faith. Let us take care that no one is allowed to speak disrespectfully of it, and refuse to remain, even in any social circle where there is a whisper of dishonor of Dur Lord. Let us be men! Let us show we have strength of character in this age of weak characters and lack of all character! Let us not forget the day our Bishop's hand marked our foreheads with the sign of the cross and bade us be soldiers if the constant of the cross and bade us be soldiers of the Living God."

Whether the corn be of old or new growth, it must yield to Holloway's Corn Cure, the simplest and best cure offered to the public.

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SOCIETY DIRI

T. PATRICK'S SOC shed March 6th. ated 1868: Meets in Mail, 92 St. Alexandonday of the mon meets last Wedness

Sonday of the mon-meets last Wednes Rev. Chaplain, Rev Shane, P.P.; Preside Kavanagh, K. C.; dent, Mr. J. C. Wa President, W. I. ponding Secretary, I. mingham; Recording T. P. Tansey, Asst. T. P. Tansey; Asst. cretary, Mr. M. E. 7 shal, Mr. B. Campbe shal, Mr. P. Conzoll

Synopsis of Canadian HOMESTEAD REC

HOMESTEAD REC.

ANY even numbered sign Land in Manttot man and Alberta, except reserved, may be hardly, or any make over age, to the extent of our fine of 160 acres, more finity must be made the local land office for hardly by proxy may make on certain conditation, mother, son, defer or sister of an integer.

The homesteader is re the conditions co (1) At least six m

epon and cultivation of each year for three year (2) if the father (2) the father is deceased) der resides upon a Meinity of the iand en equiversecute as to resistant by such persuitable by such persuitable by such persuitable between the settler he sent residence upon far owned by him in the work of the settler between the requirement of the requirement of the residence many be sadded to the settler between the residence many be sadded to the settler between the residence many be sadded to the settler between the residence many be sadded to the settler between the residence to the settler between the residence as the residence to the settler between the residence and the residence to the

Deputy Minister of to N.B.—Unauthorized pr is advertisement will

Suffered Terrible Pains

For Backache, Lame or case of the commonest and rr ymptoms of kidney inactismedy equal to Doan's K taking out the stitches, twingses, limbering up the stiving perfect comfort. A medicine that strengt says so that they are enable poisonous uric acid frad prevent the chief causass.

Mr. Dougald A. McIeaso
Banks, N.S., writes:—"I
with my kidneys for nine
asifered with other terribid
the small of my back all it
esuld hardly get around.
two boxes of Doan's Kidney
to led better, and by the tim
thee I was completely cure
there is a completely cure



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allusions are never safe, a effective or happy. An effective or happy and tallustrates this fact is solicitor for a charitable who went to a woman's woman's contribu-

of poor, ragged and vi-en, like those at your our object is—" terrupted the indignant hose are my own child-

tizen who had been her-nis life was about to die. It it her duty to offer consolation as she might, ou are about to go, but

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You know Satan al-work for side hands so to sweep up the yard

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His Holy Faith.

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o, soldiers and officers ns, men of every rank sider it to be the to be allowed to appublic manifestation to God and Saviore human respect. Let us to show dishonor lystery of our Faith. Are that no one is ak disrespectfully of ant protest. Let us sysapers that speak nd refuse to remain all circle where there dishonor of Our be men! True-heart-olic men! Let us strength of characters and acter! Let us not pur Bishop's hand sheads with the sign a bade us be soldiers to us profess with with firm, unfailing hope, and burning word of our relither Christ, the Son dd."

orn be of old or must yield to Hol-re, the simplest and to the public.

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SOCIETY DIRECTORY.

T. PATRICK'S SOCIETY.-Estab Habed March 6th. 1856; incorpor ated 1868: Meets in St. Patrick's Mall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Chaplain, Rev. Gerald McShane, P.P.: President, Mr. H. J. Kavanagh, K. C.; 1st Vice-President, Mr. J. C. Walsh; 2nd Vice-President, W. G. Karnady. dent, Mr. J. C. Walsh; 2nd Vice-president, W. G. Kennedy; Treasurer, Mr. W. Durack; Corres-ponding Secretary, Mr. T. C. Ber-singham; Resording Secretary, Mr. T. P. Tansey; Asst.-Recording Se-erstery, Mr. M. E. Tansey; Mar-shal, Mr. B. Campbell; Asst. Mar-shal, Mr. P. Conrolly.

Synopsis of Canadian North-West

HOMESTEAD REGULATIONS ANY even numbered section of Domi-sen Land in Manitoba, Saskatche men and Alberta, excepting 8 and 36, set reserved, may be homesteaded by ma and Alberta, excepting 8 and 36, strestreet, 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 is which the land is situated.

Bitry by proxy may, however, be taken or certain conditions by the hiber, mother, son, daughter, brocker or sister of an inteeding home-taker.

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

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Pains

From Her Kidneys For Nine Months.

For Backache, Lame or Weak Back—see of the commonest and most distressing symptoms of kidney inaction, there is no senedy equal Doan's Kidney Pills for taking out the Stiches, twistches and syinges, limbering up the stiff back, and giving perfect comfort.

A medicine that strengthens the kidneys so that they are enabled to extract the poisonous urio acid from the blood and prevent the chief cause of Rheumann.

an prevent the chief cause of Rheumasan.

Mr. Dougald A. McIsaac, Broad Cove Banks, N.S., writes;—"I was troubled with my kidneys for nine months, and affected with such terrible pains across the small of my back all the time that I will hardly get around. After taking two boxes of Doan's Kidney Pills I began to be the property of t

THE PATHS OF DAWN.

The soft Irish purr of Miss Dugan's voice made its velvety way to the room that Margaret Lannan had given to her brother and Holman.

"Then if you're goin' to confession to-night, you take the altar cloths over. Yes-ye-, because I'm not sure of gettin' over in the mornin' these days. No, I am careful now since the last attack. Ye-ye-yes, it was awful sudden. Life is so uncertain. Well, I'll be goin' ther—"

inevitable repulse.

She gave him the shy, repelling glance he remembered of her girl-hood.

"Come on, I'll race to the ferry with you," said her brother.

Holman pondered alone. The pharton glimpses of Margaret's girl-hood flittered araund her room. He was thinking of a plain-featured, impulsive school girl, with a dimple in one cheek and a sudden winsome smile that closed, in wrinkles,

By the fireplace of what was li-brary and bedroom for Margaret, the listening men stared at each other in amused relaxation. "It's all here," Lannon observed

other in amused renamen observed "it's all here," Lannon observed with a comical grimace.

The men so confident of each other's thoughts were back from a long ramble through the south, west, and old Mexico. It was a chance decision regarding a prospective venture, or the current of destiny, rather than sentiment, that had brought about their unexpected visit to the stone bungalow among the Norway pines of Margaret's their first surprise at had brought about their unexpected visit to the stone bungalow among the Norway pines of Margaret's homestead. Their first surprise at her frontier environment and her enterprise had settled into a delightful comfort. And now the drawling broque without brought back, incongruously, sights and sounds of their careless youth in Big Mound, Iowa. Idly visualizing the familiar-voiced visitor, they recalled a far-time "Nelly Doherty," to them a symbol of church-work in a repellant sense. As there had been two Nellie Dohertys—cousins—she was termed "the pious Nellie," with the complete approval of the other Nellie in the distinction. Her accent was to them a "pious tone" and her mouth, taut-held, was interpreted as having a "pious twist" by those otherwise drawn.

by those otherwise drawn.

The faces of Margaret's guests bore
the print of discipline that comes in
life's installments, capriciously directed. For the unclassed religion
affords the only systematic social
training. Holman had never known
a religion. "Boose" Lannan had forgotten the catechism long before he
should have interpreted it in torne gotten the catechism long before ne should have interpreted it in terms of life. The two were what some or life. The two were what some call confirmed bachelors, and were long committed to the soldier of fortune way. For them was a dramatic suspense in their changing conceptions as years rolled, and they liked to be lookers-on at these conceptions as years rolled, and they liked to be lookers-on at times. Now they were reflecting that even they and Margaret, already, were at that dim milestone of intollerable maturity whence the rusty-turbaned Nellie Doherty had looked back upon giddy choir-singers.

"Did you notice a prayer-book anywhere? I've looked everywhere except here. Maybe it's fallen be-hind the book rack."

Margaret, the diminutive bunga-low-builder, burst upon them, her-self a Nellie Doherty of fate. Her manner was a blend of hospitable good humor and the fussy insistence of the fate-made business woman. Her imperative intensity in immediate search was now a ludicrous development of an old, amusing characteristic. She did not, moreover, velopment of an racteristic. She did not, moreover, upset the intervening chairs, though it seemed to lovers of repose in woman inevitable that they should be overthrown. The men sprang to aid her search. Laman, with an assection of the content o sumption of excitement and concern—a trick of his boy days that made her smile.

There was a continual smiling be-tween them because the familiar mannerisms of youth cropped up constantly, tender-tinted by per-spective. Margaret passed into the lamp-glare and, bending down, stood inexorably withered, her relaxed (1) At least six months' rendences appa and suitvation of the land in the land

'Get ready and come with me, ike. You ought to come, you Luke.

"And you have the heart to ask me out of a rainy night? Won't it do if I go after you?" She looked down at his teasing

She looked down at his ceasing smile with meaning gravity.

"Can't you stay with us to-night? You don't need to go. Let's see, 'how long since your last confession?"

He had a fit of mimicry, but nei-

He had a lit of mimicry, but her-ther auditor smiled.

"To-morrow is Easter Sunday, and I finish a novena besides."

She dropped her eyes with a queer little assumption of reserve that was

She dropped her eyes with a quest little assumption of reserve that was new to her.

"Why don't you weit till morning, then? I should think you'd always be afraid to go over among those Canucks at night."

"A good reason why you might come wich me," she retorted. If she had been given to feminize wile she might have gained a point by stating that the fernyman occasionally drank. Both men knew that she wished not an escort but that her brother approach the sacraments. The absurdity of this hope was to them augmented by the evident confidence with which she wested expectantly. It became an embarrasment.
"Let me escort you," Holman said

She gave him the shy, repelling glance he remembered of her girl-hood.

"Come on, I'll race to the ferry with you," said her brother.

Holman pondered alone. The phartom glimpses of Margaret's girl-hood flittered araund her room. He was thinking of a plain-featured, impulsive school girl, with a dimple in one cheek and a sudden winsome smile that closed, in wrinkles, two very bright eyes. The eyes were now as starry as ever, but tragic-sharp and hollow-set. The smile was a shadowy something that Holman could not translate. It suggested vaguely the time of a mission in their final school-daxs. After it she had fallen silent in the last riotous class meetings, cr had always been excusing herself from them on the plea of going to confession. Holman and her other friends had smiled tolerantly and had commented privately on the other friends had smiled tolerantly and had commented privately on the undoubted change in her, due to religion. They had remarked a glimpse of some white, mystic quality at times, as if she were listening to a voice within, a voice not of self.

It was after this that Holman had dropped himself from the reaks

nt was after this that Holman had dropped himself from the ranks of her boy admirers. She had seemed to embody an ideal too good for

to embody an ideal too good for love, destined for consecration. This conviction had been decisively stated by the girls of the class.

"She'll go to a convent."

Holman looked up as his friend, returning, restored himself to the fireplace comfort before speaking.

"Well, that's the way Madge petered out." tered out.

A certain tenderness in his laugh essened the jarring note in his comment.
"Tell me about her," said Holman agreeably.

"There was about her. And yet you wouldn't have thought it would lead to her present status. At first it looked as if we'd have a saint in the family, and we were ready to feel proud, when she began to try to make us all good. She worried about me, of course, and even went for the old man to be more charitable to his neighbors."

He paused to laugh with Holman at the common memories suggested.

"After she had us worried to a razzle about her worrying about our not worrying, she quit it and began to make money. This she insisted on passing around, writing vehemently to us all to know who would take some. After it was gone she take some. After it was gone she wanted to know what we did with it and when we were going to give it back."

Again he laughed, sure of common

Again he laughed, sure of common standards.

"This was the time—she—began bragging. Say she certainly did have energy. But the things—she engaged to do, and then insisted that we all should do as much. It used to get me in a lather to hear the kid proclaiming the real life principles." He paused. Holman's eyes fell.

He paused. Holman's eyes fell.
And the brother knew that he was
supplying the intervening stage of
depression, disgruntled bitterness
and irritability that preceded sto.
lidity, and the cooling of impulsive

affections.

"She was too independent. Why it simply grew on her. Well, she is sufficient to herself and more capable than some men; but she is missed the best thing in life for

"Or for a man," said Holman His eyes were not pleasant for Luke just then.

"Here she is making no use of the talebts she had—an old mad on a homestead helping Miss Dugan do altar cloths."

He had expected to draw Holman's opinion or sympathy.

"I'll think it over," said Holman shortly, lighting a cigarette as he

Luke withdrew to the middle room amd flung himself down huffily with a paper. Holman pondered again be-

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Rich, red blood. That is what pale, nervous, weak

That is what pale, nervous, weak people need.

Red blood to form new cells and tissues, to invigorate the nerves, to strengthen the heart's action, to give energy and vigor to the organs of the body.

The elements from which nature forms rich, red blood are found in condensed and easily assimilated form in Dr. A. W. Chase's Nerve Food and because of its wonderful blood-building qualities this great restorative has become world famous.

ous.

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The portrait and signature of A. W. Chase, M.D., the famous Receipt Book author, are on every box, of the genuine. 50 cents, at all dealers or Edmanson, Bates & Co., Toron-40.

Dr. A. W. Chase's Merve Food

fore the blaze. Until this humorously intended description he had held Luke's opinion of her all-sufficiency. Now he stared thoughtfully, held by a new speculation. After a time he saw that directly before his staring eyes was the missing prayer book behind a tobacco iar. He got it down. It was re-covered, thumb-worn and broken at the back. Holman knew it would fall open at certain places and he hesitated.

On the fly-leef was proposed.

On the fly-leaf was written: "Souvenir of the Lazarist Mission.

The book fell open. He read:
"Sor, I am the Lord who giveth
strength in the day of tribulation.
Come to Me when it is not well
with thee." On the rext leaf a
verse was underscored:

verse was underscored:
"It is a temptation that troubles
thee, and a vain fear that affrighteth thee. What doth solicitude
about future contingencies bring
thee, but only sorrow upon sorrow. Let not thy heart be troubled, ther let it be afraid. When thou thinkest I am far from thee, I am often nearest to thee."

Holman had heard of this golden Holman had heard of this golden book. He had not dreamed it could fit one's need so exactly. Had not his own heart known such need? He opened to the chapter, "Of the Want of all Consolation." The idea was strange to him: "But it is very which to be able to former. was strange to him: "But it is very much to be able to forego all consolation, both human and divine." The next gave him new wonder: "So do thou also learn to part with an intlimate and beloved friend for the love of God. And take it not to heart if thou art forsaken by a friend, knowing that at last we friend, knowing that at last wimust all be separated from one and

other."

The long, lonely years unrolled before him, back to that first pure love of his school days. And again the marked words rose before his dimmed eyes: "Take it not to heart if thou art forsaken by a friend."

A figure alapming of yet, boughts.

A fierce slapping of wet boughs against the pane aroused him. He had not noticed the sudden rise of the storm. Full of concern for Margaret's return, he went in quest of Luke. The outer room was empty. He debated a moment as to seeking Luke at the saloon in the village; Luke at the saloon in the village; then he took his way to the landing alone. He got out the one ferry boat. The Rainy was swollen and rough. It was a hard pull to the Canadian side, and consumed an hour. There he waited a while before realizing that it was past time that Margaret should have returned. The river ordinarily was crossed in five minutes. The lights in the little French village twinkled through the gusty torrents of rain the thought of running down to the church. There were no sounds but the wind and the river, but in lulls came a queer, drowned, uncertain singing, a rollicking bar-room tune in the darkness of the troubled night. Suddenly he put back into the river, letting himself drift with the current. The ferry boat was not on the French side. The muffled singing came up from toward the falls.

Near the masonry of the dam, the limit of safety that way, he came upon what he had suddenly conceived. The thick, unsteady voice of the ferryman sang as he rowed fu tily, while the current sucked boat from his strength slowly ward the falls. Margaret, with black something huddled at knees, prayed steadily.

Holman boarded the boat, and throttled the man into partial so-briety. The two then fought the current for the pitifully short distance of the American shore. Holman heard the incossant 'Hail Mary, full of grace—' as if we were at the same time far on his long wanderings, and by some quiet death bed. Then he remembered. It was at the close of a novena. He knew the significance of novenas and had sometimes yearned for such pledged devotion in his behalf. He felt, too, the hopplessness of her prayers for Holman boarded the boat. and the hopelessness of her prayers her brother. He knew what her brother. He knew what had occurred; that Luke had gone to meet his sister; that when the boatman had lost control of the boat, they had struggled for the oars and Luke lay stanned or stabed. Holman felt a damp patch on his head as he lifted him, when at length they gained the shore.

With Margaret he stood beside Luke. The doctor of the American village had failed to restore consciousness. There could be no

the Blood
blood.

that pale, nervous, weak

to form new cells and
invigorate the nerves, to
the heart's action, to
and vigor to the organs
ints from which nature
red blood are found in
and easily assimilated
or. A. W. Chase's Nerve
ecause of its wonderful
ng qualities this great
has become world famto, guess work, ne experith
this treatment. Every
the to do you a certain
good.

Boutlilier, 168 Morris
fax, N.S., writes: "My

Luke. The doctor of the American
village had failed to restore convillage had failed to restore convoluments. The could be no
other afd before morning—the Easter morning to which the girl had
looked for a miraculous change in
her brother. In the white face into
which the sad awe of death had stolen, Holman read Ercs of hardness
and weak selfishness. Still it was
not Luke's need of redemption that
concerned him so much as the failure
of the novena. He wondered if it
was the effect of its failure upon
Margaret that he dreaded. He looked down at her, furtively.

Instead of the rapt, secure, spirituality that he craved, her ellish
face was full of human desolation.
Is hand stole to her arm. She
bent a moment with long soundless
sobs, and before this masculine
agony he dared to lay his arm
across her shoulders as men comfort one another. She looked up
the recovery what I am think-

then, but he would not see her raveged face.

"Do you know what I am thinking of?" Her voice was quiet.

"Of an adventurous, lovable boy, leading younger brothers and sisters into new fields of thought and play, an oldest son, groping into the ouagmires of adult life, telling Munchausen stories to us over the harvest work. He was always ready to throw himself between danger and us unconscious little ones. There were stampeding cattle, end vicious playmates. I remember a boy in a red shirt waiting on his plow for lunch in the field. He was very small and young, but he

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

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

"During the winter of 1907, while travelling on the Gaspé Coast, I contracted a severe Cold which settled upon my lungs.

After I returned home I wrote to Father Morriscy explaining my case. I received a letter from him with a prescription for his medicine, which could not be filled at the time here. After one week's delay I received it just in the nick of time to save my life. After one month's use I felt like a new man."

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

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At your dealer's.

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

was the oldest. And then somewhere I hear a sound of crying." She did not finish her sentences. Holman's eyes were dim.

"See the boyish sadness around his mouth. It is such an old sorrow—a boy's is. I have no blame for anything when I see the bitterness. His mother told me never to forget it when she was gone." Her hands went to Luke's hair

maternally. "He went to confession after all. He said he did it only to please me, out-but, oh, I want to know!

A soft, familiar accent fell across

There, darling, you'll soon know, right away. I ran all the way, soon as they told me. They always send for me because I've had some experience—"

some experience—"
Her garrulity ceased as size slipped to the patient's side. There was a certain professional confidence in her movements that inspired hope. It was as if Miss Dugan, missing the halls of fame in some intended vocation, would hold her own in the paths of chance. She listened at his breast and held his wrists.

"They ought to get a good doctor here." The gentle voice was innocent of sarcasm.

nocent of sarcasm.
"Will he regain—" the others ventured, with sudden hope.
"Will he?" the voice of longer faith threw this back at Margaret.
Then the cooing brogue soothed

'He'll be to Mass in the morning. love. Now run away and leave him to me. I had experience with just such an accident. You know, Henry was taken from me this way."

In the swift revelation that came In the swift revelation that came with the mention of this unknown dead man's name they stared. Miss Dugan's pinched face claimed full possession of all human heritage. Holman and Margaret withdrew, the girl to her improvised bedroom. Holman knew she was praying. Her novena had won its boon. He was glad for her and for Luke. And still he felt a sadness, half-explainable.

The night watch had outworn the storm. A faint glow with the two-fold glamour of dawn and spring was spreading through the darkness. It was bringing a day of music and lt was bringing a day of music and joy, of redemption and peace. In a few hours, across the river, the village would stir to the chime of bells and simple hearts would pulse with the glorias of the Easter Mass. But for Holman there would be no change. The commercial ideals he had found sufficient were becoming deformed and requisive in the grow-

had found sufficient were becoming deformed and repulsive in the growing glow of morning.

The soft tone of Miss Dugan's voice—that at least had changed for him—from something laughable to a sound fraught with much pain and comfort and tenderness. He had been looking at the crucifix on the mantlel. Now he took it as Miss Dugan or Margaret might, and rested his lips lingeringly on the nailed feet. If Margaret had but cared to include him in her nove-

nailed feet. If Margaret had cared to include him in her na. Strangely the new sweet yearning for the love of God was not incompatible with his human love for Margaret. He turned to find her watching him from the door with shy ques-

tioning.

"I'm leaving all ready, so you can get yourself some coffee after you sleep a bit. I'm going to first Mass and I think I'll bring one of the priests back with me."

He met her eye, in which the old repelling expression stood confessed as madenly reserve. And now there was a timid challenge in return.

"Margaret—"
There was an appeal in his voice that drew her love to boldness after years of repression.

waiting. And the love so chastened held his lips, first reserved for the touch of Living Bread.—Catherine McPartlin, in The Magnificat.

Rev. Father Morriscy

Newman's Prayer for the Poor Souls.

O God of the Spirits of all flesh O Jesus, Lover of souls, we recommend unto Thee the souls of all parted with the sign of faith and those Thy servants, who have desleep the sleep of peace. We beseech Thee, O Lord and Saviour, that, as in Thy mercy to them, Thou becamest man, so now Thou wouldst hasten the time, and admit them to Thy presence above. Remember, O Lord, that they are Thy creatures, not made by strange gods but by Thee, the only living and true God, for there is no other God but Thee and none that can equal Thy works Let their souls rejoice in Thy light, and impute not to them their former iniquities, which they committed er iniquities, which they committed through the violence of passion, or the corrupt habits of their fallen na-ture. For although they the corrupt habits of their fallen na-ture. For although they have sinned yet they always firmly believed in the Father, Son and Holy Ghost; and before they died, they reconciled themselves to Thee by true contri-tion and the Sacraments of Thy

Church.

O Glacious Lord, we besech Thee, remember not against them the sins of their youth and their ignorance; but according to Thy great mercy, be mindful of them in Thy heaverly glory. May the heavens be opened to them, and the Angels rejoice with to them, and the Angels rejoics with them. May the Archangel St. Mi-chael conduct them to Thee. May Peter, to whom Thou gavest the keys of the kingdom of heaven, re-ceive them. May St. Paul, the ves-sel of election, stand by them. May Thy holy Angels come forth to meet them. and carry them to the city Thy holy Angels come forth to meet them, and carry them to the city of the heavenly Jerusalem. May St. St. John, the beloved disciple, who had the revelation of the secrets of heaven, intercede for them. May all the Apostles who received from Thee the power of binding and loosing, pray for them. May all the Saints and elect of God, who in this world suffered torments for Thy, Name, befriend them; that, being freed from the prison beneath, they may be admitted into the glories of that kingdom, where with the Futher and the Holy Ghost. Thou reignest, one God, world without end. God, world without end

God, world without end.
Come to their assistance, all ye
Saints of God; gain for them deliverance from their place of punishment; meet them, all ye Angels; roceive these holy souls and present
them before the Lord. And may
perpetual light shine on them.
May they rest in peace. Amen.

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

Priest's Victory.

The election of the Rev. B. J. Dowling, a Catholic priest of Waupun, Wis., as chief chaplain of the state prison by the state board of control, was held by Attorney General R. L. Gilbert to be legal.

Rev. Father Dowling for several years has been acting as Catholic chaplain at a salary of \$200 a year. Recently the board of control decided to make him chief chaplain.

The Lutheran synod protested and adopted resolutions declaring the election unconstitutional because section 4906 of the revised statutes simply provides that a Catholic clergyman might be engaged to hold services at the prison once a month. The board of control will install Father Dowling as chief chaplain, despite the protestations of the Lutheran Synod.

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tor expendence intended for publica-tor must have name of writer enclosed, not necessarily for publication but as a mark of good faith, otherwise it will not be published. be published.

ITEMS OF LOCAL INTEREST SOL-

TN vain will you build churches, give missions, found schoolsall your works, all your efforts will be destroyed if you are not able to wield the defensive and offensive weapon of a loyal and sincere Catholic press.

-Pope Pius X.

Episcopal Approbation.

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I heartily bless those who encourage this excellent work.

PAUL Archlishop of Montreal.

THURSDAY, DECEMBER 2, 1909.

THE IMMACULATE CONCEPTION

Wednesday, December the 8th, the Church will celebrate the Feast of the Immaculate Conception of Our Mother in Heaven. She is "our tainted rature's solitary boast," the Lily of Israel, and the glory Jerusalem. Ah! well may we honor her whom God has chosen to honor. The Patriarchs sighed for her coming, and the Prophets of God's people foretold the cheering advent. After Jesus she is the greatest Gospel figure, and the foremost of the Maker's creatures in the grand eternal concept of our redemption.

At Matins, in the Office for the Feast of the Immaculate Conception. the Church sings this hymn praise to Mary:

O Guardians of the maidens fair, Sweet Mother of the Infant Blest. Our portal to the Throne thy share, Our heaven's joy, our hope, rest!

From 'midst the clustered lilies pure Thou, whiter than the whitest dove

To bleeding heart dost bring the Through Stem from Root, in Godic

Our Tower of strength 'gainst dra-

And kindly Star o'er storm-lashed

Thou'lt shield us from the sinful Thou'lt keep our steps to God

with thee

night: E'en past the shallows steer our

Near shoal, o'er billow, spend thy That hold the haven-course we

may!

To Thee, O Jesu, glory be, Thou born of sinless Mother-maid With Father, Spirit, Thrice-blest

Three, Till endless dawn in night doth

Down through the Christian Ages too; Mary has had her ardent lov-The Apostles venerated her, and even the earliest disciples prayed to her; the Fathers of the Church told of her glories and the Doctors of the New Law proclaimed her prerogatives; in the wilds of the storm the sailor has called her his Star, and her name was on the dying lips of many a soldier; poets have searched their hearts for more

Of her whom Heaven's court obeys Sing out ye all her sweete Tota pulchra es!

In hymn and song, at work

In darkest night, at break of day, To her a child's meant homage pay Tota pulchra es!

In youth and age, on land or sea Tho' sad or merry, bond or free, Sweet Mary's heart our refuge be Tota pulchra es!

And, ther, in life's last solemn hour Whan harassed by unholy power, Sure strength we'll find in David's

Tota pulchra es!

O Queen conceived without original sin, pray for us!

NOT AFRAID

When Mr. T. P. O'Connor, M.P., visited St. Louis, he was tendered a banquet by the newspaper fraterni-Father Phelan, of the Western Watchman, who was present (a veteran in active service) says what follows in the course of an editorial dealing with the incidents: "We believe it is the rule

to ask for a blessing; in othe words, not to say grace before meals. This results from the unmeals. certainty of getting anything to eat and the brief process of mastication possible at the lunch counter. The Carmelttes have no hours for meals laid down in their rules, because St. Teresa did not want the nuns called to work makes the rules are supported by the state of the st called to meals unless she was there was something to eat before them. Newspaper men refuse to say grace before meals unless they are quite sure there is something to give thanks for. But Mr. O'Connor not one of these. He sat down is not one of these. He sat down with the company, but before touching anything he bowed his head low said a short prayer, and blessed himself. To us that spoke more than all that he said during the long repast. Such men as he are the men for Ireland. If Parnell could have deep that Ireland would be such as the treat Ireland would be such as the Ireland would be such as the Ireland as the Ireland Irela the men for Ireland. If Parnell could have done that Ireland would have been enjoying Home Rule these twenty years. No man who is not a Catholic as well as an Irishman can ever become a success ful leader in Ireland."

Now, we feel sure that all thos who were present around the festive board must think all the more of Mr. O'Connor for that little prayer Of course, there are some men who do not mind what you may have to say about them, so long as you do not say they are de vout. Their young manhood is one long moment of mental aberration and heart failure. Their only mot to is "eat, drink, dance and sleep"; their only atmosphere is worldliness which has a most peculiar and direct power to neutralize faith. the sight of a decert man, grow dangerous; and, if then VOL should happen to lie, and call them a saint, they would do what Judas finally did.

THE CATHOLIC RECORD.

ber of the Catholic Record was pub-Its initial number bore the warm approval of the late beloved Archbishop Walsh, of Toronto, who was at the time named, Bishop o London. The paper was to be a Catholic journal, pure and simple its primary purpose being a defence of the Church whenever and wherever assailed by its enemies. We think our readers will agree that think our readers will agree the during all these years it has lathful to the promise made in

prospectus. The above quotation from London, Ont., contemporary is self an excerpt from an extended editorial announcement to the effect that the paper is going to be still further improved. We are glad to learn of the Record's telling suc-It has won a more enviable reputation, and has een true to the core in its 1 to the Church. Not many papers can boast of editorial matter such as the Record offers. Not only had it-"been faithful to the promise made in its prospectus," but it has fulfilled a noble mission ten times beyond its promise. Our sinceres es for Hon. Senator Coffey, its publisher, and further success the Record!

ANOTHER "A. P." LIE.

All the Associated Press wants in the case of its initials is the firs letter of "asses" or "apes" to make it truly "A.P.A." It has all the other endowments necessary. One of its latest lies and trea against the Church was a fake ca blegram involving the names of His Holiness, Mgr. Falconio, the Duke of Abruzzi, etc. The Jews of the A. P. cannot even tell a clean lie. The ass's ears are always prominent! It is a wonder they do not begin such reports with: "Oh! genbegin such reports with: "Oh! gen-tlemen, you insulted me!" or with a story in which a Jew gets the worst of it. That is the way things are done in trade; but neither the Jews nor the Associated Press can tell what has the appearance of an

honest lie, for it takes a residu of honesty to do that. One Me real daily paper is always ready give such reports, not credence,

METHODISTS HAVE CONFES-

The following appeared in Christian Register, a leading thodist journal:

thodist journal:

'The question is asked whether Methodism has a confessional or not. Of course, it has; every family, every church, every community, has a need of a confessional more or less organized and properly conducted. Roman Catholics are human beings, like the rest of us, and Protestants blunder greatly when they reject everything used by Catholics and described by them under Protestants blunder greatly when they reject everything used by Catholics and described by them under some technical name. Prayers for the dead are as rational as prayers for the living, and remedial discipline has no occasion to scoff at the doctrine of purgatory, although he may balk at the decree of eternal purishment. Every right-minded ne may but at the decree of evering punishment. Every right-minded minister in normal relations with the people of his parish will sometimes find himself called upon to discharge all the offices of a spiritual priesthood. He will receive ritual priesthood. He will reco confessions, give counsel, and in proper sense pronounce absolution and both he and those who consult him will be better for his offices

Now, doesn't that beat Banagher? Yet, they say, Banagher, etc.! And Chiniquy's books for sale in pious Methodist book-rooms! What the Baptist brethren say? And Samuel Blake? And Dr. Sproule? And Reverend Graham? And Reverend Clot! Surely a Jesuit disguised is editor of the Guardian-Have they found out, last, the truth of Father Ignatius Spencer's words, "Oh, the enemy of our souls knew well what he was doing in abolishing confes-The Salvation Army sion!" cers, however, preceded the Methodists in the field of invention. Half, and more, of the non-Catholic devotional works are now ready "From the confes the flames! al," says Father Thomas Burke, "spring those virtues by which man acts upon his fellowman.' better understanding of all our Catholic practices, poor John Wesley will not have a disciple left, we shall get very excellent Catholics.

WHAT TO READ.

We are by no means imbued with petty, mean sentiments towards Uncle Sam, yet we are heartily pleased that our new postal exactions have made Canada a poor huntingground for the flimsy printed stuff that once so easily found its way to us across the border. Now one can come across serious English reviews and magazines of all kinds at every book stand, and technical publications have, at last, been given a hearty chance to thrive. How ever, dingy stuff comes to us across the big bath, in the shape of twopenny nonsense. Why not legislate against that, too? Are Canadians bound to keep John Bull's printed refuse in vogue? When will young men read what they should read, and our young women, especially? It is an extraordinary thing to see a young person with a serious book in his or her hand. Trash trash, trash, the boys are marching, and the girls, too! Dime novels, foolish romances, literary written with a crowbar, and stories that are not worth a slate pencilthe taste of our general If you happen to mention reader. an author of any repute, you will probably be told that the one addoes not know on what street he lives. Why not read Newman, Scott (with sea-salt), Dickens, Wiseman, Manning, Stevenson, d, etc., etc.? not subscribe to the Catholic World, the Ave Maria, the Technical World Magazine, etc., etc.? Why not learn one's religion by reading books that explain it? Englishmen are better readers than we are. Their literary endeavors do not begin and end with the daily newspapers. Let us improve our minds and brighten up -make ourselves better men and

OUR DUTIES TOWARDS NON-CATHOLICS

Our first duty towards non-Catholics is the duty we owe all men the duty of love and forebearance. We must hate no man, not even un enemy. It may be hard at times to put up with systems and symbols, creeds and confessions; yet, while we fight with energy against error in itself, we must pardon the individual and love him. It is not Christian-like to go around the world with an axe looking for toes to amputate, in the name of missionary fire and zeal. There is a good Catholic blacksmith, a sincerely pious and nonest living man, who lives, the sole head of a Catho-lic family, in the heart of a tho-

roughly Protestant village; yet that man makes more money than all the other blacksmiths put together. And why? Because the good Protestant neighbors have found out that they have a truly practical Catholic deal with, a whole man. That is the reason why. He did, and is still

ing, his second duty, too, by his non-Catholic neighbors, the duty of dispensing the balm of good ample. Then there is the duty instructing, but that is best with those who can do it. Instead of insulting and offending Protestant fellowmen, let us lend them Catholic books, and endeavor to explain difficulties in all charity. As wide as may be the breach between them and Catholics, there is ample room left for sincerity on all sides. one will make that numbers of Protestants whom he knows and esteems are not truly honest people; yet nothing under the sun, except the voice of authority will prevent him from fighting wrong systems and ridiculous preach ers who prostitute religion into the service of tomfoolery. Love, ample, instruction—the three words cover the whole ground.

AN ADMIRABLE CUSTOM.

It is truly edifying to witness the We are ever confronted, by demonstrations of faith throughout the Province of Quebec. In no other part of the land, or of the earth, is more respect shown the Most Blessed Sacrament of the Altar; and one is not obliged to go beyond the country parishes, at our door in the Archdiocese of Montreal, for living proof of what we say. When the priest has to bring Holy Communion to any sick person in the paarms? rish, the best horse and vehicle are placed at his disposal therefor, and there is always a man to drive him, who, for the occasion, dons his Sunday-go-meeting clothes. Not only this; but, immediately in front of the carriage in which the priest drives, there is always another, the driver of which holds bell and lanhis papa's gun; otherwise, the tern. As the horses proceed little boy" bell is rung at regular intervals, and, even in winter, the faithful come out of doors, kneel and adore our Saviour as He passes by. Truly the custom is admirable; truly such faith will not go without its reward! What a difference, at times, in cities! Even young bits of men, hardly eighteen, soon become too water for the woode; hence, let intelligent to lift their hats when guns be kept under lock and passing before the church door. At times, too, they grow angry, cause the priest does not always take off his hat to them; they do not seem to have brains enough to "He didn't know it of them. understand that the priest is loaded"! With our regulations he will hardly ever know better. often bringing the Most Blessed Sacrament to some sick or dying person, and that it is not CLASSICAL EDUCATION. easy for him to take off his hat. under such circumstances even It is a sad fact that our Irishlittle men who are ever feeling their upper lip awaiting the first promise

OUR YOUNG MEN.

little more respect for Jesus in the

Sacrament of His Love, and all; will

be well. There is nothing, too, like

having the courage of one's

Let us all have e

a mustache.

What are we doing for our young men? The priests are doing level best; but what are we all doing for them? How is it that young Catholics turn to evil ways? is it that young promise is so often swallowed up in disaster? He, in deed, would prove a welcome bene factor, who, together with animated by like motives, would or should sacrifice a few dollars among curing the safe starting basis the Y.M.C.A. can boast of. thing, however, must be done and done quickly. Why could not group of young men have an under standing with the proper authorities, and then set out with bag and grip, as did the Y.M.C.A. enthusiasts. Would it be impossible for them to gather up a few thous in a month? Are there not hands and hearts ready to help and build! Surely there are. But an organization of the kind we mean is better cared for when our priests are given a chance to act and advise. telligent idiots can manage to get along without counsel or direction, the solid-brained young man who is really in earnest. Is anything to prevent us from having at least as good as the Y.M.C.A. has? Nothing in the wide world, we answer. So, then, let us be up and doing. Let a few young m with salt and sand, stay strength, brawn and brain, set ball a-rolling. Why put off until

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"DIDN'T KNOW IT WAS LOAD-ED" !

dailies, with news to the effect that some simpleton or other shot himself or somebody else, just because he did not happen to know the rifle or revolver was loaded. Of course, in some cases, the excuse is just a safe cloak for murder, and in more, for suicide. But why should children be permitted to handle fire-Why should little boys down by the river or canal, and even in holy Westmount, be seen with revolvers in their hands? There was a time when the "baby-catchers" would not permit a boy to slide on a hill at an angle of ten de-grees; but that time is gone to the hades! Now, good mothers must let the "poor little boy" play with would not be good! The little boy soon develops into a cheap sport, goes a-hunting, and shoots down the first thing that moves, whether a man or a weathercock possibly a closing barn-door. Fire arms should be kept safely clear of both fools and children. The "Rock the Boat" lunatic has given up the It is a pity, too, the second-hand stores cannot be controlled. A child may buy anything, from a skeleton key to a stolen prayer-book, in some

Canadians of Montreal are not taking the interest they should in classical studies for their sons. French people have us whipped ten miles and the nine-tenths of other! It does not take a million dollars to educate a boy for either the priesthood or the learned professions. True, it costs a little money; but the outcome makes up for the sacrifice of the hour. Why have we not more Irish-Canadian priests? More doctors, lawyers, architects, dentists, engineers? Alas! many parents have the means; it is the fist that is hard! Our Irish-American brethren have more spirit of enterprise. And it is not schools we lack. St. Laurent, Montreal, and Loyola Colleges are good as we want, and as good as anybody would want. There Mount St. Louis ready to do efficient work, too. Now, the sooner we wake up to the opportunities at our doors, the better; and pity the man who frowns upon classical education. He may be hindering a vocation! The college! Send your boy to college, if you can!

THE STENCH OF DIVORCE.

sees the dailies of the United States serve up the crude and scandalous story of some big divorce suit. At the bottom of all the decay, generally find that strong drink is what best explains the situation strong drink and corrupt company. Meanwhile, the state looks on with curiosity—as morbid as it is disgusting. Wives and husbands know that it is only the matter of a joke to separate and get married again. to separate and get married again. Futher Phelan, of the Western Watchman, is going to have a bill put before the Missouri Legislature, the object of which is to prevent home-ruining blackguards and demirese from marrying the wife or husband they have enticed from honest wedlock—and we wish him success, to the extent even of jail with sauerkrant and sawdust for the disgusting home-wreckers.

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In the course of a sermon preached in Salt Lake City, Utah, Archbishop Glennon, of St. Louis, Mo., appeals to the American nation, as follows, dealing with the evil of which we complain:

"In truth, it is high time to call a halt, and say to the neo-pagan— the destroyer of the home, the lea-ders in this ruthless revolution—to say, before it is too late, that the homes we have builded are sanctu-aries, and that none may enter ei-ther by the decree of the court or the desire of the libertine to dese-crate these homes or pillage them of their treasures; that with all the strength of our Christian faith and devotion we shall uphold what has cost so much and so long to make a permanent institution and a foundation at once for all future progress and prosperity. gress and prosperity; that we sl honor and continue to honor names of wife and mother, and will not allow to become broken links those we hold to be the golden chain binding our civilization together, uniting generation to generation in the solid bond of their devoted

There is what a Catholic prelate thinks of the Christian home. A little Canon Hanson is welcome to preach divorce and license for his clerical friends, even if the vast body of pure-living Anglican clergymen must pity the man and funny doctrine.

Elections at National University of Ireland.

At a meeting of the Senate of the National University of Ireland last week, Sir Christopher Nixon, M.D., LL.D., was elected Vice-Chancellor of the University among other resolutions passed after consideration of a report from the General Board of Studies were the following: That all the courses for the Degrees of the Royal University, including those for Matriculation, be adopted for the Examinations of the year 1910, in the form in which they would have been for 1910 if the Royal University had continued to exist but that the practical Examination, Mathemetics, Honors, Second University Examination in Arts be discontinued. (N.B.—The courses for Scholarships and Entrance Exhibitions, Studentships, Junior Fellowships, Medical Studentship, and Browne Gold Medal and Prize do not come within the scope of this necessity. The practice which obtained in the Royal University of Ireland of admitting to Matriculation without further examination, candidates who had passed the Senior grade Intermediate Examination in the subjects of the Matriculation Examination be continued.

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GRSDAY, DEG

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It was with great read "To Reform th ditorial in the Dail ing with His G dshop's latest pasto side of one little se torial could not be like to see our non ren frankly recognition to the bishops and priests ever His Grace does ment of our city life by him in the inter

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ECEMBER 2, 1909.

"Ellis" "Wolsey's"

, it's time now. BROS.

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CATHERINE ST. EAST Phone East 24

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Christ at Twelve Years, Hoffare printed in black only.

ADLIER & CO. tre Dame St., Montreal.

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ay to the neo-pagan-of the home, the lea-resulting the second of the home, the leais too late, that the two builded are sanctu-ted none may enter electree of the court or the libertine to deserge or pillage them ares; that with all the res; that with all the hall uphold what has and so long to make nstitution and a found for all future prosperity; that we shall thing to honor the and mother and will and mother, and will become broken links to be the golden chain civilization together, tion to generation in id of their devoted

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"TYPEOID"

Abbey's This preparation puts the whole system in the best Effer- Salt possible condition to avoid the above very prevalent malady and resist its enervating effects.

A morning glass—a dessertspoonful in a tumbler of tepid water—

All Druggists, 25c and 60c bottle

Echoes and Remarks.

We hope Mr. Matthew Cummings will be elected Mayor of Boston.

The practice of blessing oneself with holy water is condemned by hygienists. They ought to be glad holics use it.

With half crazy notions on giene we shall soon have to cease will have to be made out of iron, and we shall have to wear

The microbes would not prove half so dangerous if their multiplication were discouraged through more righteous living. The microbes in old shoes and stockings are, perhaps, needed to war against the others. Still there are microbes!

A Herald reader writes to its editor that the Christian religion rests upon supposition, superstition, and even spiritualism itself. That the Bible is full of inconsistencies, every preacher must know. This sort of stuff is called blasphemy in exclusive circles.

But then, as cleanliness is closely akin to godliness, let us keep our bodies immaculately clean; first, through the practice of Christian virtues; secondly, with the aid help of soap, even if it is full of robes, too, as well as the water The first-named is the safer surer means.

In all the diaries written by who were entombed alive in the coal mine at Cherry, Ill., no mention is made of the name of God, nor prayers for rescue, forgiveness of sins, or a happy death. It is really true that familiarity with the earth has a brutalizing effect.

Among the winners of prizes at a recent masquerade held in "honor" of St. Catharine, was a Mr. R. B. Kairns, who appeared as a "Griffintown tough." If he will leave his with a few of the school boys of St. Ann's ward, he will look tion. People will think that escaped from Toronto.

lege, and the government of the province will give it a new prison, in all probability, even if murderers easily escape punishment in the Ambitious City. It is well for econo mists to see how much we spending on police and warfare, before they write about the

subjects, but that will not prevent others from going under the yoke In Montreal there are "profes who gather disciples every Sunday, at least. The "professors" teach their pupils the art of hypnotizing, but parents do not seem to care. Where is the fair-haired boy of the ouse all Sunday afternoon? That is the question!

It was with great pleasure we read "To Reform the Stage," an editorial in the Daily Witness dealing with His Grace the Arch-bishop's latest pastoral letter. Outside of one little sentence the editorial could not be surpassed. like to see our non-Catholic brethren frankly recognize what our bishops and priests are doing. What ever His Grace does for the better-ment of our city life is work done by him in the interest of all.

General Booth, of the Salvation Army, says that Canada is able and willing to assimilate thousands of willing to assimilate thousands of men who are now homeless in London, this notwithstanding the fact that Victoria square has been made smaller, and that the fountain is likely to be filled in shortly. preducing the Hicelihood of any of the homeless losing their lives by drowning in two feet of water. They would be better off at home contemplating the new monument, to Shakespeare and the money to wasted thereor.

Ottawa, Nov. 24.-A deputation of wholesale liquor dealers from Montwholesale liquor dealers from Montreal waited upon Hon. Mr. Templeman, Minister of Inland Revenue, Tuesday, to ask for an amendment of the departmental regulations for the labelling of spirits. They asked that the present regulation requiring all Canadian spirits below a certair standard, to be labelled "compound" should also apply to imported goods, thus doing away with the present discrimination against the Canadian article.

They could save legislation by

They could save legislation purchasing enough "poison" labels for the whole product, Canadian and

many good men cannot see eye to street. eye with us at times, and still the result is good—it sets men thinking a whit for themselves. That is a good kind of meddlesomeness, after all.

The British official statement of

Battleships (10,000 Coastal vessels (old) Armored cruisers . .. 39 Cruisers, above 6000 tons ... 3000 .. 45 26 13 000 Cruisers, 3000 to

Destroyers 140 Torpedo boats 121 42 266 517 222 516 Kindly remember that ours is

age of light. . - . and powder!

Luther is dead, but, among Ca tholics, there till live what we may call the "Latter Day thers," gentlemen bent on reform ing the Church and all of the Church. They are the champion critics of bishops and priests, They struggle so hard to reform good men that they find no time to either honest or decent themselves. As a rule, they are fellows without a grain of judgment, and sensible men could not hold their views or live by their philosophy without first consenting to be deprived of reason. All those "Latter Day Luthers" want is a good confession. Only a silly few take them seriousendeavor," says the Pope, "to work upon the vulgar with fine sense is 1892, and in a favoreble p ly. Logic is lost on them. like attempting to hew blocks with a razor." In other words, a man might just as well try to carry bricks up Niagara Falls as try to make a "Latter Day Luther" reason.

Some hair-brained critics would have the study of the Old Classics disappear. They find our college directors use poor judgment, not knowing that it is their own reason that is lacking; or that, if they have reason, they are without the use of it. There is no scholarship, true scholarship, without deep acquaintance with the literary spoils of Rome and Greece, at least. derr, programmes will never give us the men the old order of things produced. Classical study is not a mere work of translating. All the faculties of one's mind may be called into play, and must be, when studying a page of Cicero or De-mosthenes. Translation is only a small part. The hair-brained critics may give us fellows like themselves, but we want a little better, to say the least. The world is sick of half-baked scholars. The Old Clas-sics and more of them! hut, and equal to the task of proving Peary saw the Pole.

I wished, says a Westmounter in the Herald of the 25th inst., to reach the express office on the corner of St. James and Mountain streets one evening last week, and left my house near the corner of Greene avenue and St. Antoine street at 8.15 p.m. After waiting for an east-bound car en St. Antoine street I walked to Aqueduct street and down to St. James, hoping thereby to expedite matters. After waiting twenty minutes, and failing to observe any cars, a quite usual occurrence at this point, I turned eastward and made inquiry and was informed that after eight o'clock p.m. the east bound service was carcelled. I had therefore to walk back again to St. Antoine street and await a car going east on that street.

If the Westmounter when he had

If the Westmounter when he had taken the trouble to walk to the We hope all Westerners have read corner of Aqueduct and St. James the following from the Montreal street, had asked a policeman where Star: the next street was, he would have shown him the first corner east, which would be Mountain street. He had thus, according to his own account, already saved a blue car ticket and had nearly got there just the

"The older 1 grow in the ministry the more I am convinced that the work of the priesthood is either large or small as the latty appreciates that work. This meeting of the Federation of Churchmen's Associations is a sign of this which is gradually coming over the twertieth century. The old idea of the priesthood is gradually passing away. This old idea was that of isolation and seclusion. The new idea is that of brotherhood and fellowship between the priesthood and

It is amusing to hear those wellmeaning people talk of the priest-hood. If they would only follow the good example of their courageous brethren who put human spect aside a few weeks ago and came home to the Church of God the sea-strength of the three leading in a body, in search of the priesthood. they would see that all their speech-making is useless and vain. The priest of the Old Law offered sacrifice, the priest of the New Law offers sacrifice, while the others sing 'Lead, Kindly Light.'

> Coaticooke, Nov. 29-Sunday was Coaticooke, Nov. 29—Sunday was recognized in the Sunday schools of the Methodist Church as the World's Temperance Sunday, and observed by getting the names of scholars to the temperance pledge. Two pledges are used, one called the triple pledge which embraces liquor telegrapes and which embraces liquor, tobacco and profanity, while the other is a pledge against liquor alone.

It is to be sincerely hoped that the above arrangement will satisfy the dear little scholars. If not another pledge might be used, to be called the double pledge and consist in embracing liquor and profanity, leaving out the tobacco. again embracing profanity and tobacco, leaving out the liquor, again embracing liquor and tobacco, leaving out the profanity. Coaticook will make a good showing if the good little Sunday school children be allowed to smoke and use pro fane language, but they must keep mise might be exacted from the cherubs, that they behave as Christians should; this would embrace another evil which seems to be lost sight of by the good Methodists of Coaticook, and which nevertheless is far more degrading than the others.

Fresh changes of an extraordinary

nature are reported in Mars by the Journal of the British astronomical Association. That planet of mystery during September was nearer since 1892, and in a favorable position for observation. The phenomena observed, says The Journal, are altogether without parallel in records of the past. Vast changes have transformed here and there the appearance of Mars. Dusky areas of gloomy yellow veil have enshrouded immense tracts of the Martian surface, obliterating its markings. The changes now in progress on the surface of Mars are of extraordinary interest, 'in view of the theory veloped by Lowell that Mars is inhabited by a race of living beings. He argues that the canals of Mars are works constructed by a dying race menaced by starvation on the ed to carry water supplied by melting ice caps to waterless areas the equator and thus to raise food. So, then the Martians of Wells's So, then the Martians of Wells's story will not descend upon England after all; and our dreams of sending wireless messages to them will never be realities. We supposed the inhabitants of Mare were, in nli probability, flies, smalls, and mosquitoes. We need not wire our sympathy for two reasons, one as good as the other. Lowell's imagination was capable of making oranges grow around an Eskimo's

I wished, says a Westmounter in the Herald of the 25th inst., to THE WEST NEEDS A LESSON.

Some of our fellow-dwellers in Canada, that is, men living in our Far-West provinces, are beginning think they are the Alpha Omega of Canadian life and cess; and most of our eastern pers are seemingly encouraging their wild flights of imagination. the extreme West is a great land of plenty for wheat; but, that fact rotwithstanding, our Middle West our East, and our "Down East" are still the backbone of our country, and will remain such, even after the "Great Western Boom" has ceased to pay eastern newspapier owners.

A Canadian correspondent of a London paper calls the attention of Old Country people to a point which we in Canada, perhaps, do not fully appreciate. When we think of encouraging settlers to come into this country, we think only of getting rid as quickly as possible of our great western heritage, as we are fond of calling it. In the meantime, the fact that there are other parts of Canada, other prosperous provinces, other places good to live in besides the west, is not being kept so prominently before the world.

The correspondent of the London paper reminds his readers that mith

paper reminds his readers that with the eyes of the world upon the west and its amazing progress, Evidently some papers are not meant to be read, or perhaps, their readers are believed to be dullheads. A strange saying, eh? Yet, if anybody happens to gainsay or even question one of these statements, he is declared to be a meddlesome felage of the meant the steady progress and achievement of the maritime provinces may be overtuing there is some danger that the steady progress and achievement of the maritime provinces may be overtuing there is some danger that the steady progress and achievement of the maritime provinces may be overtuing there is some danger that the steady progress and achievement of the maritime provinces may be overtuing there is some danger that the steady progress and achievement of the maritime provinces may be overtuing the progress and achievement of the maritime provinces may be overtuing the progress and achievement of the maritime provinces may be overtuing the progress and achievement of the maritime provinces may be overtuing the progress and achievement of the maritime provinces may be overtuing the progress and achievement of the maritime provinces may be overtuing the progress and achievement of the maritime provinces may be overtuing the progress and achievement of the maritime provinces may be overtuing the progress and achievement of the maritime provinces may be overtuing the progress and achievement of the mariti of the world, because past, owing to circumstances over which they had no control. Banks, marine insurance companies, ship chandler stores, and all allied business crumbled away. Once valuable ness crumbled away. Once valuable assets became embarrassing liabilities; many of the wealthy were re ties; many of the weathy were reduced to penury. Yet, during all this time, the rest of Canada, to use an overworked and tautological phrase, was going forward by leaps and bounds.

Look at the maritime provinces co-day. Those who were ruined to-day. Those who were ruined started life over again, and they to-day. started life over again, and they are decidedly out of the hole now. The correspondent writes: "If prople could see the immerse crops of grains, hay, roots and fruit that the farmers of the maritime provinces are gathering in this fall they would certainly have a new appreciation altogether of the great importance and still greater possibilities of that portion of Canada which its and still greater possibilities of that portion of Canada which ies east of the Province of Quebec. The uninitiated are apt to think that the wheat crop of the western provinces is the only important factor in the wealth production of the dominion, but this is fully equalled by products of the maritime province.

It is pointed out that a crop of 100,000,000 bushels of wheat, even at the price of \$1 per bushel, would-only bring in \$100,000,000, whereas last year the agricultural and industrial products of the maritime provinces brought in no less than \$100,000,000. This season, de-\$105,000,000. This season, s105,000,000. This season, despite the Nova Scotia colliery troubles, these figures, according to present calculations, will be considerably exceeded, principally owing to the great prosperity which this year's crops are bringing to the farmers in the eastern, in common that the travestern provinces. It will farmers in the eastern, in common with the western provinces. It will therefore readily be seen what this huge amount of money will mean to the maritime provinces. On the strength of its circulation, trade revival is to be noted in almost overy portion of the provinces by the sea.

Why They Don't Go to Church.

The American Magazine prints the following from Thomas F. Woodlock, formerly editor of the Wall Street Journal, addressed to Roy Stannard Baker upon the subject of Mr. Baker's article on the "Spiritual Unrest":

"People do not go to Church—to the Protestant Churches—because the

the Protestant Churches—because the churches have ceased to teach them religious truth with authority, and because Christendom, so-called, outside the Roman Catholic Church, has ceased to believe in the fundamental truths of religion.

"The Protestant, churches started

ceased to believe in the fundamental truths of religion.

"The Protestant churches started

so-called in the world to-day; unat is Christianity as a religion, outside of the Roman Catholic Church. Protestantism in all its forms is an empty shell now, and even the shall is rapidly disintegrating. The generation now growing up will demogration of the statement of the st

CONSERVATOIRE LASSALLE Free French Elocution School

GRAND TOMBOLA



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our allotted space according to the psalmist. And not even 'refined vaudeville' will then suffice to keep

What Other Editors Say.

GOLIATH'S OBSERVATIONS.

Register-Exstnsion speaks of a certain "Goliath of Galt." Here is what the editor has to say of him: "Rev. R. E. Knowles, of Galt, Ootario, recently returned from a European trip and he has been giving the natives the benefit of his observations. The Rev. Knowles is represented in the local paper as a great author, traveller and pulpiteer, with a particular accent on the word "great." We have heard and read a good deal about authors in recent years, but for some reason, we have never run across Brother Knowles' name before. Can it be possible that he 45 merely a big frog in a small puddle, an important personage only in his own portant personage only in his own little coterie of intellectual Lilliputians? In the eyes of the local editor at least he is a "big gun" but here and there very small-bore preachers have impressed the natives with an overweening sense

their own importance.

Brother Knowles, it appears has been to Europe. We have only his word for that. He has found things word for that. He has found things there in very bad shape. He has discovered that "the French ration is sick of its religion" and that "this state of affairs is due to the oppression of the Church of Rome."
There is one bright spot. It is the McCall Mission. Nobody here in Canada ever heard of the before, but it seems destined to accomplish wonders. It is Presbyterian, of course, and we know how kindly the French. ders. It is Presbyterian, of course, and we know how kindly the French people have taken to Scotch. Calvinism. There is possibly one church of the whole persuasion in France, and it makes about as much impression on the religious life of that country as a fly-speck does on an Ontario hill-side. The Catholic Church in France has at least ten million faithful adherents and that is more people than Brother ten million faithful adherents and that is more people than Brother Knowles and his co-religionists can point to in the combined Calvinistic creeds of the whole world. The infidels of France must have trembled when this Goliath of Galt planted his foot upon their ungodly shores. They must have paused in their warfare on the Catholic Church long enough to enquire, who in thunder rney must have paused in their war-fare on the Catholic Church long enough to enquire, who in thunder is Knowles, and what kind of a blooming periodical is the Galt Re-porter?"

METHODISTS IN DESPAIR.

The Methodists are in despair over disease and privation; and man wants to know why he is sent there to die. For the life of us, w do not know why he is sent there to live or die.—Western Watchman.

LUKEWARM PENITENTS.

ceased to believe in the fundamental truths of religion.

"The Protestant churches started in business, so to speak, on the basis of 'faith, not works,' and now they have drifted to the absolute opposite of that position, viz., 'works, not faith.' Dogma is a thing abhorred; creeds are 'outworn'; all truth is relative; man is not fallen; Christ is not God; atonement is a fiction, and an unnecessary fiction at that; everything is explained away on natural grounds; there is no hell to fear-Why should people go to church?

"Protestant Christendom has already lost faith in the Incarnation; a large part of it no longer believes in original sin, and a great many who call themselves Christians do not believe in a personal God. What is religion if it be not that group of truths which expresses mgn's relation with the duty to his Creator? What are these truths but dogmas! How can there be an undogmatic religion?

"There is no Christienity properly so-called in the world to-day; that is, Christianity as a religion, outside of the Roman Catholic Church." In an old, old prayer-book, the eaves worn by the trembling fingers

The Catholic Encyclopedia puts the aspect of what is at the root of the divorce evil, as follows.

"The theory of the Protestant baders of the sixteenth century that marriage is but a civil contract devoid of sacramental character, has been strengthened by the cirissitude." medern life, while the facility with which divorces can be obtained has tended to a constant increase of their number. Marriage, not being accounted a marrament by

THE BEST FLOUR Self Raising Flour Save the Bags for Premiums.

The Montreal City and District Savings Bank

Notice is hereby given that a DI-VIDEND of Ten Dollars per share of the Capital Stock of this Institution has been declared, and the same will be payable at its Banking House, in this city, on and after Monday, the 3rd day of January

By order of the Board.
A. P. LESPERANCE, Manager.
Montreal, November 30th, 1909.

non-Catholic Christians, is entered non-Catholic Christians, is entered into with greater ease than a contract of far less moment affecting property alone. The knowledge that in case of disagreement the parties may obtain a divorce no doubt has its effect. The second cause is the gradual increase and development of irreligion and materialism among non-Catholic members of the community. Leaders of the Protestant nity. Leaders of the Protestant churches in the United States have become alarmed at the progress of churches in the United States have become alarmed at the progress of divorce, and have been endeavoring in their various denominations to adopt surh regulations as would restrict it to flagrant cases or abolish it entirely. It is evident that the prevalence of divorce is an indication of an unsound condition of society. Those who now endeavor to reform the civil statutes in the interest of honest trials, may succeed in abating some of the evils flowing from lax methods of administering the divorce statutes in some of the States, and in obtaining restrictive legislation in all of them, but it States, and in obtaining restrictive legislation in all of them, but it is not probable that the demoralization will be stopped until the majority of the people of the civilized nations return to the belief in the supernatural sanction of marriage and that 'it is a sacramental union, productive of the graces necessary to bear with one another's short-tomings; an indissoluble union as that of soul and body, which can be dissolved only in death. This means a return to the Catholic view of marriage, and this return alone can remove the national evil of divorce.'"

Death of Father Tabb.

Rev. John B. Tabb, known in the United States and Europe as a poet of high merit, died on Friday night, November 19, at St. Charles College, Ellicott City, Md., of nervous trouble, from which he had been a sufferer for a long time.

He was born in Virginia in 1845, and served in the Confederate navy during the civil war. He was converted to the faith in 1872, and soon after entering the Catholic priesthood, in 1884, Father Tabb, was appointed professor of English grammer in St. Charles College, and held that position continuously until within a short time of his death. His poetry has been highly praised in England. Some months ago he became totally blind.

A great Nationalist demonstration

A great Nationalist demonstration was held at Riverstown, Sligo, en Oot. 31, when the foundation stone of the memorial to the late Joseph Stenson was laid. Speaches were delivered by Mesers, John O'Dowd, M.P.; Pavid Sheehy, M.P.; Thomas Scanlan, M.P., and others.

The True Militness

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foundland \$1.00 City, United States and Foreign. \$1.50 Terms: Payable In Adva NOTICE.

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SUBSCRIPTIONS will be continued atil order to stop is received and all aranges paid up. TH WELL.—Matter intended for the well of the work of the well of t

correspondence intended for publica-or must have name of writer enclosed must have name of writer enclosed, necessarily for publication but as a k of good faith, otherwise it will not published. be published.

ITEMS OF LOCAL INTEREST SOLRCITED.

N vain will you build churches, give missions, found schoolsall your works, all your efforts will be destroyed if you are not able to wield the defensive and offensive weapon of a loyal and sincere Catholic press.

-Pope Pius X.

Episcopal Approbation.

If the English Speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the TRUE WITNESS cae of the most prosperous and powerful Catholic papers in this country.

I heartily bless those who encourage this excellent work. PAUL.

Archlishop of Montreal.

THURSDAY, DECEMBER 2, 1909.

THE IMMACULATE CONCEPTION.

Wednesday, December the 8th, the Church will celebrate the Feast the Immaculate Conception of Our Mother in Heaven. She is "our tainted nature's solitary boast," the Lily of Israel, and the glory of Jerusalem. Ah! well may we honor her whom God has chosen to honor. The Patriarchs sighed for her coming, and the Prophets of God's peo ple foretold the cheering advent. After Jesus she is the greatest Gospel figure, and the foremost of the Maker's creatures in the grand eternal concept of our redemption.

At Matins, in the Office for the Feast of the Immaculate Conception, the Church sings this hymn praise to Mary:

O Guardians of the maidens fair. Sweet Mother of the Infant Blest, Our portal to the Throne thy share, Our heaven's joy, our hope, our

From 'midst the clustered lilies pure Thou, whiter than the whitest dove.

To bleeding heart dost bring the

Through Stem from Root, in Godic love.

Our Tower of strength 'gainst dra-

And kindly Star o'er storm-lashed

Thou'lt shield us from the sinful

Thou'lt keep our steps to God with thee

Ah! flee the shade, when dark's the night;

E'en past the shallows steer ou

Near shoal, o'er billow, spend thy light.

That hold the haven-course we may!

To Thee, O Jesu, glory be, Thou born of sinless Mother-maid, With Father, Spirit, Thrice-blest

Till endless dawn in night, doth

Down through the Christian Ages, fary has had her ardent lovers. The Apostles venerated her, and even the earliest disciples prayr; the Fathers of the Ch told of her glories and the Doctors rogatives; in the wilds of the storm the sailor has called her his Star, and her name was on the dy-ing lips of many a soldier; poets have searched their hearts for more belitting praise, and a thousand mil-lion believers have thanked her for the vouchsafing of many a mercy. Sing out ye all her sweetest lays-Tota pulchra es!

In hymn and song, at work

darkest night, at break of day, To her a child's meant homage pay-Tota pulchra es!

In youth and age, on land or sea, Tho' sad or merry, bond or free, Sweet Mary's heart our refuge be-Tota pulchra es!

And, ther, in life's last solemn hour, Whan harassed by unholy power, Sure strength we'll find in David's

Tota pulchra es!

O Queen conceived without original sin, pray for us!

NOT AFRAID.

When Mr. T. P. O'Connor, M.P., visited St. Louis, he was tendered a banquet by the newspaper fraterni-Father Phelan, of the Western Watchman, who was present (a veteran in active service) says what follows in the course of an editorial dealing with the incidents:

"We believe it is the rule newspaper banquets in this country not to ask for a blessing; in other words, not to say grace before meals. This results from the uncertainty of getting anything to eat and the brief process of mastication and the brief process of intactation possible at the lunch counter. The Carmelites have no hours for meals laid down in their rules, because St. Teresa did not want the nuns called to meals unless she was sure there was something to eat before Newspaper men refuse to say grace before meals unless they are quite sure there is something to give thanks for. But Mr. O'Connor is not one of these. He sat down is not one of these. He sat downwith the company, but before touch ing anything he bowed his head low said a short prayer, and blessed himself. To us that spoke more himself. To us that spoke more than all that he said during the long repast. Such men as he are the men for Ireland. If Parnell could have done that Ireland would have been enjoying Home these twenty years. No man whis not a Catholic as well as a lirishman can ever become a successful leader in Ireland." No man who

Now, we feel sure that all those who were present around the festive board must think all the more of Mr. O'Connor for that little prayer. Of course, there are some men who do not mind what you may have to say about them, so long as you do not say they are devout. Their young manhood is one long moment of mental aberration and heart failure. Their only motto is "eat, drink, dance and sleep": their only atmosphere is worldliness which has a most peculiar and direct power to neutralize faith. the sight of a decert man, they grow dangerous; and, if then you should happen to lie, and call them a saint, they would do what Judas finally did.

THE CATHOLIC RECORD.

"Thirty-one years ago, on the 4th of October, last, the first number of the Catholic Record was published. Its initial number bore the warm approval of the late beloved Archbishop Walsh, of Toronto, who Archbishop Walsh, of Toronto, who was at the time named, Bishop of London. The paper was to be a Catholic journal, pure and simple, its primary purpose being a defence of the Church whenever and wherever assailed by its enemies. We think our readers will agree that during all these years it has been faithful to the promise made in its faithful to the promise made in its

The above quotation from our London, Ont., contemporary is self an excerpt from an extended editorial announcement to the effect that the paper is going to be still further improved. We are glad to learn of the Record's telling cess. It has won a more than enviable reputation, and has to the Church. Not many papers can boast of editorial matter as the Record offers. Not only has it "been faithful to the promise nade in its prospectus," but it has fulfilled a noble mission ten times beyond its promise. Our sinceres wishes for Hor. Senator Coffey, its publisher, and further success the Record!

ANOTHER "A. P." LIE.

All the Associated Press wants in the case of its initials is the first letter of "asses" or "apes" to make it truly "A.P.A." It has all the other endowments necessary. One of its latest lies and treacheries against the Church was a fake ca blegram involving the names of His Holiness, Mgr. Falconio, the Duke A. P. cannot even tell a clean lie. The ass's ears are always prominent! It is a wonder they do not hegin such reports with: "Oh! gen-tlemen, you insulted me!" or with worst of it. That is the way things are done in trade; but neither the Jews nor the Associated Press can tall what has the appearance of an lic family, in the heart of a

t lie, for it takes a residuum nesty to do that. One Mont real daily paper is always ready give such reports, not credence,

METHODISTS HAVE CONFES-SIONALS.

The following appeared in Christian Register, a leading thodist journal:

"The question is asked whether Methodism has a confessional or not. Of course, it has, every family, every church, every community, has every church, every community, has a need of a confessional more or less organized and properly conducted. Roman Catholics are human beings, like the rest of us, and Protestants blunder greatly when they reject everything used by Catholics and described by them under some technical name. Prayers for the dead are as rational as prayers for the lying, and remedial discrete the property of the dead are as rational as prayers for the lying. and remedial the dead are as rational as prayers for the living, and remedial discipline has no occasion to sooff at the doctrine of purgatory, although he may balk at the decree of eternal punishment. Every right-minded minister in normal relations with the people of his parish will sometimes find himself called upon to incharact the files of a spirit discharge all the offices of ritual priesthood. He wi He will receive confessions, give counsel, and in a proper sense pronounce absolution and both he and those who consult him will be better for his offices."

Now, doesn't that beat Banagher? Yet, they say, Banagher, etc.! And Chiniquy's books for sale in pious Methodist book-rooms! What will the Baptist brethren say? And Samuel Blake? And Dr. Sproule? And Reverend Graham? And Reverend Clot! Surely a Jesuit disguised is editor of the Guardianwhat? Have they found out, last, the truth of Father Ignatius Spencer's words, "Oh, the great enemy of our souls knew well what he was doing in abolishing confes-The Salvation Army offision!" cers, however, preceded the Methodists in the field of invention. Half. and more, of the non-Catholic defor votional works are now ready the flames! "From the confessional," says Father Thomas Burke, 'spring those virtues by which man acts upon his fellowman." With a better understanding of all our Catholic practices, poor John Wesley will not have a disciple left, and we shall get very excellent Catholics.

WHAT TO READ.

We are by no means imbued with petty, mean sentiments towards Uncle Sam, yet we are heartily pleased that our new postal exactions have made Canada a poor huntingground for the flimsy printed stuff that once so easily found its way to us across the border. Now one can come across serious English reviews and magazines of all kinds at every book stand, and technical publications have, at last, been given a hearty chance to thrive. However, dingy stuff comes to us across the big bath, in the shape of twopenny nonsense. Why not legislate against that, too? Are Canadians bound to keep John Bull's printed refuse in vogue? When will young men read what they should read, and our young women, especially? It is an extraordinary thing to see a young person with a serious book in his or her hand. Trash, trash, trash, the boys are marching Dime novels, and the girls, too! foolish romances, literary gems written with a crowbar, and stories that are not worth a slate pencilthe taste of our general there is reader. If you happen to mention an author of any repute, you will probably be told that the one addoes not know on what street he lives. Why not read Newman, Scott (with sea-salt), Dickens, Wiseman, Manning, Stevenson not subscribe to the Catholic World, the Ave Maria, the Technical World Magazine, etc., etc.? Why not learn one's religion by reading books that explain it? Englishmen are better readers than we are. Their literary endeavors do not begin and with the daily newspapers. Let us improve our minds and brighten up make ourselves better men and

OUR DUTIES TOWARDS NON-CATHOLICS.

Our first duty towards non-Catholics is the duty we owe all men the duty of love and forebearance We must hate no man, not even up enemy. It may be hard at times to put up with systems and symbols, we fight with energy against error in itself, we must pardon the indi-vidual and love him. It is not Christian-like to go around the world with an axe looking for toes to amputate, in the name of missionary fire and zeal. There is a cerely pious and nonest-living man, who lives, the sole head of a Catho-

man makes more money than all the other blacksmiths put together. And why? Because the good Protestant neighbors have found out that they have a truly practical Catholic deal with, a whole man. That is the reason why. He did, and is still

ng, his second duty, too, by his non-Catholic neighbors, the duty of dispensing the balm of good ample. Then there is the duty instructing, but that is best with those who can do it. Instead of insulting and offending Protestant fellowmen, let us lend them Catho lic books, and endeavor to explain difficulties in all charity. As as may be the breach between them and Catholics, there is ample room left for sincerity on all sides. one will make the writer believe that numbers of Protestants whom he knows and esteems are not truly honest people; yet nothing under the sun, except the voice of authority will prevent him from fighting wrong systems and ridiculous preachers who prostitute religion into the service of tomfoolery. Love, example, instruction-the three words cover the whole ground.

AN ADMIRABLE CUSTOM.

It is truly edifying to witness the demonstrations of faith throughout the Province of Quebec. In no other part of the land, or of the earth, is more respect shown the Most Blessed Sacrament of the Altar; and one is not obliged to go beyond the country parishes, at our door in the Archdiocese of Montreal, for living proof of what we say. When the priest has to bring Holy Commuarms? nion to any sick person in the parish, the best horse and vehicle are placed at his disposal therefor, and there is always a man to drive him, who, for the occasion, dons his Sunday-go-meeting clothes. Not only this; but, immediately in front of the carriage in which the priest drives, there is always another, the driver of which holds bell and lantern. As the horses proceed bell is rung at regular intervals, in winter, the faithful and, even come out of doors, kneel and adore our Saviour as He passes by. Truly the custom is admirable; truly such faith will not go without its re What a difference, at times, in cities! Even young bits of men, hardly eighteen, soon become too intelligent to lift their hats when passing before the church door. At times, too, they grow angry, cause the priest does not always take off his hat to them; they do not seem to have brains enough to "He understand that the priest is very often bringing the Most Blessed Sa will hardly ever know better. crament to some sick or dying person, and that it is not fittingly easy for him to take off his hat under such circumstances even to It is a sad fact that our Irishlittle men who are ever feeling their upper lip awaiting the first promise of a mustache. Let us all have e

OUR YOUNG MEN.

Sacrament of His Love, and all; will

There is nothing, too, like

little more respect for Jesus in

having the courage of one's

victions.

What are we doing for our young men? The priests are doing their level best; but what are we all doing for them? How is it that young Catholics turn to evil ways? is it that young promise is so often swallowed up in disaster? He, indeed, would prove a welcome bene factor, who, together with others animated by like motives, would or should sacrifice a few dollars among the many he may have towards procuring the safe starting basis the Y.M.C.A. can boast of. thing, however, must be done and done quickly. Why could not group of young men have an under with the proper authorities, and then set out with bag and grip, as did the Y.M.C.A. enthusi-Would it be impossible for them to gather up a few thousands in a month? Are there not hands and hearts ready to help and build! Surely there are. But an organization of the kind we mean is better cared for when our priests are given a chance to act and advise. Intelligent idiots can manage to get along without counsel or direction, the solid-brained young man who is really in earnest. Is anything to prevent us from having at least as good as the Y.M.C.A. has? Nothing in the wide world, we answer. So, then, let us be up we answer.

So, then, to the analysis and doing. Let a few young men, with y salt and sand, stay and strength, brawn and brain, set the ball a-rolling. Why put off until to-morrow what can be done to-day. The sooner the better for all

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I We are selling more underwear this year than ever before.

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In all grades and prices. Stock up, it's time now.

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7 ST. CATHERINE ST. EAST

want our young men, and we want them strong, sober and sturdy. Onward, then, to higher ideals! A few dollars are well spent in saving

Phone Up 3627.

"DIDN'T KNOW IT WAS LOAD-

We are ever confronted, by dailies, with news to the effect that some simpleton or other shot himself or somebody else, just because he did not happen to know the rifle or revolver was loaded. Of course, in some cases, the excuse is just a safe cloak for murder, and in more, for suicide. But why should children be permitted to handle fire-Why should little boys down by the river or canal, and even in holy Westmount, be seen with revolvers in their hands? There was a time when the "baby-catchers" would not permit a boy to slide on a hill at an angle of ten degrees; but that time is gone to the shades! Now, good mothers must let the "poor little boy" play with his papa's gun; otherwise, the little boy" would not be good! The little boy soon develops into a cheap sport, goes a-hunting, and shoots down the first thing that moves, whether a man or a weathercock; possibly a closing barn-door. Fire arms should be kept safely clear of both fools and children. The "Rock the Boat" lunatic has given up the water for the woode; hence, let all guns be kept under lock and key It is a pity, too, the second-hand stores cannot be controlled. A child may buy anything, from a skeleton key to a stolen prayer-book, in some didn't know it was loaded" ! With our regulations he

CLASSICAL EDUCATION.

Canadians of Montreal are not taking the interest they should in classical studies for their sons. French people have us whipped ten miles and the nine-tenths of other! It does not take a million dollars to educate a boy for either the priesthood or the learned professions. True, it costs a little money; but the outcome makes up for the sacrifice of the hour. Why have we not more Irish-Canadian priests? More doctors, lawyers, architects, dentists, engineers? many parents have the means; it is the fist that is hard! Our Irish-American brethren have more spirit of enterprise. And it is not schools we lack. St. Laurent, Montreal, and Loyola Colleges are good as we want, and as good as anybody would want. There Mount St. Louis ready to do efficient work, too. Now, the sooner we wake up to the opportunities at our doors, the better; and pity the man who frowns upon classical education. He may be hindering a vocation! The college! Send your boy to college, if you can!

THE STENCH OF DIVORCE.

There hardly passes a week but sees the dailies of the United States serve up the crude and scandalous story of some big divorce suit. At the bottom of all the decay, you generally find that strong drink is what best explains the situationstrong drink and corrupt company. curiosity—as morbid as it is dis-Wives and husban that it is only the matter of a joke to separate and get married again. to separate and get married again. Fether Phelan, of the Western Watchman, is going to have a bill put before the Missouri Legislature, the object of which is to prevent home-runing blackguards and demirage from marrying the wife or husband they have enticed from honest wedlock—and we wish him success, to the extent even of jail with sauerkraut and sawdust for the disgusting home-wreckers.

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2862, Head of Christ at Twelve Years, Hoft-mann Plate size 6 x 8.

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In the course of a sermon preached in Salt Lake City, Utah, Archbishop Glennon, of St. Louis, . Mo., appeals to the American nation, as follows, dealing with the evil which we complain:

"In truth, it is high time to call a halt, and say to the neo-pagan— the destroyer of the home, the lea-ders in this ruthless revolution—to say, before it is too late, that the homes we have builded are sanctu-aries, and that none may enter ei-ther by the decree of the court or the desire of the libertine to dese-crate these homes or pillage them of their treasures; that with all the strength of our Christian faith and devotion we shall uphold what has cost so much and so long to make a permanent institution and a foundation at once for all future progress and prosperity; that we shall honor and continue to honor. names of wife and mother, and will not allow to become broken links those we hold to be the golden chain binding our civilization together, uniting generation to generation in the solid bond of their devoted

There is what a Catholic prelate thinks of the Christian home. A little Canon Hanson is welcome to preach divorce and license for his clerical friends, even if the vast body of pure-living Anglican clergymen must pity the man and funny doctrine.

Elections at National University of Ireland.

of the Senate of the At a meeting of the Senate of the National University of Ireland last week, Sir Christopher Nixon, M.D., LL.D., was elected Vice-Chancellor of the University, among other results of the University among the results of the Chancellor and the Chancellor and the consideration of the University, among other resolutions passed after consideration of a report from the General Board of Studies were the following: That all the courses for the Degrees of the Royal University, including those for Matriculation, be adopted for the Examinations of the year 1910, in the form in which they would have been for 1910 if the Royal University had continued to exist but that the practical Examination, Mathematics, Honors, Second University

sity had continued to exist that the practical Examination, Mathematics, Honors, Second University Examination in Arts be discontinued (N.B.—The courses for Scholarships and Entrance Exhibitions, Studentships, Junior Fellowships, Medical Studentship, Travelling Medical Studentship, Travelling Medical Scholarship, and Browne Gold Medal and Prize do not come within the scope of this resolution.) That up to December 15, 1910, the practice which obtained in the Royal University of Ireland of admitting to Matriculation without further examination, candidates who had passed the Senior grade Intermediate Examination in the subjects of the Matriculation Examination be continued.

Father D'Alton, C. C., M.R.I.A., Athenry, author of an up-to-date History of Iraland, has just been made an honorary LL.D. by the

We hope Mr. Ma ill be elected May The practice of with holy water is



others. Still there A Herald reader tor that the Christi upon supposition, s even spiritualism its Bible is full of inco every preacher mus

exclusive circles. 13 West Notre Dame St., Montreal,

akin to godliness, le immaculate through the practice tues; secondly, with help of soap, even microbes, too, as we The first-named is surer means.

But then, as clear

THESDAY, DEC

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In all the diaries unfortunates who Ill., no mention is name of God, nor pr cue, forgiveness of death. It is really miliarity with the ea talizing effect.

Among the winners recent masquerade of St. Catharine, we Kairns, who appeare address with a fev boys of St. Ann's Wa tougher still for th tion. People will t scaped from Toront

Hamilton, Ont., as lege, and the governm vince will give it a all probability, ever easily escape punishm bitious City. It is mists to see how n spending on police an fore they write abou

A hypnotist, as the succeeded in killing c subjects? but that w others from going u In Montreal there as who gather disciples e at least. The "pro their pupils the art but parents do not Where is the fair-hair ise all Sunday af

It was with great read "To Reform the editorial in the Daily ing with His Gar shop's latest pastor side of one little ser torial could not be s like to see our nonren frankly recogniz dishops and priests al ever His Grace does ment of our city life by him in the inter-

my, says that Car willing to assimilate men who are now ho don, this notwithstan that Victoria square smaller, and that the likely to be filled in cluding the likelihood homeless losing their

This is just like Westmount-

Above is part of the address de-

livered by Rev. R. Norwood, of Tri-

Federation of Churchmen's Associa-

It is amusing to hear those well-

the good example of their courage-

sacrifice, the priest of the New Law

Coaticooke, Nov. 29-Sunday was

ous brethren who put human

in a body, in search of the

"Lead, Kindly Light."

called the double pledge and

nity, leaving out the tobacco,

bacco, leaving out the liquor,

will make a good showing if

away from liquor. Another

again embracing liquor and tobacco

good little Sunday school children

be allowed to smoke and use pro-

fane language, but they must keep

mise might be exacted from the che-

rubs, that they behave as Christians

should; this would embrace another

evil which seems to be lost sight of

by the good Methodists of Coati-

cook, and which nevertheless is far

Fresh changes of an extraordinary nature are reported in Mars by the

Journal of the British astronomical

Association. That planet of mys

tery during September was nearer the earth than at any date since

for observation. The phenomena ob-

served, says The Journal, are alto-

gether without parallel in records of

the past. Vast changes have trans-

formed here and there the appearance of Mars. Dusky areas of a

gloomy yellow veil have enshrouded

immense tracts of the Martian surface, obliterating its markings. The

changes now in progress on the sur-

face of Mars are of extraordinary in

terest, in view of the theory developed by Lowell that Mars is

habited by a race of living beings. He argues that the canals of Mars

are works constructed by a dying

race menaced by starvation on the

desert planet. They were thus force

ed to carry water supplied by melt-

ing ice caps to waterless areas near

So, then the Martians of Wells's

story will not descend upon Eng-

land after all; and our dreams

the equator and thus to raise food

more degrading than the others.

If they would only follow

street.

hood.

underwear this

SCHMBER 2, 1909,

"Ellis" "Wolsey's"

, it's time now.

BROS.

nishers ATHERINE ST. EAST Phone East 246

us Pictures Framing.



Christ at Twelve Years, Hoftare printed in black only.

ADLIER & CO. re Dame St., Montreal.

of a sermon preachke City, Utah, Arch-, of St. Louis, Mo., American nation, as g with the evil plain:

t is high time to call by to the neo-pagan— of the home, the leauthless revolution-to is too late, that the ve builded are sanctu we builded are sanctuinone may enter elcree or the court or
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obe the golden chain o be the golden chain civilization together, ion to generation in i of their devoted

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tional University of reland.

sity of Ireland last stopher Nixon, M.D., ected Vice-Chancellor y. among other re-I after consideration the General Board the following: That or the Degrees of the Article and the Following those for the grant properties of the year 1910, inch they would have if the Royal University of the Royal University and Examination, Manors, Second University. al Ecamination, Manors, Second Univernin Arts be dis3.—The courses for
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of an up-to-date land, has just been ry LL.D. by

"TYPEOID"

Abbey's This preparation puts the whole system in the best Effer- Salt possible condition to avoid the above very prevalent malady and resist its enervating effects.

A morning glass—a dessertspoonful in a tumbler of tepid water you will not regret.

All Druggists, 25c and 60c bottle.

Echoes and Remarks.

We hope Mr. Matthew Cummings vill be elected Mayor of Boston.

The practice of blessing oneself with holy water is condemned hygienists. They ought to be glad

With half crazy notions on hygiene we shall soon have to cease Then clothes and shoes will have to be made out of iron, and we shall have to wear

The microbes would not prove half so dangerous if their multiplication were discouraged through more righteous living. The microbes in old shoes and stockings are, perhaps, needed to war against the others. Still there are microbes!

A Herald reader writes to its editor that the Christian religion rests upon supposition, superstition, and even spiritualism itself. That the Bible is full of inconsistencies, every preacher must know. This sort of stuff is called blasphemy in exclusive circles.

But then, as cleanliness is closely akin to godliness, let us keep our immaculately clean; first, through the practice of Christian virtues; secondly, with the aid and help of soap, even if it is full of microbes, too, as well as the water. The first-named is the safer and rer means.

In all the diaries written by the unfortunates who were entombed alive in the coal mine at Cherry, Ill., no mention is made of the name of God, nor prayers for rescue, forgiveness of sins, or a happy death. It is really true that familiarity with the earth has a brutalizing effect.

Among the winners of prizes at a recent masquerade held in "honor" of St. Catharine, was a Mr. R. B. Kairns, who appeared as a "Griffintown tough." If he will leave his address with a few of the school boys of St. Ann's ward, he will look tougher still for the next celebra-tion. People will think that he escaped from Toronto.

Hamilton, Ont., asked for a college, and the government of the province will give it a new prison, all probability, even if murderers easily escape punishment in the Ambitious City. It is well for economists to see how much we are spending on police and warfare, before they write about the "Dark

A hypnotist, as the papers tell us. succeeded in killing off one of his subjects? but that will not prevent others from going under the yoke In Montreal there are "professors' who gather disciples every Sunday, at least. The "professors" teach their pupils the art of hypnotizing, but parents do not seem to care. Where is the fair-haired boy of the use all Sunday afternoon? That

It was with great pleasure we read "To Reform the Stage," an editorial in the Daily Witness dealing with His Grace the Arch-bishop's latest pastoral letter. Out-side of one little sentence the editorial could not be surpassed. like to see our non-Catholic brethren frankly recognize what our ever His Grace does for the better-ment of our city life is work done by him in the interest of all,

General Booth, of the Salvation Army, says that Cenada is able and willing to assimilate thousands of willing to assimilate thousands of men who are now homeless in London, this notwithstanding the fact that Victoria square has been made smaller, and that the fountain is likely to be filled in shortly, prediating the likelihood of any of the homeless losing their lives by drowning in two feet of water. They would be better off at home contamplating the new monument. Shakespeare and the money to wasted thereor.

Ottawa, Nov. 24.—A deputation of wholesale liquor dealers from Mont-real waited upon Hon. Mr. Temreal waited upon Hon. Mr. Templeman, Minister of Inland Revenue, Tuesday, to ask for an amendment of the departmental regulations for the labelling of spirits. They asked that the present regulation requiring all Canadian spirits below a certair standard, to be labelled "compound" should also apply to imported goods, thus doing away with the present discrimination against the Canadian article.

They could save legislation by:

They could save legislation purchasing enough "poison" for the whole product, Canadian and foreign.

Evidently some papers are meant to be read, or perhaps, their readers are believed to be dullheads. A strange saying, eh? Yet, if anybody happens to gainsay or even question one of these statements, he is declared to be a meddlesome fellom. On our part, we feel sure many good men cannot see eye to eye with us at times, and still the result is good-it sets men thinking a whit for themselves. That is a good kind of meddlesomeness, after

The British official statement of the sea-strength of the three leading European powers at present is as

		У	
Battleships (10,000			
tons and over) !	58	28	24
Coastal vessels (old) -	-	8	11
Armored cruisers :	39	10	28
Cruisers, above 6000			
tons	21		8
Cruisers, 6000 to			
3000	15	126	18
Cruisers, 3000 to			
1000 2	5	17	10
Destroyers 14	0	85	72
Torpedo boats 12	1	42	266
Ch.hmanines C	0.		0.4

517 222 516 Kindly remember that ours is an age of light. . - . and powder!

Luther is dead, but, among Catholics, there still live what may call the "Latter Day Luthers," gentlemen bent on reform-Church and all of ing the Church. They are the champion critics of bishops and priests, They struggle so hard to reform good men that they find no time to be either honest or decent themselves. As a rule, they are fellows without a grain of judgment, and sensible men could not hold their views live by their philosophy without first consenting to be deprived of All those "Latter Day Luthers" want is a good confession. Only a silly few take them seriously. Logic is lost on them. "To endeavor," says the Pope, "to work upon the vulgar with fine sense is like attempting to hew blocks with In other words, a man a razor." might just as well try to carry bricks up Niagara Falls as try to make a "Latter Day Luther"

Some hair-brained critics would have the study of the Old Classics disappear. They find our college directors use poor judgment, not knowing that it is their own reason that is lacking; or that, they have reason, they are without the use of it. There is no scholarship, true scholarship, without deep acquaintance with the literary spoils of Rome and Greece, at least. dern programmes will never give us the men the old order of things produced. Classical study is not a mere work of translating. All the faculties of one's mind may be called into play, and must be, when studying a page of Cicero or De-mosthenes. Translation is only a small part. The hair-brained critics may give us fellows like themselves, but we want a little better, to Say the least. The world is sick of half-baked scholars. The Old Clas-sics and more of them!

hut, and equal to the task of prov-

This is just like Westmount—
I wished, says a Westmounter in the Herald of the 25th inst., to reach the express office on the corner of St. James and Mountain streets one evening last week, and left my house near the corner of Greene avenue and St. Antoine street at 8.15 p.m. After waiting for an east-bound car en St. Antoine street I walked to Aqueduct street and down to St. James, hoping thereby to expedite matters. After waiting twenty minutes, and falling to observe any cars, a quite usual occurrence at this point, I turned eastward and made inquiry and was informed that after eight o'clock p.m. the east bound service was carcelled. I had therefore to walk back again to St. Antoine street and await a car going east on that street. and await a car going east on that and will remain such, even after the "Great Western Boom" has ceased If the Westmounter when he had to pay eastern newspapier owners. taken the trouble to walk to the We hope all Westerners have read corner of Aqueduct and St. James the following from the Montreal street, had asked a policeman where Star:

the next street was, he would have A Canadian correspondent of a London paper calls the attention of Old Country people to a point which we in Canada, perhaps, do not fully appreciate. When we think of encouraging settlers to come into this country, we think only of getting rid as quickly as possible of our great western beritage. A Canadian correspondent of shown him the first corner east, which would be Mountain street. He had thus, according to his own account, already saved a blue car ticket and had nearly got there just the "The older I grow in the ministry the more I am convinced that the work of the priesthood is either large or small as the laity appreciates that work. This meeting of the Federation of Churchmen's Associations is a sign of a big change which is gradually coming over the twertieth century. The old idea of the priesthood is gradually passing away. This ald an analysis of the proposition of the priesthood is gradually passing away. This ald an analysis are think only of getting rid as quickly as possible of our great western heritage, as we are fond of calling it. In the meantime, the fact that there are other parts of Canada, other prosperous provinces, other places good to live in besides the west, is not being world.

The correspondent of the London paper reminds his readow.

paper reminds his readers that with the eyes of the world upon the west and its amazing progress, there is some danger that the steady the priesthood is gradually passing away. This old idea was that of isolation and seclusion. The new idea is that of brotherhood and fellowship between the priesthood and the laity." there is some danger that the steady progress and achievement of the maritime provinces may be overlooked. Within a quarter of a century they saw their greatest industry absolutely disappear. Wooden shipping, in which they led all parts of the world, became a thing of the past, owing to circumstances over which they had no control. Banks, marine insurance companies, ship nity Church, at a meeting of the in Synod Hall, University marine insurance companies, chandler stores, and all allied busichandler stores, and all affect oursiness crumbled away. Once valuable assets became embarrassing liabilities; many of the wealthy were reduced to penury. Yet, during all this time, the rest of Canada, to use an overworked and tautological values were coing forward by leans meaning people talk of the priestspect aside a few weeks ago and came home to the Church of God phrase, was going forward by leaps and bounds.

and bounds.

Look at the maritime provinces to-day. Those who were ruined started life over again, and they are decidedly out of the hole now. The correspondent writes: "If people could see the immer crops of grains, hay, roots and nit that the farmers of the maritime provinces are gathering in this fall they would certainly have a new appreciation altogether of the great importance and still greater possibilities of hood, they would see that all their speech-making is useless and vain. The priest of the Old Law offered offers sacrifice, while the others sing Coaticooke, Nov. 29—Sunday was recognized in the Sunday schools of the Methodist Church as the World's Temperance Sunday, and observed by getting the names of scholars to the temperance pledge. Two pledges are used, one called the triple pledge which embraces liquor, tobacco and profanity, while the other is a pledge against liquor alone. and still greater possibilities of that portion of Canada which ites east of the Province of Quebec. The uninitiated are apt to think that the wheat crop of the western provinces is the only important factorin the wealth production of the do-minion, but this is fully equalled by products of the maritime pro-

It is to be sincerely hoped that this pointed out that a crop of 100,000,000 bushels of wheat, even at the price of \$1 per bushel, would only bring in \$100,000,000, wherethe above arrangement will satisfy the dear little scholars. If not another pledge might be used, to be only bring in \$100,000,000, whereas last year the agricultural and industrial products of the maritime provinces brought in no less than \$105,000,000. This season, despite the Nova Scotia colliery troubles, these figures, according to present calculations, will be considered. sist in embracing liquor and profaagain embracing profanity and tosent calculations, will be considerably exceeded, principally owing to the great prosperity which this year's crops are bringing to the farmers in the eastern, in common with the western provinces. It will therefore readily be seen what this huge amount of money will mean to the maritime provinces. On the strength of its circulation, trade revival is to be noted in almost every portion of the provinces by the sea. leaving out the profanity. Coaticook

Why They Don't Go to Church.

The American Magazine prints the following from Thomas F. Woodlock, formerly editor of the Wall Street Journal, addressed to Roy Stannard Baker upon the subject of Mr. Baker's article on the "Spiritual University". Unrest"

"People do not go to Church-to

truths of religion.

"The Protestant churches started in business, so to speak, on the basis of 'faith, not works,' and now they have drifted to the absolute opposite of that position, viz., 'works, not faith.' Dogma is a thing abhorred; creeds are 'outworn'; all truth is relative; man is not fallen; Christ is not God; atonement is a fiction, and an unnecessary fiction at that; everything is explained away on natural grounds; there is no hell to fear—Why should people go to church? 'Protestant Christendom has already lost faith in the Incarnation; a large part of it no longer believes in original sin, and a great many who call themselves Christians do not believe in a personal God. What is religion if it be not that group of truths which expresses

group of truths which expresses mgn's relation with the duty to his Creator? What are these truths but dogmas! How can there be an

land after all; and our dreams of sending wireless messages to them will never be realities. We supposed the inhabitants of Mars were, in all probability, flies, spalls, and mosquitoes. We need not wire our sympathy for two reasons, one as good as the other. Lowell's imagination was capable of making oranges grow around an Eskimo's Creator? What are these truths but dogmas! How can there be an undogmatic religion?

"There is no Christianity properly so-called in the world to-day; that is, Christianity as a religion, outside of the Roman Catholic Church. Protestantism in all its forms is an empty shell now, and even the shall is rapidly disintegrating. The generation now growing up will descent CONSERVATOIRE LASSALLE Free French Elocution School

GRAND TOMBOLA



TICKETS ON SALE at 83 St. James Street, and from Authorized Agents. (See Reading Notice on 8th Page.) ACENTS WANTED.

strate that to you and me if we live our allotted space according to the psalmist. And not even 'refined vaudeville' will then suffice to keep the churches open.

What Other Editors Say.

GOLIATH'S OBSERVATIONS.

Register-Exstnsion speaks of a certain "Goliath of Galt." Here is what the editor has to say of him: "Rev. R. E. Knowles, of Galt, Ootario, recently returned from a European trip and he has been giving the natives the benefit of his observations. The Rev. Knowles is represented in the local paper as a great author, traveller and pulpiteer, with a particular accent on the word "great." We have heard and read a good deal about authors in recent years, but for some reason, we have never run across Brother Knowles' name before. Can it be possible that he is merely big frog in a small puddle, an important personage only in his own little coterie of intellectual Lilliputians? In the eyes of the local editor at least he is a "big gun" but here and there very small-bore here and there very small-bore preachers have impressed the natives with an overweening sense of their own importance.

Brother Knowles, it appears has been to Europe. We have only his

Brother Knowles, it appears has been to Europe. We have only his word for that. He has found things there in verly bad shape. He has discovered that "the French ration is sick of its religion" and that "this state of affairs is due to the oppression of the Church of Rome." There is one bright spot. It is the McCall Mission. Nobody here An Canada ever heard of it before, but it seems destined to accomplish wonders. It is Presbyterian, of course, and we know how kindly—the French people have taken to Scotch Calvinism. There is possibly one church of the whole persuasion in France, and it makes about as much impression on the religious life of France, and it makes about as much impression on the religious life of that country as a fly-speck does on an Ontario hill-side. The Catholic Church in France has at least ten million faithful adherents and that is more people than Brother Knowles and his co-religionists can point to in the combined Calvinistic. point to in the combined Calvinistic creeds of the whole world. The creeds of the whole world. The infidels of France must have trembled
when this Goliath of Galt planted
his foot upon their ungodly shores.
They must have paused in their warfare on the Catholic Church long
enough to enquire, who in thunder
is Knowles, and what kind of a
blooming periodical is the Galt Reporter?"

METHODISTS IN DESPAIR.

The Methodists are in despair over the failure of their missionary work in the Philippines. Their men gnd women in the field are dying of disease and privation; and one poor man wants to know why he is sent there to die. For the life of us, we

In an old, old prayer-book, the leaves worn by the trembling fingers of the vererable woman whose constant companion it was, we find these words: "O God, what anxiety and distress do confessors suffer account of so many sinners, who, ty and distress do confessors suffer on account of so many sinners, who with hearts cold and indifferent, enter the holy confessional, to run over their sins in a careless manner, as they would any other indifferent affair, and whose whole conduct gives reason to suspect that they feel no sorrow for their sins." It is not for us to judge, but one cannot help thinking sometimes, from the conduct of alleged Catholics, that contrition is far from their hearts.—Syracuse Catholic Sun.

THE DIVORCE EVIL.

The Catholic Encyclopedia puts the aspect of what is at the root of the divorce evil, as follows.

"The theory of the Protestant barders of the sixteenth century that marriage is but a civil contract devoid of sacramental character, has been strengthened by the vicinstitude." medern life, while the facility with which divorces can be obtained has tended to a countant increase of their number. Barriage, not being accounted a sacrament by

THE BEST FLOUR Self Raising Flour Save the Bags for Premiums.

The Montreal City and District Savings Bank

Notice is hereby given that a DI-VIDEND of Ten Dollars per share of the Capital Stock of this Institution has been declared, and the same will be payable at its Banking House, in this city, on and after Monday, the 3rd day of January next.

By order of the Board.
A. P. LESPERANCE, Manager.
Montreal, November 30th, 1909.

non-Catholic Christians, is entered into with greater case than a contract of far less moment affecting property alone. The knowledge that in case of disagreement the parties may obtain a divorce no doubt has its effect. The second cause is the gradual increase and development of irreligion and materialism among non-Catholic members of the community. Leaders of the Protestant non-Catholic members of the commu-nity. Leaders of the Protestant churches in the United States have become alarmed at the progress of divorce, and have been endeavoring in their various denominations to adopt surh regulations as would restrict it to flagrant cases or abolish strict it to flagrant cases or abolish it entirely. It is evident that the prevalence of divorce is an indication of an unsound condition of society. Those who now endeavor to reform the civil statutes in the interest of honest trials, may succeed in abating some of the evils flowing from lax methods of administering the divorce statutes in some of the States, and in obtaining restrictive legislation in all of them, but it is not probable that the demoralization will be stopped until the majority of the people of the civilized nations return to the belief in the supernatural sanction of marriage supernatural sanction of marriage and that 'it is a sacramental union, productive of the graces necessary to bear with one another's shortthe Protestant Churches—because the churches have ceased to teach them religious truth with authority, and because Christendom, so-called, outside the Roman Catholic Church, has ceased to believe in the fundamental truths of religion.

'The Protestant churches started in business, so to speak, on the

Death of Father Tabb

Rev. John B. Tabb, known in the

Rev. John B. Tabb, known in the United States and Europe as a poet of high merit, died on Friday night, November 19, at St. Charles Oollege, Ellicott City, Md., of nervous trouble, from which he had been a sufferer for a long time.

He was born in Virginia in 1845, and served in the Confederate navy during the civil war. He was converted to the faith in 1872, and soon after entering the Catholic priesthood, in 1884, Father. Tabb. was appointed professor of English grammer in St. Charles College, and held that position continuously until within a short time of his death. His poetry has been highly praised in England. Some months ago he became totally blind.

A great Nationalist demonstration was held at Riverstown. Sligo, en Oct. 31, when the foundation stone of the memorial to the late John Stenson was laid. Speeches were delivered by Mesers. John O'Dowd. M.P.: David Sheeby. M.P.: Thomas Scanlan, M.P., and others.

The Little Voyager.

Oh, the ways are many to Drowsy one, I know, would try them

'Tis hey, to-night, for a big bal-Big and round like a silver ball.
Up through the dark it swings

along,
Blown by the night wind's rustl-

Slowly it sways and swings

way, Poising at last just overhead, When down drops a glimmering rope

of light And anchors it safe on a tiny bed: And climbing the ladder of silver

Some one embarks for the land

All through the night, in the ship-All through the mgne, ing thing, sign thing.

Silent they float through the cool, sweet, dark,

Reeds they dip in the foaming clouds Where the summer lightnings glint and spark,

And east or west, o'er the wind

swept sky,
The twinkling, golden bubbles fly.

Do you ask me how Some One comes home again,
When deep in the west dips the silver sphere?
Oh, never a thought do I give to that,

Perhaps the sun is the charioteer.

only know that the tiny bed illows each morning a golden

Pauline Frances Camp, in the New England Magazine.

For Altar Boys.

Cardinal Vaughan was a English prelate, who died only a few go. Here is something that wrote about boys who serve ass. Read it, boys, and see if you on't think of it the next time you e serving at the altar:
"Theologians tell us that the more

real the part you take in offering the Sacrifice of the Mass the more largely you partake of its benefits.
They teach that the acolytes—are
especially favored in this respect. To
serve Mass is the nearest approach one who is not a priest can make to celebrating it.

elebrating it.

"You can gain more merit and grace by serving Mass with faith and devotion than by merely hearing

"He who serves Mass kneels and moves amongst the angels. The angels look upon him with a kind of holy jealousy. He discharges an office in act which they discharge only in desire. They associate him with themselves, for he has become a ministering Spirit in the flesh to the King of Kings and Lord of Lords, to Jesus Christ, the Man-God."—Cardinal Vaughan.

Character Forming.

Have you ever noticed how an icicle is formed? If you have, you noticed how it froze one drop at a time, until it was a foot or more long. If the water was clear the water was clear the local remained clear, and sparkled almost as brightly as diamonds in the sun; but if the water was slightly muddy, the icicle looked foul, and its beauty was spoiled.

Just so our characters

lovely and sparkle with happiness; but if impure and wrong, there will be deformity and wretchedness. What sort of a character are you

What sort of a cha forming for yourself?

The First Temptation.

One Saturday evening, when Su-an went, as usual, to Farmer Chomson's inn to receive the price of her mother's washing for the of her mother's washing for the boarders, which amounted to \$5, she found the farmer in the stable

He was apparently in a terrible rage with some horse dealers, with whom he had been bargatning. He held in his hand an open pocket-book, full of notes, and, scarcely noticing the child as she made her request, except to swear at her, as usual, for troubling him when he was busy, he handed her a bank note.

Glad to escape so easily. Susan hurried out of the gate, and, then, pausing to pin the money safely in the folds of her shawl, she discovered that he had given her two bills instead of one. She looked around—nobody was near to share her discovery, and her first impulse was joy at the unexpected prize.

"It is mine—all mine," said-she to herself. "I will buy mother a new cloak with it, and she can give her old one to Sister Mary, and then

Mary can go to Sunday school with me next winter. I wonder if it will not buy a pair of shoes for Brother Tom, too?"

At that moment she remembered that he must have given it to her by mistake, and therefore she had no right to it. But again the value of the tempton whispand. no right to it. But again the voice of the tempter whispered: "He gave it, and how do you know that he did not intend to make you a present of it? Keep it, he will never know it, even if it should be a mistake, for he had too many bills in that great pocketbook to miss

one."
While this conflict was going on in her mind between good and evil, she was hurrying home as fast as possible. Yet, before she came in sight of her home, she had repeated by balanced the comforts the money would buy against the sin of wronging her neighbor.

As she crossed the little bridge over the narrow creek, before he mother's door, her eye fell upon a mother's door, her eye iell upon a rustic seat which she and her mother had often occupied, and where, only the day before, her mother had explained to her these words of Scripture: "Whatsoever ye would that men should do to you, do you even so to them."

that men should be even so to them."

Startled, as if a trumpet had sounded in her ears, she turned suddenly round, and, as if flying from some unseen peril, hastened along the road with breathless speed until she found herself once more at Farmer Thompson's gate.

"What do you want now?" asked her

mer Thompson's gate.

"What do you want now?" a
the gruff old fellow, as he saw "Sir, you paid me two bills stead of one," said she, trembli said she, trembling in

every limb.
"Two bills, did I? Let me Well, so I did; but did you just find it out? Why did you not bring it back sooner?"

Susan blushed and hung her lead Susan blushed and hung her lead.
"You wanted to tkep it. 1 suppose," he said. "Well, I am gladyour mother was more honest tunn
you, or I would have been \$5 pooler and none the wiser."

"My mother knows nothing about it, sir," said Susan. "I brought it back before I went home." The old man looked at the child,

and, as he saw the tears relling down her cheeks, he seemed touched by her distress. Futting his hand in his pocket, he drew out a quar-ter dallar and offered it to her.

"No, sir, I thank you," so she. "I do not wish to be for doing right. I only wish would not think me dishonest, for, indeed, it was a great tempta-tion. Oh, sir, if you had ever scen those you love best wanting the common comforts of life, you would know how hard it is always to do unto others as we would have others do unto us."

The heart of the selfish man was

touched. "There be things which are little upon the earth, but they are exceedingly wise," murmured he, as he bade the little girl good night, as he bade the little girl good night, arth entered the house a sadder, and, it is to be hoped, a better man. Susan returned to her home with lightened heart, and through the course of a long and useful life shever forgot her first temptation.—The Leader.

Throw Away That Cigarette.

The newspapers are telling of a lad who died at St. Joseph's Hospital, Brooklyn, who was a victin of cigarettes. He "was a chorister in one of the Brooklyn churches, Just so our characters are forming—one little thought or action at a time. If each thought be pure and right, the soul will be fault lying in his cigarette smoking Wham brought to the besnite.

money?" I remarked.

He looked at me in open-eyel astonishment for a few minutes, then began figuring. Finally he threw away his cigarette, put the memorandum in his pocket, and said "I will do it."

I entered.

"So you think you'd like to try
the place, eh?" he asked the young
man. "Can you figure correctly
and write a plain hand?"

"You sir"

"Do you live at home?"
"Yes, sir; that is, part of the

time 'Ah, not always! Where, then?" "Down town with some of friends."

"Do you smoke?"

"A little now and then."

"Do you drink?"

"I take an occasional glass for sociability's sake."

"That is sufficient. You are not the man I want. I desire a man who can give his undivided.

the man I want. I desire a man who can give his undivided time and attention. I want a clear, level head, and a brain not deadened by liquor or tobacco poison. Good morning."

Turning to me the merchant said:

"I make it a rule to complete."

"I make it a rule to employ only those who neither smoke nor drink and, as a result, our business is in

and, as a result, our business is in a flourishing condition, and our employees well paid and contented."
Young men, consider this question carefully. Weigh the prospect of a happy, useful, prosperous life without tobacco, and an unhappy, usaless. useless and poverty-stricken exist ence with tobacco.—Home Defender

The Information Bex.

(From the Ave Maria.)

In a letter to the London Tablet dvacating the employment of the duestion Box at lectures or even at regular evening services the Rev. Henry church,

writes:

"Many points are thus raised and settled which a lecturer would not naturally think of dealing with in his set discourses—points about which Catholics themselves are sometimes puzzled or ill-instructed. The lecturer in his replies will probably be answering some minister or. ably be answering some minister of professional Protestant crusader who will have covertly supplied some bumpkin with a few learned queries "The most valuable point the whole thing, however, is that the whole thing, however, is that you thus get at people's practical, urgent difficulties, in a way not otherwise possible; they are opening their minds to you and letting you see their thoughts in the most ingenious manner. Occasionally, no doubt, the questions will be unpublishable; at other times, obviously farcical or insinces. instable, at other times, obviously farcical or insincere. But, generally speaking, what these people ask is what thousands of others are thinking about, too; and, this is exactly what we wish to know."

In our opinion there is one serious objection to the Question Box ous objection to the Question Box— its name, which is conducive to fri-volity and insincerity. The propensi-ty to ask questions is general, and very often they are asked more for the sake of the asking than the ars-wering. Then again the one to whom they are put is sometimes at a decided disadvantage in not being able to answer them adequately in a few words. Pointed replies are ex-pected to pointed queries. Ques-tions are frequently asked off-hand tions are frequently asked on that cannot or should not be are that cannot or should not be are that cannot or should not be are the cannot or should not be a wered in any such mamner. We hold that if the Question Box were call-ed the Information Box, the advan-tages connected with it would be increased and the abuses minimized increased and the abuses minimized. There is much in a mame, after all; as there is a difference in the mental make-up of the class of people who are in search of information and the class of people who always have questions to propose.

and said to have been, in the main, an exemplary lad," his only marked fault lying in his cigarette smoking. When brought to the hospital his very fingers were jaundiced with tobacco smoke he har taken in his system. His suffering was excruciting. Just before he died he said, pitfully: I wish all the boys who smoke cigarettes could see me mew. These warning words could well be repeated by parents and teachers to boys whom they know to be in danger of similar ruin. Young man with that cigarette in your mouth, do you ever stop think that you are laying the foundation for a future life of poverty and misery?

Mr. H— is a young man clerking in a downtown store. Ils *said in a low tone: "Proceed, Faring in a downtown store. Ils *said in a low tone: "Proceed, Faring in a downtown store. Ils *said in a low tone: "Proceed, Faring in a downtown store. Ils *said: in the magnificent Baselica of St. Peter's, Rome. He was side altars in the magnificent Baselica of St. Peter's, Rome. He was bested for the celebration of Holy Mass, and awaited only the coming of an acolyte to serve, it being obligatory in Rome to have a server. As he glaanced about anxiously a prelate passing that way saw his dilemma and coming over to him said in a low tone: "Proceed, Faring in a downtown store. Ils *said: in a low tone: "Proceed, Faring in a downtown store. Ils *said: in a low tone: "Proceed, Faring in a downtown store. Ils *said: in a low tone: "Proceed, Faring in a downtown store. Ils *said: in a low tone: "Proceed, Faring in a downtown store. Ils *said: in a low tone: "Proceed, Faring in a downtown store. Ils *said: in a low tone: "Proceed, Faring in a low tone: "I'd the pricest, noting the purple robe of the Bishop. "It is not becoming that you, a prince of the Church, should serve my Mass." "Cease, you imagine that any one is too high, too exalted to assist even in the humblest capacity at the Sacrifice of the Body and Blood of Christ. Pray, proceed. Do not think for a moment that I have forgotten the proper responses I learned as a bo began figuring. Finally he threw away his cigarette, put the meanorandum in his pocket, and said "I will do it."

Not long ago I was sitting in the office of a wealthy merclient. He had advertised for a clerk and was interviewing an applicant when the control of the control o

Jecuit College Receives a Number of Handsome Gifrs.

The faculty of Loyola College, Baltimore, Md., has received a num-ber of handsome presents during the

ber of handsome past month.

Mrs. A. Leo Knott has founded a scholarship in memory of the late Miss Margaret Phelan Keenan, to be known as the "Margaret Phelan Keonan Scholarship." Mrs. Knott Weenan Scholarship." Mrs. Knott

Miss Margaret Phelan Keenan, to be known as the "Margaret Phelan Keenan Scholarship." Mrs. Knott also presented the college with an autograph of Pope Pius X.

Miss Frances Potts, daughter of Rear-Admiral Robert Potts, U.S.N., has presented to the library of the college, through Rev. Matthew L. Fortier, 93 volumes of recent standard works and illustrations. ard works and illustrations

Mr. George A. Blake, builder of the new Loyola College, has present-ed the college with a scholarship, which will be known as the "George A. Blake scholarship."

By the wild of the late John, T.

Gurley, a new professorship has been founded, to be known as the "John T. Curley professorship." Mr. Curley was a student at Loyola from 1876 to 1881.

from 1876 to 1881.

A valuable gift has come from Miss Anna P'nkney, of Baltimore, consisting of a Didot edition of Aristophanes, Homer, Aeschylus, Sophocles, Zenophon and Herodotus along with a New Testament in Latin and Greek, and a copy of the Plutus of Aristophanes.

Overhauling Trinity Church.

Workmen from the Meneely Foundry in Troy began yesterday the complete overhauling of the chimes in Trinity Church, Broadway at Wall Street which includes the recasting of one of the bells and the installation of a new ringing device. The latter consists in part of a hard wood case, or keyboard, measuring wood case, or keyboard, measuring about four feet square and containing ter handles, which are lettered with the musical notes of the ten bells in the chime

This case is placed in a roombelow the belfry, each handle being con-nected with the clapper of its cor-responding bell by means of rods and chains. So carefully are these adjustments made that slight down ward pulls on the handles sound the full tones of the bells with whatev-er power the chimer permits wishes to exert, for this new system permits of playing with expression

miliar to a piano.

Trinity's chimes are the oldest set of bells in New York, ten in number the largest of which weighs 3.000 pounds The most recently installed set in that city is in Metropolitan the largest bell weighing

Baron Munchauson, Ananias, and Mr. Ure."

In this order of merit Mr. F. E. Smith, M.P. classed three eminent romancers. Certainly such language is unusual in English political life, and happily the conduct that provoked it is equally unusual No one has done more unan the Lord Advocate to embitter political has done more than controversy by the use of misrepr sentations so gross and so opposed to the known truth that they have drawn the public rebuke of even such a party organ as the West minster Gazette. It will be re-membered that at the end of September Mr. Beville Sta to Mr. Balfour and told him that reports were being circulated that if reports were being circulated that if the Budget were thrown out and the Unionists returned to power would not continue the payment old-age persions. Mr. Balfour,

ONE WOMAN'S STATEMENT

Tells Her Suffering Sisters to Use Dodd's Kidney Pills.

They Proved a Blessing to Her When Her Pains and Weakness Were Almost More Than She Could Bear.

St. George, Mar., Nov. 29.—(Special).—Hoping to save her sister women in the west from pains and aches which come at the critical times in a woman's life, Mrs. Arsene Vinet of this place has given the following statement for publications.

sene Vinet of this place has given the following statement for publication:

"I have brought up a large family and have always enjoyed good health until the last two years. I am fifty-four years of age, and at the Iritical time of life that comes to every woman, I had pains in my right hip and shoulder. I could not lie down two minutes at a time without suffering the greatest agony. Sometimes I awakened with a feeling as if some one had laid a piece of ice on my head. Another time it would be a burning pain under the left shoulder.

"I took many medicines, but could get no relief, till reading of cures of similar cases to my own by Dodd's Kidney Pills. led me to try them. They did wonders for me.

"I want all women to know what Dodd's Kidney Pills cure the Kidneys. The woman who has sound Kidneys is safeguarded against ninetenths of the suffering that makes life a burden to the women of Canada.

and even indignation, even to those who remembered the campaign of mendacity set on foot at the last general election in connection with Chinese Labor. Mr. Balfour continued: "The national obligation to pay the old-age pensions under the Act of 1908 is one which no party and no Government would violate if they could, or could violate if they would. They might as well repudiate the National Debt. And this fact must be perfectly well known. ate the National Debt. And this fact must be perfectly well known to the unscrupulous persons who endeavor to make political capital out of the fears and anxieties of aged and helpless people, on whose ignorance they think they can impose with impunity. I am loth to believe that many persons are to be found ready to lend themselves to methods of political warfare so utterly degraded; and I feel confident that the leaders of the Radical party will do their utmost to discourage a sysleaders of the Radical party will do their utmost to discourage a system of lying which must do more harm to the cause of free institutions than it can ever do good to those who use it." That surely ought to be decisive; and yet Mr. Ure, M.P., the Lord Advocate, continues to go about the country telling the people that old-age pensions will be in danger if Mr. Balfour is returned to power. It might have been hoped that such indecency would meet with universal condemnation. The disapproval has been nation. The disapproval has general, but not universal. To prevent Mr. Ure being called to account on the floor of the House of Commons, a sympathizer, Mr nes, Liberal member for the Banbury division of Oxfordshire, put down a blocking motion.

Often what appears to be the most trivial occurrences of life prove to be the most momentous. Many are disposed to regard a cold as a slight thing, deserving of little consideration, and this neglect often results in most serious ailments entailing years of suffering. Drive out colds and coughs with Bickle's Anti-Conand coughs with bickle's Anti-t sumptive Syrup, the recognized medy for all affections of throat and lungs.

Catholics Are Generous.

President Taft opened the Lay-men's Missionary Conference (non-Catholic) at Washington last week. In the course of his speech he said. "I was led into the Philippines by that sweet Major, that most engaging character, that lovely man, William McKinley. In those islands I first became aware of the Injortance of foreign missions. The Filipines are the only receive the only ance of foreign missions. The Fin-pinos are the only people, the only race, in the Orient that are Chris-tians. They were made so 300 years ago by the earnest efforts of Augus-tinian and Franciscan Friars. They taught them on to a peaceful and religious life. They are a Christian people and look to Europe and Ame-rica for their ideals."

The convention displays statistics of the contributions per capita from Washington churches to the mission rary fund, ranging from Episcopal 29 cents to Young Men's Christian Association, \$2.78 per capita per annum. Most are under \$1. Rev. A. P. Doyle, of the Apostolic Mission House was asked why sion House was asked Catholics are not as generous. eeplied that Catholics already surpass non-Catholics in this respect.

"Aside from the great and growing amounts annually contributed to missionary work as such," he said, 'we must remember that the Catho lics of the United States are educa lics of the United States are educating one million and a quarter of children in their parochial schools. The average cost, including investments in buildings, etc., is \$15 per child, or 18,759,000 in all. This means an annual contribution of \$360 from every Catholic head of a family in the United States. And this is truly a missionary contribution, for non-Catholic statesmen have frequently acknowledged that. frequently acknowledged that if Christianity is to be kept alive in America, they must look to Catholic children educated in parochial schools to do it."

New Irish University.

Within a month just closed has taken place an event calculated to bring about an important develop-ment in Irish missionary enterprise. A new seminary for the teaching of theology to the aspirants for foreign missions has been opened at Black-

rock road, Cork.

Hitherto Irish students were obliged to repair to France and Belgium to obtain the knowledge and training necessary to make them zealous and useful dispensators of the faith to the pagans of civilized and uncivilized portions of Africa. The long years of careful preparation in the Irish junior Missionary Colleges only years of careful preparation in the Irish funior Missionary Colleges only served to give priests to America, England and Australia. There is great need of English-speaking priests in Africa and Ireland will now be enabled to take her rightful place in the vanguard of the mission.ry movement. Owing to the munificence of a charitable Catholic gentleman and other benefactors, already a large number of students are enabled to prosecute their studies, and under careful maneagement are daily advancing towards their high aim.

The Holy See, recognizing the great need for Irish missionaries, has authorized, the opening of the new seminary. The present development owes its existence to the indepartment and control of the control of the great week of the control of the control of the great of the great of the control of the control of the great of the great of the fulle-state.

new seminary. The present development owes its existence to the indefatigable real and energy of Father Zimmerman. Twelve students from Wilton have already begun their course of Philosophy. The seminary will be annually supplied with students from St. Joseph's College, Wilton, and the Sagred-Heart College Castleber, County Mayo.

PUBLIC Notice

PUBLIC Notice is hereby given that under the First Part of chapter 79 of the Revised Statutes of Canada, 1906, known as "The Companies Act," letters patent have been issued under the Seal of the Secretary of State of Canada, bearing date the 20th day of October, 1909, incorporating Everett Holmes Snedeker, broker; Forest Hughes, accountant; Frederick Van Gilder, agent; John Alexander Sullivan, advocate; Joseph Garfield Ecwles, clerk; and Louis Adhember of Pauliament, all of the City of Montreal, in the Province of Quebec, for the following purposes, viz:—(a) To promote, organize, manage or develop or to assist in the promotion, organization, management or development of any corporation, company, syndicate, enterprise or undertaking and to do all acts necessary or incidental thereto; (b) To sell, transfer, assign, or otherwise dispose of on subscription call or otherwise, and to hold, purchase, acquire and to pledge shares, honde dispose of on subscription, call or otherwise, and to hold, purchase, acquire and to pledge shares, bonds, debentures and other scurities of other companies; (c) To acquire the good-will, right, property, assets of all kinds, and undertake the whole or any part of the liabilities of any person, firm, association, corporation or company carrying on a business similar in whole or in part to that of this company on such terms and conditions as may be agreed upon, and to pay for same in cash, shares, bonds, debentures or other securifies of this company or otherwise; (d) To apply for otherwise; (d) To apply for bold, use, assign, or otherwise dispose of, and turn to account inventions, improvements and processes used in connection and pose of, and turn to account any inventions, improvements and processes used in connection therewith (e) To aid in any manner any corporation, company or person whose shares, bonds or obligations are held or in any manner guaranteed events. shares, bonds or obligations are held or in any manner guaranteed or represented by the company, or to do any other acts or things for the preservation, protection, improvement, enhancement of the value of said shares, bonds, debentures; (f) To make and issue promissory notes and bills of exchange; (g) To subscribe for, underwrite, buy, sell, exchange, hold, hypothecate or otherwise deal in the stock, bonds, debentures and other securities of any wise deal in the stock, bonds, de-bentures and other securities of any municipal, industrial, or financial corporation or company, notwith-standing the provisions of section 44 of the said Act; (h) To act as agents and brokers for the invest-44 of the said Act; (h) To act as agents and brokers for the investment, loan, payment, transmission and collection of money; (i) To sell, lease or otherwise dispose of the property and undertaking of the company or any part thereof, for such consideration as the company may think fit, and in particular for shares, debentures, bonds or securities of any company, and to secure and guarantee shares, bonds, debentures, or other securities or onligation. shares, debentures, bonds or securities of any company, and to secure
and guarantee shares, bonds, debentures, or other securities or obligations of other corporations, companies or individuals. The operations of the company to be carried
on throughout the Dominion of Canada and elsewhere by the name of
"Canadian Investments, Limited,"
with a capital stock of twenry thousand dollars, divided into 800 shares
of twenty-five dollars, and 'he chief
place of business of the said company to be at the City of Montreal,
in the Province of Quebec

Dated at the office of the Secretary of State of Canada, this 22n?
day of October, 1909
Signed) THOMAS MULV 5.4.

Signed) THOMAS MIII.VE

Under Secretary of State.

JOHN A. SULLIVAN, Attorney for Applicants.

One of the commonest complaints of infants is worms, and the most effective application for them Mother Graves' Worm Exterminator.

DR. WOOD'S NORWAY PINE SYRUP

Is Specially Calculated To Cure All Diseases of the Throat and Lungs.

Coughs, Colds, Bronchitis, Sore Throat, Hoarseness, Croup, Pain or Tightness in the Chest; and all Bronchial Troubles yield quickly to the curative powers of this prince of pectoral remedies. It contains all the virtues of the world famous Norway pine tree, combined with Wild Cherry Bark, and the soothing, healing and expectorant properties of other excellent herbs and barks.

Mrs. John Pelch, Windsor, Ontario,

Mrs. John Pelch, Windsor, Ontaro, Writes:—"I was Hacking Cough. ty hacking (cough for the past six months and used a lot of different remedies but they did me no good. At last I was advised by a friend to try Dr. Wood's Norway Pine Syrup and with the first few doces I found great relief and to-day my hacking cough has entirely disappeared and I am never without Dr. Wood's Norway Pine Syrup in the house."

Pine Syrup in the house."

The price of Dr. Wood's Norway Pine Syrup is 25 cents per bottle. It is put up in a yellow wrapper, three pine trees the trade mark, so be sure and accept none of the many substitutes of the original "Norway Pine Syrup."

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THURSDAY, DI

Important

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Bishop. Serious d case of single hour \$1000 in the case everything exceedi case of general cu ty of over \$200 the permission of must be secured. Congregations hare ordered to cor in three months. No foundation o

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A Friend of Li

Transfer of the Charles M. Schwab five acres of land five acres of land five acres of Charity of Foundling Asylum home for the childre Mr. Schwab has be make the transfer b make the transfer b score of boys around several Sie leading them across er in a ferryboat or er in a ferryboat of different parts of the families had agreed families had agreed Mr. Schwab was so apparent timidity and the affection the Sisters that he through which he led little ones, bereft o by misfortune, were by misfortune, were for adoption. The Charity so well plea offered the use of hand home last sum year decided to give ters free and clear. sary changes are to expense.

Away With Depress choly.—These two ever choly.—These two ever companiment of a department of a



tice is hereby given a First Part of chapRevised Statutes of Me, known as "The Me, known as "The little of Canada, bear20th day of October, ating Everett Holmes er; Forest Hughes, acederick Van Gilder, lexander Sull'yan, adph Garfield E-wles, uis Adhémar Rivet, and Member Rivet, and Member Rivet. ph Garfield Ecwles, uis Adhémar Rivet, and Member of Par-the City of Montreal, of Quebec, for the poses, viz:—(a) To ize, manage or desist in the promotion, nanagement or de-

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other scurities of (c) To acquire the (c) To acquire the property, assets of undertake the whole the liabilities of any association, corporassociation, corporasylvanies of the company on such a company on such ditions as may be d to pay for same bonds, debentures or of this company or d to pay for same be bonds, debentures or of this company or To apply for, purwise days and to a count any cornection therewise days and to a count any cornection therewith any manner any cornection, any cornection therewith any or person whose obligations are held er guaranteed or reguranteed or the protection, improvent of the value of 1s, debentures; (1) sue promissory notes hange; Tg) To subwirtle, buy, sell, expothecate or otherstock, bonds, dever securities of any strial, or financial company, rotwith-ownpany, rotwith-visions of section contains the security of the property of the company, rotwith-own and the company of the company of

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OOD'S VAY YRUP.

d To Cure All Disd Lungs.

chitis, Sore Throat, ain or Tightness is curative powers of oral remedies. It ues of the world tree, combined t, and the soothing, rant properties of and barks.

Mrs. John Pelch, Mrs. John Pelch, Windsor, Ontario, vrites. "I was stroubled with a namy hacking cough or the past six nonths and used a of different resedies but they ast I was advised. Wood's Norway he first few does to-day my haus-disappeared and . Wood's Norway e."

od's Norway Pine ttle. It is put up three pine trees sure and accept ibstitutes of the Syrup."

The T. Milbura

ument Issued. What Liabilities May be Assmued by Religious Orders.

Important Doc-

According to current press re-erts, an important "instruction" garding the financial liabilities that may be lawfully assumed by Catholic religious houses, provinces and general curias has recently been issued from the Vatican under the signatures of Cardinal Vives y Tuto, Prefect, and Abbot Janssens, O.S.B., Secretary of the Congregation of Religious. It is understood in Catholic circles that the inspiration of it has come from the Pope himbe lawfully assumed

The document is interesting on account of the glimpse it gives of the character of the new universal the character of the ch law which Cardinal

Gasparri, with his forty commissioners, is completing.
The "instructior," really forms part of this code, and both Cardinal Vives and Abbot Janssens are among the most active members of the Commission of Codification. The same is true of another document just issued regarding the exclusion of certain classes of persons as can-didates for the religious life.

The "instruction" regarding debts points out that the facility with which they are contracted "disturbs the peace and imperils the good repute" of various "Religious Families." Such liabilities are often contracted unwisely with the best of motives, such as the extention of an order for the relief of distress. They are dangerous, however, when they order for the relief of distress. They are dangerous, however, when they do not harmonize with Christian prudence. Therefore Pius X., after taking the opinions of the Congregation of Religious in a Plenary meeting heldin the Vatican on July meeting heldtin the Vatican on July 30, 1909, decided to issue prescriptions for the observance of all orders, congregations and institutes of both sexes, whether of solemn or simple wows, and by monasteries, colleges and religious houses.

colleges and rengions houses.

All Superiors are forbidden to contract serious debts or undertake financial obligations without the consent of the General or Provincial Councils under whose jurisdiction they are, or in the absence of such bodies without the consent of the Richard Serious debts are defined. bishop. Serious debts are defined as ranging from \$100 to \$200 in the case of single houses, from \$200 to \$1000 in the case of provinces, and everything exceeding \$1000 in the case of general curias. If a liabili-ty of over \$2000 is to be formed, the permission of the Apostolic See must be secured.

Congregations having no Councils are ordered to constitute them with-No foundation of a monastery or

No foundation of a monastery or house, and no extension or change of a foundation is to be made when the necessary money is not in hand and when for this purpose debts or financial obligations have to be contracted, although the ground or material for the building or some material for the building or some part of the building itself be given ratuitously

In order that money and other resources may be legitimately put into some safe, lawful and fruitful investment the vote of the Council is required to be taken each as required to be taken each time and full information given to the Council concerning the form, method and other circumstances of the investment. This is also to be observed for any change of investments.

ments.

The burdening with obligations, even for a time, of legacies left for masses is forbidden, and no part of the money given for this purpose can be spent before the celebration of the Masses; the sum must be kept integrally until this is done. It is also positively prohibited to spend the capital of dowers of nuns during their lifetime. All the other provisions apply to compregations of women equally with those of men.

A Friend of Little Children.

Transfer of the \$500,000 home Charles M. Schwab built on sixty-five acres of land near Huguenot. Staten Island, has been made to the Sisters of Charity of the New York Founding Asylum for use as a home for the children in their care. Mr. Schwab has been inspired to make the transfer by the sight of a score of boys and girls clustered around several Sisters of Charity leading them across the North River in a ferryboat on their way to different parts of the country where families had agreed to adopt them. Mr. Schwab was so affected by the apparent timidity of the children, and the affection they evidenced for the Sisters that he made inquiries through which he learned that the little ones, bereft of parental care by misfortune, were being sent away for adoption. The work of the Charity so well pleased him that he offered the use of his Sisten Island home last summer, and this year decided to give it to the Sisters free and clear. All the necessary changes are to be made at his expense.

Away With Depression and Melancholy.—These two evils are the accompaniment of a disordered stomach and torpid liver and mean wretchedness to all whom they visit. The surest and speedset way to combat them is with Parmelee's Vegetable Pills, which will restore the healthful action of the stomach and bring relief. They have proved their usefulness in thousands of cases and will continue to give relief to the suffering who are wise enough to use them.

POET'S CORNER

WANDERER'S SONG

There will be, when I come home, through the hill-gap in the West, The triendly smile of the sum on the fields that I love best;

neds that I love best; red-topped clover here, and the white-whorled daisy there, I the bloom of the wilding briar that attars the upland air, re will be bird-mirth sweetthat attars the

There will be bird-mith sweet(mellower none may know!)—
The flute of the wild thrush, the
call of the vireo;
Pleasant gossip of the leaves, and
from the dawn to the gloam
The lyric laughter of brooks there
will be when I come home.

There will be, when I come home, the kindliness of the earth—
Ah, how I love it all, bounteous breadth and girth! Ah, how I love it all, bounded breadth and girth!

The very sod will say—tendril, fiber the very sod will say—tendril, fiber the of the

and root—
"Here is our foster child, he of the wandering foot. wandering foot.
Welcome! Welcome!" And, lo! I
shall pause at a gate alar
That the learning lilacs shade, where
the honeysuckles are:
I shall see the open door—O farer

over the foam,
The ease of this hunger of heart
there will be when I come home.
—Clinton Scollard.

THE HEART'S OWN SONG.

Dawn drives the dreams away, yet some abide, Once in a tide of pale and sunless

I dreamed I wandered on a bare hillside. When suddenly the birds sang al-together.

Still it was Winter, even in' the dream; There was no leaf nor bud young grass springing:
The skies shone cold above frost-bound stream;
It was not Spring, and yet birds were singing.

Blackbird and thrush and plaintive willowwren, Chaffinch and lark and linnet, all

were calling;
A golden web of music held me then,
Innumerable voices, rising, falling. O, never do the birds of April sing
More sweet than in that dream I
still remember;
Perchance the heart may keep its
song of Spring
Even through the wintry dream of
Life's December.

-From the Athenaeum, London.

THE QUIET HOUR.

My heart is tired, so tired to-night— How endless seems the strife! Day after day the restlessness

of all this weary life!

I come to lay the burden down
That so oppresseth me,
And, shutting all the world without
To spend an hour with Thee! Dear Lord, To spend an hour with Thee.

I would forget a little while The bitterness of fears, The anxious thoughts that crowd $m_{\rm V}$

The buried hopes of years;
Forget that mortal's weary toil
My patient care must be,
A tired child I come to-night
To spend an hour with Thee,
Dear Lord,
One little hour with Thee!

A foolish, wayward child, I know-A foolish, wayward child, I knowSo often wandering;
A weak, complaining child—but O
Forgive my murmuring.
And fold me to Thy breast,
Thou who hast died for me,
And let me feel 'tis peace to rest
A little hour with Thee
Dear Lord,
One little hour with Thee.

THOUGHTS IN SORROW.

"In every soul there is a secret

The key of which lies in God's hands alone.

"In every soul there is a chord of feeling
Too subtle to be seen or under-

He only searches all things to their center
Whose calm, clear eye surveys and guides the world."

-Rosa Lee.

Evolution of the Cathedral.

When one meditates on the cathedrals they seem to be superhuman and in a way divine. Developed from the crypts of the Romans-vaults lowered down like souls in humility and fear, abased before the immense majesty whose praises they dare hardly sing,—the basilicas have gradually grown affable, have burst up through the half-circle of the arch, lengthened it to an almond-shaped oval, and surged aloft, lifting their roofs, heightening their naves, babbling in the countless sculptures of their choirs, and darting to heaven, in token of prayers, the tall fountains of their december. sculptures of their choirs, and darting to heaven, in token of prayers, the tall fountains of their elements. Thus they have come to symbolize the tender friendship of prayer; they have grown more confiding, more at ease, more expectant of God. They have hardly left their sombre crypts and soared up than all of them seem to break into smiles.

up than all of them seem to break into smiles.

The Romanesque seems to have been born old. Certainly it remains always grave and undaring. Ah, the tears and dismal murmurs of its heavy partitions, smoky vaults and low arches pressing down upon their stocky pillars.—those dumb blocks of stone and sober ornamentations, with their curt symbolism! The Romanesque is the La Trappe of tations, with their curt symbolism! The Romanesque is the La Trappe of architecture. It is the abode of austere Orders and grave convents kneeling in ashes, intoning with bowed head the Penitential Psalms. There is the dread consciousness of sin in its massive caves; a terror of that God appeased only at the coming of His Son. Its Asiatic

sin in its massive caves; a terror of that God appeased only at the coming of His Son. Its Asiatic source would indicate that the Romanesque has retained something of the ages prior to the Nativity: it seems more to pray the implacable Adonais than the merciful Child Jesus or His gentlo Mother.

The Gothic, however, is less timid, and concerns itself particularly with the Son and Holy Ghost and the Biessed Virgin. It is the architecture of more element and beauty-loving Orders. Here the bowed shoulder are raised, the eyes that were upon the ground are lifted to were upon the ground are lifted to heaven, the voices of the sepulchres take a tone seraphic. The Romanesque is the allegory of the Old Testament; the Gothic symbolizes the New.

Hence that form of architecture which may best symbolize Catholicism in its fullest senso—representing the complete Bible, the two Testaments,—would be either ogival Romanesque or the style of transition—half Romanesque, half Gothic. The Romanesque is a convert—a pagan turned monk. It was not a Catholic birth as was the pointed style; it was the Church that conferred upon it a baptism of grace. Christianity came upon it in the basilicas of the Roman Empire, took it over and rearranged it. Pagan as it was by origin, it was only through advanced development that it could learn the language of the Christian and express the formulas of his faith. Hence that form of architecture

Negre Missions in Georgia.

Thousands of the colored race in Georgia are still genuine pagans, for they have never been baptized, Others may have been baptized, but they profess no faith and belong to no religious sect, says the Rev. I. Lisner, L.Af.M., in an account of his work published in Catholic Missions magazine.

Wher, I came to Savannah two years ago, there were about one hundred and fifty colored Catholics in the city. They had a small church; the basement was used as a school. There was no residence for the pastor, nor was there any building fund for a better church, school

Catholic mission for colored people a that city, all had to be organized. In every life there is an untold tale.

In every heart there is a covered picture,
That human hands can never dare unveil.
In every heart there is a line, deep graven.
Whose meaning is to dearest friends unknown.
In every character there is a stronghold,
The key of which lies in Catholic mission for colored people at the city, all had to be organized. This was a difficult undertaking. I rented a cottage in the carry district and settled down there with one of my assistant missionaries. For several months we can avassed the "Black Belt" of Augusta. By degrees, we became acquainted with the negroes, their condition and their character. We discovered about sixty colored people at the city, all had to be organized. This was a difficult undertaking. I rented a cottage in the carry and in the city, all had to be organized. This was a difficult undertaking. I rented a cottage in the carry and in the city, all had to be organized. This was a difficult undertaking. I rented a cottage in the carry and settled down there with one of my assistant missionaries. For several months we can avassed the "Black Belt" of Augusta. By degrees, we became acquainted with the negroes, their condition and their character. We discovered about sixty colored people at the city, all had to be organized. This was a difficult undertaking. I rented a cottage in the carry and settled down there with one of my assistant missionaries. For several months we can avassed the "Black Belt" of Augustant missionaries. For several months we can avassed the "Black Belt" of Augustant missionaries. For several months we can avassed the "Black Belt" of Augustant missionaries. For several months we can avassed the "Black Belt" of Augustant missionaries. For several months we can avassed the "Black Belt" of Augustant missionaries. For several months we can avassed the "Black Belt" of Augustant missionaries. For several months we can avassed the "Black Belt" of Augustant missionaries. For tism, but lived in complete carele ness and indifference. After the ness and indifference. After three months, we held regular Sunday services in a hall. Our central mission in Savannah, under the zealous care of two young missionaries, Fathers G. Obrecht, and J. A. Dahlent Thos subtle to be seen or understood, which vibrates with a certain sad discordance, Swept carelessly by heedless hands or rude, In every heart there is an undercurrent Whose depth is fathsomless by love or hate; In every soul there is a sanctuary, Which neither friend nor foe can violate.

there G. Obrecht, and J. A. Dahlert had made encouraging progress, and I have great hopes also for Augusta. In our work among the blacks of Georgia we are handicapped by the lack of funds. The negro is generally poor. He gives generous ly from his meagre resources, but we cannot depend on him alone. We are forced to appeal to the good and zealous Catholics of the North for the support and extention of our work in the South.

"So there lies hid in every human bosom '
An unknown world of evil and of good, And all of us at times, each in our measure, Misunderstand, and are misunder stood.

For since the golden days of sinless Eden, 'No one has fully read another's soul;

Work in the Soluti.

For Sprains and Bruises.—There is nothing better for sprains and contusions than Dr. Thomas' Eclectric Oil. It will reduce the swelling that follows a sprain, will cool the triflamed flesh and draw the pain as if by magic. It will take the pain as if by magic a bruise and prevent the flesh from discoloring. It seems as if there was magic in it, so speedily does the injury disappear under treatment.

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General News.

Rev. A. Biever, of Loyola College, New Orleans, has invented a device for the destruction of the Argentine ant, which has been spreading rapid-ly in Louisiana and proved very in-jurious to bee keeping and horticul-ture.

Father Bernard Vaughan, S. J. the celebrated Jesuit preacher and apostle of London, is expected to give a course of sermons next Lent at the Jesuit Church of the Immaat the Jesuit Church of the Imma culate Conception in New Orleans La.

According to the Casket an eminent member of the Society of Jesus. Father Barnum, has made a thorough study of the language and ethnology of the Eskimos. He calls the language of these "glacial men" the Innuit tongue. He has reduced it to writing and composed a dictionary of it and a grammar.

Hotel bellboys in Michigan have to stop carrying beverages from the bar to guests in their rooms, according to Deputy Factory Inspector Frank Wood of Lansing, who has announced that his department believes the practice bas a bad effort on the more labad effect on the morals

At the recent dedication of the German St. Joseph's Church, Cabe-ry, Ill., Right Rev. Bishop E. M. Dunne highly delighted his audience Dunne highly delighted his audience by preaching in German. The sernon was favorably noticed by German Catholic press in general and it seems quite a surprise to have a sermon preached in classical German by an Irish Bishop.

The Bishops of France have taken another step ir their protest against godless public schools. They have placed a ban upon a school at Grenoble, in which the teacher had disregarded the warning against the use of interdicted text-books. The Combists advocate retaliation in the form of an official inspection of Cath olic textbooks, which, they shamelessly say, teach opposition to the republic and heart of liberty.

Two Capuchins in Paris were recently summoned before the courts for the heinous offence—of diring together. Shortly afterwards the furniture of the archibishop of Auch was put up for sale by the police in public market to realize a sum of 500 francs imposed on the archibishop for the nefarious crime of warning his flock against the irreligious books put into the hands of their little children by the scholastic authority.

The membership of the Knights of Columbus continues to go upward. The last report shows 228,333. National and State officers throughout the country are hopeful that as the result of unusual activity everyresult of unusual activity every where prevalent the 250,000 mark will be reached by the end of the year. Councils are organized in the United States, Canada, Philippine Islands, Mexico, Cuba, Panama, and South America.

in the city. They had a small church; the basement was used as a school. There was no residence for the pastor, nor was there any building fund for a better church, school or parish house.

From Savannah I went to Augusta, which had a large negro population. As there had never been a Catholic mission for colored people in that city, all-had to be organized. This was a difficult undertaking. I rented a cottage in the negro district and settled down there with one of my assistant missionaries. For several months we

at as a dictionary for both tongues
He also arranged to apply the
Christian alphabet to the Indian language. An old German collector is
said to be the purchaser of the valuable work.

Among the important measures to be considered by the Catholic University directors this week was the establishment of an institute of period dagogy in which Catholic women, belonging to religious orders, may derive the educational advantages of the university. According to the building nor finance the venture in any way. The members of the religious orders are willing to do this. If the directors approve the foundation, it is believed that work will be begun so the institute will be ready next October. This foundation will be a normal school for the training of teachers who prepare the teachers in the convents, colleges and Catholic parochial schools. The movement is considered one of great import in Catholic educational circles.

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Book Review.

The Glories of Lourdes," by M. le Chanoine Justine Rousseil, Trans-lated from the Second Edition by Rev. Joseph Murphy, S.J. R. & T. Washbourne, Ltd., London, Publishers; Benziger Bros., New York, 326 pp.

Publishers; Benziger Bros., New York, 326 pp.

We lately received "The Glories of Lourdes" from the London publishers, and we cannot but give the highest praise to all concerned in the double work of its publication and presentation. Canon Rousseil's story of Lourdes is a masterpiece and is has suffered nothing in the hands of Father Murphy, whose power as a translator and fitness as a deep-trained master of English no one will gainsay, once he has read the book the good priest has given us. Father Murphy is a-brilliant Jesuit—that is the key to the whole success. The "Glories of Lourdes" comprises twelve chapters all burningly replete with interest, with illustrations that really deserve the name. Preceding the story proper, there are two well-conceived prefaces as supports to the author's declaration, with letters from the distinguished Chanoine Bertrin and the world-renowned Dr. Boissarié. The book closes with an epilogue, in the shape of an analysis of three sermons preached by Mgr. Izart. In the story proper, the holy ground of Lourdes is thoroughly described, and the eighteen apparitions of the Most Blessed Virgin pointedly narradette, Mary's privileged child. Then the "Providential Opportunity" is dealt with, while the efforts of the Powers of Darkness against the strengtha and grandeur of Lourdes are told the reader at length. Abbé Peyramale, Monsig-

tions sent us will be thoroughly and conscientiously reviewed.

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MISSIONARIES' GREAT WORK.

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One million eight hundred and eighty-three thousand and eighty-nine confessions were heard by the Diocesan. Apostolate bands since the inception of the work. These confessions were heard during nearly five thousand missions that have been given by these diocesan missionaries. About one-half of these missions were given to non-Catholics and 8119 converts were actually received by the missionaries, though their policy compels them ordinarily to leave the converts to be instructed and received by the parochial and received by the parochial gy. This report was made at recent meeting of the directors he Catholic Missionary Union the Catholic

which was held at the Apostolic Mission House, London.

When the report was presented, one of the archbishops raised his one of the archoisnops raised his eyes in wonderment and remarked that this Diocesan Apostolate movement looms up as one of the great spiritual activities of the Church in this country.

MISSIONARIES ASKED FOR.

There are seventy-four mission-aries associated with the Mission House, and while their work has the secondary effect of increasing the mission work of the religious orders. There is not any religious order that has not more missionaries at work to-day than it had a decade of nears area. The demand it decade of years ago. The demand for the services of the religious in giving missions has multiplied a for the services of the religious in giving missions has multiplied a hundredfold. The reason for this wonderful increase is the exploitation of the idea of missions by the Apostolic Mission House movement. It has increased the demand for mis-It is for this reason that representatives of the religious ders have been glad to join in the missionary congresses that have been held at the Mission House.

Among other reports which were

made at the directors' meeting was made at the directors meeting was the fact that Dr. Herbert Vaughan, who spent the last year at the Mission House, has established a similar institution at Brondesbury Park in the diocese of Westminster, under the approbation of the Engunder the approbation of lish hierarchy, for the training of in Catholics in missionaries, to non-Catholics

House to learn the special methods and policy that are affirmed there in order that they may return to emphasize the same methods in the antipodes.

Local and Diocesan News.

CHARITY CONCERT.-Much thusiasm is being evinced towards the Symphony Choir charity conpert to be given next Monday even-ling, the 6th instant, in the ing, the 6th instant, in the Monument National. Much hard work has been put into the training of some three hundred voices, which together with the addition of a fine orchestra, will form a most ac-

TRIDUUM AT ST. ANN'S.—Solemn services of the triduum will be held in St. Ann's Church commencing Sunday, the 5th inst., prepara-tory to the feast of the Immaculate Conception. There will be a spe-Conception. There will be a special preacher, and although these exercises are more specially intended for the Sodalists of Mary Immacul-

liquor; to refuse the first glass and by so doing protect themselves from

ST. JOSEPH'S HOME.—The funds of the Home have been increased since the last account by the following amounts, which were gratefully gathered in by Father Holland: Mr. John O'Neill, five dollars; Mrs. Guilfoyle, two dollars; Mrs. Johnson, Mrs. Miles, Mrs. McNally, Mrs. Gilmour, Mrs. E. Quinn, David Bennett and Lieutenant O'Donnell, one dollar each, other contributors, four dollars in all. Mr. George H. Johnson, of Castlebar, P.Q., sent two bags of potatoes, which will be put where they will do the most good. Five hundred dollars have been paid the past week against the ST. JOSEPH'S HOME.-The funds two bags of potatoes, which will be put where they will do the most good. Five hundred dollars have been paid the past week against the debt on the building. It will take a good many lists like the above to clear the Home from debt, for there are other creditors besides the land agent. Two ladies called and kindly offered to organize a euchre party to help towards a Christmas box for St. Joseph, while at the same time a pound party is hereby advertised to take place in January. Although a pound party, it will have no limit to the weight of any particular gift. It may weigh a pound or a ton. It may be a pound

of potatoes or a pound sterling. To the question: "How much was reathe question: "How much was realized by the concert given in the Monument National last year for the Home?" the answer is "Nothing."

Saint Cecilia.

(Written for True Witness.)

O'er sinless hearts she holdeth sway Who treads the amaranthine way— Her white brows wreathed around with bay.

And love hath wrought right marv'lously,
Of mingled grace and majesty,
To make her wond'rous fair to see

With 'broidered robe of crimson dyed In that clear stream from out the

of Him they call the Crucified.

And round her neck a circlet glows, Deep as the heart of Sharon's_rose, Rubies or living drops—who knows? For lo! the martyr's palm is prest With joy exultant to her breast— Howe'er Death comes—God's will is

And on her arm is loosely bound An organiwrought with gold around Clear voiced by Him who music

How her slim fingers o'er the keys Wander as they would never cease, Seeking still richer harmonies.

And, hark! she sings along the way In that fair land that knows day r night, save Christ the living Nor

Aye! o'er the stir of countless wings The throb amh swell of countless

With raptur'd soul, she sings and sings. strings,

Till angels, listening, stay the whirr Of wheeling wings—nor breathe, nor

And God smiles tenderly on her As o'er the fields of asphodel

She calls—a heavenly Sanctus bell, "Praise ye the Lord who in Hin dwell."

So have I seen her in my dreams, Followed afar the shining gleam Of her bright golden locks astream. Yea! I have called her in the night.

on she passed from height height,
Till lost to earthly sense and sight.

For I would feast my longing eyes, Grown weary of this vale of sighs, With one more glimpse of Paradise.

Yea! I would learn you melody-Would weave that magic harmony-Would share that ravished esctasy-

Would strive through all eternity, Oh, blessed Saint! If need there be, So I might come to God and thee. LOTTIE M. MORGAN. Montreal, Nov. 22, 1909.

OBITUARY.

MR. W. J. KIERNAN.

There passed peacefully away the 25th inst. the soul of Mr. J. Kiernan, father of the Rev. Kiernan, pastor of St. Michael's, and of Sister Mechtilda, of St. Anne's Convent, after a very short illness. Deceased had reached the

illness. Deceased had reached the patriarchal age of ninety-one years, and retained full possession of his faculties until the end.

Mr. Kiernan was a most entertaining conversationalist, his residence of seventy years in Montreal giving him a fund of information, he having seen the great progress the city. ing seen the great progress the city had made in that time, and the in-numerable charges which have taken place.

The funeral took place on Saturday morning to St. Michael's Church and was very largely attended. May he rest in peace.

in that city on Saturday last, aged 64 years, of heart failure. Father Stuhl was born in Germany, coming to America when quite young. He made his religious profession in 1861, and spent many years of his life in missionary work in the Unit-1861, and spent many years of his life in missionary work in the Unit-ed States, going to Toronto eleven

MR. J. J. CONNOLLY.

The death occurred very suddenly at Detroit, on Nov. 26, on his way home from St. Louis, of Mr. James J. Connolly, son of the late Mr. William Connolly, of this city. The funeral took place to St. Patrick's Church, on Monday, the 29th, the pastor, Rev. Gerald McShane, officiating, assisted by Rev. T. O'Reilly as deacon and Rev. F. Elliott as sub-deacon. May he rest in peace.

Irish National

University.

Cry of lutolerance in Ireland Unjustly Raised.

In his speech the other day at the great United Irish League meeting at Ballyshannon, County Donegal, Mr. J. G. Swift MacNeill, the representative in Parliament of that Division of the County, made the following appropriate and interest. Division of the County, made the following appropriate and interesting remarks as to the new Irish National University, obtained through the work of the Irish Party:
"Let me say that I think it is a happy augury for the new universities of Ireland that they come into existence on this very day—All

ties of Ireland that they come into existence on this very day—All Saints' Day. This country has been always an Isle of Saints. When it had its chance it was an Isle of Scholars, too. It is no myth that before Oxford or Cambridge was heard of 900 students from every quarter of Europe congregated to the University of Lismore. Great Irish saints have not infrequently been scholars of the highest fame. This yery county of Donegal has produced in its saints two of the greatest scholars of Western Europe—St. Columba and St. Eunan. The Monastery of Kilmacrenan, where St. Columba was educated, and of St. Columba was educated, and of Assaroe, where St. Eunan received his education, have, as you know, long been despoiled and revenues from their confiscated estates, to the extert of £9,000 per annum, have been for three centuries given to (Protestart) Trinity College, Dublin, for an education which none of the Catholic people of Donegal could accept. Now, at last, a system of education acceptable to the Catholic people has been established. And let me say it here in Donegaf that the statesmanship of the most Rev. Dr. O'Donnell in calling atten-St. Columba was educated, and of Rev. Dr. O'Donnell in calling atten-tion to the confiscated Catholic retion to the confiscated Cathofic revenues bestowed on Trinity College, was a most powerful factor in rendering the demand for a National University system of education in Ireland utterly irresistible."

And in that University, the gov-

And in that University, the governing body of which is by a large majority Catholic, Mr. MacNeill, himself, a Protestant, has been appointed a professor, upon which fact he thus observed in his speech:

"Perhaps I may say here that I value as one of the greatest honors that could be conferred upon me, as a Protestant, the appointment to a chair in that University, which is mainly for the education of the Catholic people. The honor, great as it is, has been highly enhanced when I have reason to know that it has the heartiest approval of the Lord Bishop of this diocese (Bishop O'Donnell). Where now will come in the cry of intolerance, unjustly raised by persons who are intolerant themselves against the Catholic peothat could be conferred upon me, as themselves against the Catholic people of Ireland? Here is one standing fact—that at Protestant like myself has represented for three and twenty years the most Catholic constituency in the Empire, and that now he has been given a chair in a seat of learning established in order that it should be acceptable to the Catholic people."

Where, indeed, can or ever could the cry of intolerance come in with truth against the Catholic people of Ireland? But Mr. MacNeill's position is not, of course, the only irple of Ireland? Here is one stand

tion is not, of course, the only instance in proof. There are several other Protestants in the Irish Parlamentary Party, all elected in districts as Catholic as Donegal. There is not, and rever was in the world a people in their politics so tolerant in the matter as the Irish Catholic

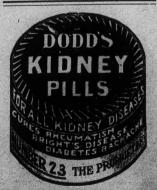
The Stolen Rosary.

(A true story by Rev. Richard W. Alexander, in The Missionary.)

day morning to St. Michael's Church and was very largely attended. May he rest in peace.

TEMPERANCE GATHERING.—On Sunday evening a very large congregation, augmented by delegates from the different temperance societies of the city, assembled at St. Patrick's Church to take part in the annual temperance demonstration. The preacher was Rev. M. O'Brien, of St. Mary's. A personal appeal was made to the younger men to abstain from intoxicating He made his religious profession.

On a side street stood a church, and now as the sun down, the doors stood wide open, and passers-by could look in from the pavement and note the altars, beautifully adorned with long white tapers and vases of fragrant flowers. There were two altars, one of which was crowned by an exquisite marble statue of the Blessed Virgin with a halo of electric stars over her head. The fragrance of roses floated down the aisles and out into the street and appealed delightfully to the senses of a young girl who



was passing by. She looked in, and impelled by curiosity, hesitatingly Evil Influence of the

impelled by curiosity, hesitatingly entered.

She had never been in a Catholic church before, and remembering all the weird things she had heard of the ways of "Roman Catholics," she slipped into the pew nearest the door so that in case of danger she might

so that in case of danger she might instantly escape.

There was only a small congregation present, all so earnestly engaged in their devotions that she found herself actually unnoticed. She breathed freely and began to listen to what was said, for the whole churchful was repeating at certain intervals some sentences of prayer and over again. She discoverintervals some sentences of prayer over and over again. She discovered they were led by a single voice far away, and she located what she thought was the minister at the foot of the shrine, where the marble Madonna stood like a vision.

In vain she tried to catch

In vain she tried to catch the Words that were so often repeated. Only these came to her ear:

"Holy Mary, Mother of God-!"
Over and over, again they fell on
the air, and while more words were
said, they died away in an indistinct

God !

Suddenly her eyes caught a broken chaplet lying in the pew before her. She had no idea of connecting it with the prayers she heard, but it was a curiosity, and stealthily, she snatched it up and slipped it into

her pocket.

Noticing there was a stir among the people, she hurriedly arose and fled into the street, quite excited at her own bravery in entering a "Popish church" without meeting opposition or challenge, and determined to make an interesting story of the whole adventure that night among her friends. her friends.

Sure enough, to a party of young people that evening she detailed the episode, and told graphically of her visit to the church, the scene she beheld, and as the party refused to believe her, drew out the broken ro-sary to prove her story.

The "superstitions of the benighted Catholics" were commented upon, and the rosary was passed from hand to hand in curious examination.

The party dispersed, and our here The party dispersed, and our heroine, taking the chaplet, at last went
to her room to retire for the night.
She threw the beaus on her dressing
table, and then with a sigh of telief
that she could pray to her Heavenly
Father without such Popish mummery, fell on her knees to say night prayers Strange! They left her mind! Nothing sould utter but "Holy Mary, Mother God!"

Again and again did she essay the familiar words of prayer Her memory was a blank. She could say nothing but "Holy Mary, Mother of

Startled and worried, she tried again with the same result, and finally had to abandon the effort in disgust and affright.

disgust and affright.

"It is that old Catholic rubbish that has bewitched me!" she cried, and threw herself on the bed.

But she could not sleep. She tossed on her pilow, and ever and again the murmur of she words in the little church came to her unwilling ages.

The morning found her nervous and jaded from want of sleep and the strain on her mind. She tried to perform her usual duties, but again, like the restless moan of the sea, came the words, as if a far-off multitude were saying them, "Holy Mary, Mother of God!"

Half sick with conflicting emotions, she waited till evening and then in terror and in secrecy she thrust the broken chaplet into her pocket and made her way to the Catholic Church, to leave the miserable thing where she had found it.

She reached the church. No on was there, and hurriedly she enter was there, and harriedly she entered the pew where she had found the
broken rosary. Gladly she threw it
down and turned to flee with a relieved heart, when her eyes rested
on the marble Madonna, with its
pure, exquisite face and its "meekly
folded hands."

"Holy Mary, Mother of God!" fel reality. Mary, mother of Good. Ten-from her lips unconsclously. And then came the stroke of grace. The scales of prejudice and heresy dropped from her eyes. She believed! The Mother of God was a reality. Christ's Church was a haven of for 1s., and will be of much local had been actually pursued by grace.

Mary, the Mother of God, had won The golden jubilee of the Rev. another convert to her divine Son's Sacred Heart.

She became an earnest Catholic, and lived and died an example of that fervor which wins and amazes while it fills us with admiration. o blessed Mother of God! Thy fair loveliness is part of the beauty of which is the beauty of the bea loveliness is part of the beauty of paradise, yet, let some little ray fall on the children of Eve, bereaved of thee, that those who know thee not may find thee, and finding thee love thee. O Holy Mary, Mother of

The Nationalists of four counties, Donegal, Fermanagh, Tyrone and Sligo, assembled in their thousands at Ballyshamon on Nov. 1, to renew their allegiance to the Parliamentary movement, and to assert their determination to carry on the organization until the National rights of Ireland have been achieved. The meeting was a record one. The clergy and people of the Northwest were there in serried ranks, and the object aimed at—the strengthening of the National organization in the constituency, and the consolidating of the people in the ranks of the United Irish League—received a splendid impetus. Everything needed for this consummation was in svidence.

Anti-Christian Press.

Necessity of Aggression in Periodical Literature.

An illustration is furnished by the case of an Irishman and a Catholic in Londor, who spoke at a mass meeting there convened in protest against the "murder" of Professor Ferrer, anarchist. It is true this Ferrer, anarchist. It is true this against the "murder" of Professors
Ferrer, anarchist. It is true this
Irishman had the decency to disassociate himself later by a letter in
the press from the anti-Catholic demonstration into which the meeting
of course developed. But which this letter of course developed. But this Irishman had no place there even in the beginning. He never dreamed the affair would turn into an anti-Catholic demonstration, but other Irishmen and Catholics with their even would present their risamen and Catholics with their eyes open would never dream it would turn into anything else. The man was saturated with foreign trash, which assumes to be "advanced thought." Socialism is not yet an alarming quantity in Ireland, but it has got in at all events. events. This significant incident has strik-

ingly exposed the great necessity of not only Ireland but Irish-America assuming the aggressive in periodi-cal literature. The quack scientists and light-brained social reformers have had the stage long enough We can regard with pity the a tempts of the degenerates of slums of Europe to get an excus for wholesale riot and murder, but it should give us thought when a American pregnatation supports enough nt should give us thought when an American organization, supported perhaps by more Irishmen than men of any other nationality, adopts resolutions condemning the "murder" of a man who incited by his writings, teaching and personal acts to the revolting, cowardly, cold-blooded slaughter of one hundred cond thirty sight women and men. and thirty eight women and and threy eight women and men, who were heaved down with a more than beastly ferocity on altar steps and in sanctuaries, for no other rea-son than that their following of the Master angered the murderous rab-ble. No resolutions of protest against this barbarous slaughter, against this barbarous slaughter, which would bring shame to the Red Indian, who only slaughtered in what he considered was defense of his life and property! No trial of these! But when the chief interest and service and service the street of the service of the stigator and participant is tried and stigator and participant is true and condemned a great howl goes up for "justice"! Does this American body, composed largely of Irishmen, stand for slaughter and burning and the canonization of wholesale murderers? If so we all should

now it. Fortunately if the slaughter were Fortunately if the slaughter were attempted in this country. Ferrer and his mob of blood-thirsty dervishes would be shot down in their tracks and never given the dignity of a "trial." The harmless Emma

tracks and never given the dignity of a "trial." The harmless Emma Goldman is not allowed to speechify here, but Ferrer was allowed to speak and write and riot in Spain!

The incident itself is outside even of our widened province, but it serves to forcibly illustrate how easy it is to pervert the minds of even normal people by "literature" whose viclousness and degeneracy has hit a transparent cover. How many of our people here are led a stray by this propaganda? Is there in the a warning in the fact that even ordinarily conservative American page not a warming in the fact that even ordinarily conservative American papers, which would pretend to see anarchy behind a radisal-democratic platform, gave hospitality to the European anarchistic howlings, and wrote not a word of protest against the slaughter of their innocent vic-tims. If the Irish-American and Catholic press and people would act with more aggressiveness and courage the cowardly butchery at Barcelona would have served to destroy anarchy and socialism instead of putting Catholics in a sort of explanatory if not defensive attitude.

The Irish World.

NEWS BY THE IRISH MAIL.

Mr. B. C. Long, editor of the Nationalist, Clonmel, is publishing the first number of a local illustrated magazine, "Tipperary's Annual."

It will run to 120 pages, and sell

The golden jubilee of the Rev. Brother M. S. O'Farrell, of the Christian Brothers' Order, was cele-brated at Mount Sion, Waterford, on All Saints' Day, the Bishop of Waterford and Lismore presiding at the High Mass.

At a general meeting of the Belfast Co-Operative Flax Growers' Society on Oct. 29, the report showed that the efforts to establish a local flax market had been successful. Colonel R. G. Sharman Crawford, D.L., who presided, said the object of the society was to prevent abuses, and to work for the benefit of the farmers.

of the farmers.

The ground for the building of St. Teresa's Church on Hammanstown Rond, Belfast, to the extent of between three and four acres was given, free of rent for ever, by the Misses Hamill. Trench House, who are erecting and completing the building at a cost of 214,000. Most. Rev. Dr. Tohill, in laying the foundation stone, referred in sulogistic language to the generosity of the Hamill family towards religion and charity. The Bishop was assisted by the Rev. P. Boyle, P.P., Hannahstown: Rev. J. K. O'Neill, P.F., Sacred Heart, Belfast; Very Rev. M. Hamill, P.P., Whitehouse, and Rev. J. Devine, C.O., Hannahstown.

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Ly. Windsor Station daily at 9.50 p.m.
Passengers may remain in car until 9a.m.
Price of berth, \$1.50.

City Ticket Office

GRAND TRUNKS OF TEM New York Excursion From Montreal ROUND \$11.30

Going Date—Dec. 2nd. Return Limit—Dec. Trains leave Montreal 8.30 a.m. and 8.10 a.m. LIVE STOCK EXPOSITION

Return Fare from Montreal \$27.00 Going Nov 27th to 30th incl., also De Seturning Until Dec 12th MONTREAL-OTTAWA

Liv Montreal. 8, 30 a.m. 43 55 p.m. 80 p.m. Ar Ottawa. 11.45 a.m. 47.10 p.m. 41.15 p.m. 11.15 p.m. Inily (7). Week days only (7). Farior-Liberr-Care Colomb 8, 30 a.m. and 3.55 p.m. trains Tarier Care Colomb 8, 30 a.m. and 3.55 p.m. trains Tarier Care Colomb 8, 30 a.m. and 3.55 p.m. trains Tarier Care Colomb 8, 30 a.m. and 3.55 p.m. trains Tarier Care Colomb 8, 30 a.m. and 3.55 p.m. trains Tarier Care Colomb 8, 30 a.m. and 3.55 p.m. trains Tarier Care Colomb 8, 30 a.m. and 3.55 p.m. trains Tarier Days Tarier Care Colomb 8, 30 a.m. and 3.55 p.m. trains Tarier CITY TICKET OFFICE S Street, Phones, Main 605, 606, 607, 607 Or Bonaventure Station.

INTERCOLONIAL RAILWAY

BONAVENTURE UNION DEPOT TRAIN SERVICE

EXPRESS

St. Hyacinthe, Drimmondville, Levis, Quebec, and intermediate-stations, making connections for-Montmagny, Riviere du Loup, and intermediate stations. MARITIME EXPRESS

St. Hyacinthe, Drummondville, Levis, Quebec, Montmagny, Riv-iere du Loup, Rimouski and St. Flavie. For above-named Stations and for Little Metis, Campbellton, Moncton, St. John, Halifax and Sydney.

NICOLET EXPRESS

4 p.m.

Except
Sun.

St. Lambert, St. Hyacinhe
Drummondville, Nicolet and is
termediate stations.

N. B.—The parlor buffet car on Maritime Express, Montreal to St. Flavie, Saturdaysonly,
and St. Flavie to Montreal, Mondaysonly, harbeen discontinued,

CITY TICKET OFFICE:
30 St. James Street, Tel. Main
H. A. PRICE, GEO. STRUBBE, H. A. PRICE, Asst. Gen. Pass. Agt City Ticket Agta



Catholic Sailors' Club.

rate. Our kayentor's Adviser sent upon st. Marion & Marion, New York Life Bld real, and Washington, D.C. U.S.A

ALL SAILORS WELCOME. Concert Every Wednesday Evening

All Local Talent invited. The fis-cut in the City pay us a visit. MASS at 9.30 a.m. on Sunday. Sacred Concert on Sunday we

SELF RAISING FLOUR Brodie's Celebrated Self-Raising Flour

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





Vol. LIX., N

BELOVED CAL

DEVOTION HI Carrying the Viat er He w

To chronicle the called away while service of the mitask accompanied regret, but when been found person cributes far beythe sadness and fled manyfold. fled manyfold.
truth more manifreport of the deather Augustine St. Patrick's. we thousands who had and to a street or the street of the street died, and to the American from time to tin ed. Though in

some years, the values priest never only when the ha ally fell from him members refused that he gave up the people whom his highest please The story of the ther Stuhl partal sacrifice of the tr Passion, for it Holy Communion

ishioners that the terwards terminarer seized him, has no man than down his life for Monday and the seize of down his life for Monday of the we Stuhl died was rain, and early i woman hurrying noticed a man a distress seated of the rain beating cond glance show was a member of rish, that the hnown and every Stuhl. Hurrying ed that on his v Via*icum to one had suddenly bee had been forced in side. Even und he refused to ref tery until he had son, and it was ance of the good made his way to sick one and a sick one and a tion. That day in the army of down upon the Saturday followibler, and the prick's parish ammourned for the beloved priest. tery until he had

At the time of Stuhl was assist Patrick's and d torists of Toro

tarriers and de factives and corists of Toro vears he had sur tism, but heart immediate cause Father Stuhls many on Octobe when a child for Philadelphia, Peter's school in he entered the his religious pring year at the teen years. On he was ordained he came to Toro draws of his priefert of Studies i community and ed by him for tordinary parochild of the most of the most of the was a noted