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Witness

Commons R. II.
Dec. 1908
Vol. LVIII., No. 42

MONTREAL, THURSDAY, APRIL 15, 1909

PRICE, FIVE CENTS

Joan of Arc.

Maid of Orleans Most Interesting Character in History.

Canonization Takes Place on Sunday

The Church likes to honor her Saints. She solemnly imposes the duty upon herself of doing them all the honor in keeping with the labors they have done, and the good work accomplished by them. Perhaps, in fact, there is not a more interesting character in history than the little Maid of Orleans, says the Rev. John F. Mullany, LL.D., in the Rosary Magazine. Heroic women have rendered great service to the human race in ancient and modern times, but they all belonged to the higher classes. But in that chivalric age there rose Joan of Arc, who belonged to the humblest class, who could neither read nor write—a peasant girl living among the Vosges Mountains on the borders of Lorraine. Joan was born in 1411, in Domremy. Her youth was spent in spinning and sewing. She was always very devout and innocent, a sweet, gentle girl, and when she was not needed at home took pleasure in doing little acts of kindness for those around her. When only thirteen years of age she heard celestial voices telling her to be good and trust in God, that there was a great mission before her.

At this time France was being scourged by a serious war, which for nearly a century had been going on between the English and French Kings, arising out of the claim of Edward I. to the throne of France. Victories had been followed by reverses until at last the city of Orleans was threatened. It was then that Joan, but eighteen years of age, appeared, with nothing but her trust in God, she presented herself as the deliverer of her people. The Governor laughed at her when she presented herself to him, advising her to return to her home. This she did, but her resolution remained the same. The common people had a firm belief in her, and again seeking an interview with the Governor, she was this time so impressed by her persistency that he put her case before the King. The people gave her a horse and the Governor furnished her with a sword and a letter to the King. Too long a story would it be and space would not permit to relate all the obstacles encountered by Joan, which were many, considering that the King, the Archbishop of Rheims, the Prime Minister, were all against her. Joan, feeling her mission was from heaven, stood fearlessly before the King and nobles, for how could they appal her when she was acting on the command from on high.

She set out to deliver the besieged City of Orleans, clothed in man's attire, in order to avoid undue notice and annoyance. Her standard bore the motto: "Jesus and Mary." Like this she headed an army of six thousand men, having under her command the ablest generals. Most thrilling was the defence of Orleans, where for a whole day, Joan, never resting, urged on her brave men to deeds of daring, until at night the last fort was taken and the city was delivered. Joan's supreme desire was to crown the King in the consecrated city of Rheims. After considerable difficulty had been overcome, Joan saw her hopes realized, for though the King hesitated to march to Rheims for coronation, Joan's persistency encouraged him and he set out with an army of 12,000. The English soldiers dared not battle with one who seemed favored by heaven. So Rheims made no resistance, and in less than a month after the march had begun the King was crowned in the Cathedral. This coronation was a great moment for the Church, and a trial in the young King of England. The necessary was disputed. Whoever was first crowned in the city where the ancient kings were consecrated naturally would be acknowledged as the rightful ruler. Joan, having given a king to France and France to the King, saw that her mission was completed and would willingly have retired to her mountain home, but the leaders of France, seeing how she was worshipped by the people, were not willing to part with so great an instrument of success.

Charles made a truce with the Duke of Burgundy, who was in alliance with the English, which Joan denounced. Paris must be regained, but all her plans were defeated. At length, on May 24, 1430, she threw herself with a handful of men into Compiègne, where she was taken prisoner, and sold to the English by John of Luxembourg. It was shown that she was a sorceress and her treatment was most heartless and cruel at the hands of her English captors, under the guise of an ecclesiastical court. Nothing was more brutal or diabolical than the manner in which the gentle Maid of Orleans was treated, and as a fitting climax she was taken on May 30, 1431, in a rude cart to the place of execution, after having received the last Sacraments, and being fastened to a stake, fire was set to her. She died with her eyes fastened on the crucifix which her con-

Sought German Aid.

Irish Deputation Tried to Interest Manufacturers in Ireland.

May Do Good.

That Irishmen are to-day alive to the industrial situation is clearly shown by a leading article reproduced herewith from the Leinster Leader:

"The report issued by the Department of Agriculture this week, setting out the result of a visit to Germany in connection with the operations of the Patents and Designs Acts, makes very interesting if not very optimistic, reading," says the Leader. "Messrs. George Fletcher, of the Department; John Horner, of the Belfast Industrial Association, and E. J. Riordan, of the Cork Industrial Association, formed the deputation, and their object in visiting Germany was to interest foreign manufacturers who might be affected by the Patents Act in the opportunities for industrial enterprise now offering in Ireland. It may be said at once that the visit bore no immediate practical fruit, but as this question of the effect of the Patents Act has stirred some discussion and raised some hopes in Ireland, the report is certainly of some value. Our readers are aware that the Patents Act compels the manufacturers of articles patented in Great Britain and Ireland to carry on the industry in these countries or else suffer the confiscation of their patent rights. The effect of this is that the foreign manufacturer having a patent in Great Britain and Ireland has two courses open to him: either to bring his industry and conduct it in these countries or else forfeit his patent, in which event it becomes public property and is open to anybody to make use of it. Already several German firms have announced their intention of taking their industries to England, while others declare they will forfeit their patents rather than do so. It was with the object of inquiring into the advantages that might accrue to Ireland by inducing some of the German manufacturers to come to Ireland that the deputation visited Germany. So far the Act has not resulted in any advantage to Ireland, and the reading of the report of the views of the deputation does not give any particular encouragement that good will come of it, but the report is not by any means conclusive and must not be taken as final. The general conclusions of the deputation are briefly these: that if reasonable facilities are offered "there is a strong probability that manufacturers in certain industries will find it to their interest to set up branches of their work within the United Kingdom." It will be necessary for those interested in the industrial development of any given city or locality to themselves make special and persistent attempts to bring before particular firms the facilities and advantages which the localities in question have to offer. It is not enough to send circulars. "We saw a large pile of these," the report reads, "from various municipalities on the table of one of the large Consulates in case of enquiry. There have been no enquiries." It is a matter of keen competition, and in regard to which only persistent efforts on the part of the competing localities themselves will produce results. Ireland has no Consuls abroad, and it is in a matter of this kind that such a service might be worked with substantial advantage to the country. The deputation believes that the working of the Patents and Designs Act will not be immediate but gradual and continuous. A number of manufacturers, as we have said, will comply with the Act, and establish industries in Great Britain and Ireland, while others will sacrifice their patents, which will then be open to adoption by anybody. "Given the necessary enterprise," the report reads, "it will be possible to build up new industries, while existing industries may derive benefits from the freedom to utilize inventions in cases where the covering patents are not being worked to such an extent in the United Kingdom as to comply with the Act." The most interesting point discussed in the report is that bearing upon the most suitable industries for Ireland, taking all conditions into account. "It seemed to us," the report reads, "that certain chemical industries such as those concerned with the manufacture of British dyes, and certain electrical industries, were especially suitable, and our enquiries accordingly took this direction. We were subsequently strengthened in this view. There seems to be no reason why such industries should not be profitably carried on in Ireland."

Goes to the Catholic World.

Mrs. Eugene F. Saxon, for several years editor of the Catholic Mirror, of Baltimore, and more recently a member of the editorial staff of the Catholic Encyclopedia, has become associate editor of the Catholic World magazine.

essor held before her, and with the sweet name of Jesus on her lips.

Traits of Irish Character.

Father Barrett Proved Most Eloquent as a Platform Lecturer With Appealing Subject.

Crowded Hall to Bid Farewell to Preacher.

No more eloquent tribute could have been paid the Rev. Father Barrett, than the immense audience that filled the Monument National last evening, whose spontaneous bursts of enthusiastic applause greeted him throughout his lecture. The customary religious attention was accorded him, each one seeming to hang upon every word, feeling that it was the last time his magnificent voice would be heard pouring forth its magnetic eloquence. An exceedingly well arranged and attractive programme had been provided, and splendidly was it carried out. The Chancel Choir, came in for much favorable comment, their superior training being well in evidence in the several choruses which they rendered. Prof. Shea may feel justly proud of them. The orchestra, with its inspiring strains, put gladness in the heart and light in the eye.

lark two months ago left the fields and vales of Erin and crossed the mighty ocean, and though he found upon the shores of the St. Lawrence, a cold and snowy climate, conditions that were strange and scenes that were new, there was in the hearts of the people a warmth of sympathy, an intensity of kindly feeling, that consoled him in this cold country during the days of his exile. For forty days the music of that voice has been heard beneath the arches of our venerable old church, moving us to tears as we were brought back in fancy to the green hills where our fathers sleep the sleep of the just, spurring us on to emulate the examples of our Irish parents and be sober, industrious, pure and religious, keeping ever before our eyes the traditions of the past, the lessons of the Irish Saints. Now we have reached the end of



REV. THOMAS BARRETT, O.P.

rior were these not the airs of the Old Land, blended together in most delightful harmony. The soloists, too, Messrs. Lamoureux, Quinn and Hamilton, were recipients of generous applause. Midway in the programme came the piece de resistance, the lecture on "Prominent Traits of Irish Character," by Rev. Thomas Barrett, who has been so ably filling St. Patrick's pulpit during the Lenten season. Preliminary to the lecture the Rev. Gerald McShane, pastor of St. Patrick's, in his usual able manner, took the opportunity to pay a graceful tribute to the work of Father Barrett during the six weeks he has been among us. Father McShane said it was a breach of priestly etiquette to eulogize a brother priest in his presence, at least—but he felt that the occasion called for it, and in the following manner he introduced the speaker of the evening:

REV. FATHER MCSHANE'S REMARKS.

When the idea was conceived, said Father McShane, of securing a Lenten preacher, it was quite natural that, for a pulpit like St. Patrick's, we should look to the old land, for after all, in spite of the transformation that time and space may have made in us, in spite of our sense of loyal attachment to Canadian soil and Canadian interests, "We're truly Irish yet." In the words of a popular poet and distinguished Irishman, "And still tho' far from fatherland We never can forget, To tell ourselves with heart and hand 'We're Irish yet. We're Irish yet.'"

Drummond has truly said of the Irish Canadian:

"His eye may never see the blue Of Ireland's April sky, His ear may never listen to The song of lark on high, But deep within his Irish heart The cloisters dark and dim, No human hand can wrench apart, And the lark still sings for him."

Ladies and Gentlemen: The Irish lark still sings for us. The Irish

that sweet song, and that voice is about to be hushed, but before we say farewell and wish our distinguished guest a hearty God-speed and safe return home to the dear old land, he will allow us to say just one word, a word that I would like to make as clear and significant as language can make it. It does not seem right, somehow, for priests to pronounce one another's eulogy, but, be this as it may, I am going to make a breach upon clerical etiquette and say that there are in Father Barrett two distinct personalities. If I may separate them for a moment, there is the personality of the preacher, the whole-souled messenger of God's Gospel, who loves the truth and right and wants to bring us closer to God—in which he succeeds eminently, and let me here add, you and I shall never know the great measure of good accomplished by those Lenten sermons; and then there is the other personality, that of the priest, of the friend and brother, which you, my dear friends, have not been able to enjoy so closely and intimately. I am speaking now for the little clerical family to whom Divine Providence has entrusted the destinies of St. Patrick's. We have lived in Father Barrett's company during these weeks, they passed with the rapidity of a dream, for he was loath to go out into the busy world—now I may say to his credit and to the honor of his community, tho' it may be torture to his humility—his presence and example in our midst has had the soothing, refreshing influence of a veritable spiritual retreat—and now that we, also, must say farewell and realize that his kindly conversation and jovial manner are only to be a memory, we are sad and lonely and we can assure him now that his name, his spirit, will live long and tenderly with the pastor and assistants of St. Patrick's.

The lady will know the close of the evening have an opportunity of voicing their sentiments, and now, since the moment has come for us to hear the last sweet notes of a beautiful song, I ask you, ladies and gentlemen, to give your usual attentive hearing to the distinguished

Men Throng Church.

Closing of Mission at St. Michael's Was Very Impressive.

Many at Early Masses.

Men, old and young, thronged the church of St. Michael's parish on Easter Sunday afternoon, filling pews, aisles and even invading the sanctuary. The occasion was the closing of the mission service which had been in progress during the week and the final ceremonies were attended with the same firm devotion that had marked the other services of the preceding days.

Father Knapp, who with Father Gill, had been conducting the mission, spoke at the concluding service. He counselled the men to persevere in good works, to live strong in the faith, and to at all times remember their own to the sacraments. Father Knapp complimented the men upon the earnest manner in which they had followed the services. He expressed particular pleasure at the faithful manner in which they had presented themselves at the morning masses. He felt proud of them when he observed in what numbers they had appeared before the altar to receive the Bread of Life.

Father Kierian, the pastor, spoke to the men, thanking the reverend Dominican fathers for their kindness to his parishioners. The men he thanked, too, adding that he rejoiced in the manifestation of faith they had evinced. There are many railroad men in St. Michael's parish and some live at a considerable distance from the church, yet, despite these handicaps, a considerable number were to be seen at the morning services which took place at five o'clock, that alone being a sure indication of the fervor of the men.

A pleasing feature of the closing service was the procession of the rosary, groups of little boys, marking the fifteen jewels of the heavenly crown. The boys of St. Michael's are a splendid lot and the pastor has every reason to be proud of them. Their participation in the ceremonies was a reminder to the men that they must be as children to deserve the great reward.

preacher of the Lenten sermons at St. Patrick's of Montreal, the Apostle of Irish virtues, the loved Sogaard of the people, the esteemed friend of the priests, the Very Rev. Father Thomas Barrett, of the Order of St. Dominic.

FATHER BARRETT'S ADDRESS.

Father Barrett's appearance on the platform was the signal for loud and long applause.

After a few remarks in acknowledgment of the pastor's tribute, Father Barrett passed on to the subject of the evening. He said that the Irish are profoundly religious, eminently intellectual, and that they are possessed of physical courage in a high degree. "I don't mean," said Father Barrett, "that all Irishmen are religious and intellectual and brave. Erin has produced many sorts of what Carlyle would call—transcendent rascality. Neither are we all wonderfully clever—a nation of geniuses would be a very uncomfortable place to dwell.

Notwithstanding which we are, as a race, religious, intellectual and brave, and all in a conspicuous degree. Ireland is truly a religious nation. England has gone forth sword in hand, ploughing up the earth into furrows, and the children of St. Patrick follow after to cast in the sacred seed. Erin is seen now with the halo of sanctity upon her brow; again she is robed in the purple dye of martyrdom; to-day she is preaching the Gospel through the eloquent voice of her children's example, and that voice has gone forth to the ends of the earth. Here have we not a race emphatically religious?

PEOPLE EMINENTLY ELOQUENT.

In the second place the Irish are an eminently eloquent people. Eloquence is the child of passion. But something more than mere passion is necessary to produce the highest form of eloquence. The latter half of the 18th century was the most brilliant era of English oratory. A galaxy of wonderful speakers adorned the Parliaments of England and Ireland, and pre-eminent among them were—Burke, Grattan and Sheridan—three Irishmen who were never surpassed in their different spheres. Macaulay places Burke at the head of all orators, ancient or modern; and never was there a noble Irish patriot than that same Protestant, Edmund Burke. And Grattan. What country would not be proud of that heroic figure? A more gifted tongue than Grattan's never pleaded a country's cause.

Let us pass on to another orator, the most typical Celt of all. Daniel O'Connell it was who won the greatest victories for our race. To be the successful orator of a people one must embody the passions and aspirations of that people. Now, O'Connell was the very incarnation of the soul of Ireland, physically, intellectually and morally. Possessing

Catholic Disabilities.

Enthusiastic Meeting in London To Protest Against Coronation Oath.

Thanks Due to Irish Party.

An enthusiastic meeting in support of the bill for the removal of Catholic disabilities was held recently at the Hampstead Town Hall, London, under the auspices of the Borough of Hampstead branch of the Catholic Federation.

Mr. Charles J. Munich, K.S.G., F. R. Hist. Soc., presided, and was supported by Lord Edmund Talbot, D.S.O., M.P., the Very Rev. Robert Bracey, O.P., the Rev. O. G. Fitzgerald, John Leather, O.P., T. Walsh, Barton, Keating, S.J., Hitchcock, and Messrs. C. J. Mathew, Lister Drummond, K.S.G., M. J. Fitzgerald, W. P. Mara, E. J. Bellord, W. P. Ryan, R. O'Brien, E. A. O'Brien, W. D. Thornton, G. McCarthy Barry, T. H. Gurrin, N. Howard, J. Cooper and others.

Mr. Munich, in a well-reasoned address, said that Catholics did not care in what terms the monarch swore to maintain, the Protestant religion so long as they were not stigmatized as idolaters and their most holy doctrines condemned as blasphemous. He dwelt briefly upon the objects of the London Catholic Federation, emphasizing the fact that it is a strictly non-political organization, and in conclusion gave an interesting and encouraging account of the progress of the local branch.

Lord Edmund Talbot moved the following resolution: "That this meeting pledges itself to support the Bill, now before Parliament, for the removal of Roman Catholic Disabilities and the amendment of the Declaration made by the Sovereign on accession to the throne and calls upon the Government to facilitate the passing of such Bill. "Further, that a copy of this resolution be forwarded to Mr. J. S. Fletcher, M.P. for Hampstead, requesting him to support the said bill in the House of Commons."

THANKS TO IRISH PARTY.

It was, said his Lordship, particularly opportune that the meeting should consider the questions dealt with in the Bill for the removal of Catholic disabilities, because for the first time in many years they had some hope that a measure of that character would receive some consideration from Parliament, and this during the present session, for which they must acknowledge the readiness to the members of the Irish Party in the House of Commons, because they very generously decided before the ballot for the private members' bills was taken that the measure should be the first on their list of Bills to be brought forward (applause). The death of Mr. L. Munro, whose loss they all deeply regretted, would not affect the position of the measure, but although it was certain that it would be brought forward on Friday, May 14, for the second reading, it by no means followed that it would make very much further progress, and he had to admit that looking at the matter from the point of view of Parliamentary procedure, he could not say that he was sanguine as to its prospects. It was possible, however, that the Government would come to their assistance and that the progress of the measure would be facilitated. Catholics, he added, were determined to persist in their claims, and if they were not recognized this country would stand convicted of tyrannical prejudice and intolerable bigotry (applause.)

The Very Rev. Prior Bracey, O.P., in a forcible address, supported the resolution. He spoke, he said, with a great deal of feeling, for under the laws that still remained on the statute book he and other members of Catholic religious communities were criminals of the deepest dye (laughter). Their grievances were very real, and they must not rest until they were remedied (applause). As citizens of the British Empire they demanded equality and were firmly resolved to have removed from the Statute Book the intolerable laws referred to (loud applause).

all the traits of the Irish people, he exercised a great influence over his race. At one time his language sparred with jest and humor, again he burst forth into fierce invective against the enemies of his race and still again he changed to deepest pathos. His censure was simply appalling—and most necessary was it when every squire and petty agent trampled on the Irish people.

A MARTIAL RACE.

Finally the Irish people are endowed with courage and bravery in a high degree. They were a martial race before St. Patrick came, and have remained such ever since. The question is, therefore asked, why, if the Celt is so brave and warlike, is he always to be found in subjection? Alas, it is not bravery, wins the battle—ultimately, discipline, and the spirit of discipline, including in the Celt. But of his martial valor there is no doubt. Even the vainglorious Cicero admits that the Roman surpassed not the Celts, (Continued on Page 8.)

HOUSE AND HOME

CONDUCTED BY HELENE.

Easter tide has smiled upon us, glad alleluias have echoed and resounded from unpretentious chapel and stately cathedral, loud hosannas have resounded from choir loft, the air has been heavy with the perfume of incense, all bearing a message to us of the new birth, and recalling to our minds that other Easter morn, when breaking the bonds which had held Him in the tomb, the gentle Saviour came forth and proclaimed to a sinful world His mastery over death. Nature, too, who had clothed herself in snowy garments all through the long winter months, has broken her icy bonds and away down in her depths a pulse is throbbing, not the weak or intermittent, not the faint, almost imperceptible flutter of the dying, but the full round throbbing that portends the abundance of life within. And yet we remain absorbed with worldly cares and ambitions, living, as it were, for what we can see, and feel, and hold. The greater number of us are found going the same pace, not mindful of the new life around us, and the urgency of attaining to higher things. Surely the terrible expiation on Calvary should be an impetus to us, and though our wayward steps are wont to tread the valleys, yet the reaction of the new birth is an inspiration, and heeding that we cannot help but mount the way, rugged though it be, until the ultimate summit is reached which means the dawn of a better, brighter existence and the enjoyment of an endless Easter day.

Washington women objected to the paper-littered condition of some of the streets and active measures were adopted to bring the matter to the attention of the authorities. The Twentieth Century Club adopted resolutions deprecating the condition of the streets and pledging co-operation to secure a betterment. Yesterday each member of the club headed a sub-committee of women on the block where her home is located and advanced to a sturdy attack on all papers on the streets and in the parks. Montreal is careless in similar matters and such a campaign here would serve a useful and cleanly purpose.

SOMETHING FOR THE FRIEND WHO TRAVELS.

Articles suitable for steamship presents are of infinite variety and many of them are ornamental as well as practical. A folding tourist case which will roll up into a compact parcel, secured by a buckle fitted, attached strap, is developed in enamelled leather, pigskin, morocco and seal, monogram decorated on the exterior and oil silk lined. It contains compartments for combs, brushes, soap, sponge, mirror and manicure tools and a reserve space for keys and extra small articles. Less expensive cases of coarse linen, denim or crash are neatly taped edged, buckle fastened and lined with plaided rubber. Individual soap and sponge bags are made of flexible leather, crush, linen or silk, more or less elaborately ornamented on the outside and lined with rubber or fine oilskin. They usually close with metal locking rings and are equipped with substantial link or cordage hangers.

Ribbon bound kimonos are made of French flannel outing stripes, cashmere serge or any soft worsted fabric that promises warmth. They are long enough to cover the entire figure, have wide sleeves shirred into a wrist band and fronts provided with military fastenings set at intervals between the throat and the hem. Some of them have an attached hood of the Red Riding order and also a deep patch pocket to hold the toilet articles in case the tourist has not a private bathroom. Every woman will appreciate a dainty ribbon trimmed lingerie cap with which to cover her disordered tresses in case of illness, and these are readily contrived from embroidered edged fine lawn handkerchiefs, from odd lengths of muslin embroidery, batiste or Valenciennes allover lace.

Immensely long and wide veils of auto silk, chiffon cloth, mousseline or gauze attractively bordered are always welcome steamer gifts, especially if they are of a becoming shade or one likely to prevent the face from tanning. The safest choice is madder brown, dark red, straw or taupe.

FASHION.

Fair Eve devised a walking suit of jungle grasses, soft and crimped. She thought it rather neat and cute, but Adam grunted "Rather skimpy!"

A cloak of palm leaves, sought for miles, she made, and came to be admired. But Adam said, "The silly styles you women wear just make me tired!"

She built herself a little hat of lilies (Eve was very clever), and asked him what he thought of that!

And Adam blurted, "Well, I never!" So next she placed upon her head a feathered three-by-four creation. The little word that Adam said is barred from parlor conversation.

Yet Eve refused to be a dowd, and tied an autumn-tinted sash on "I'll dress to please myself!" she vowed, "For what does Adam know of fashion?"

"What use to seek applause from him? He scoffs and says I cannot reason! Well, then, my law shall be my whim, and that shall change with every season."

Since when, revolving cycles bring the gayest fashions and the queerest. And Eve declares, "It's just the thing!"

While Adam murmurs, "Is it, dear?" —Arthur Guiterman, in Womans' Home Companion for April.

DECORATED LINEN BELTS.

A decidedly new and novel idea is to applique linen belts with oddly shaped bits of colored linen. The belts should be rather wide and unlined. Diamond shaped, and oblong pieces of linen in red, blue, old pink, jade green and violet are then stitched on in an irregular manner. Conventional designs may be adhered to, and the bits of linen may also be piped with a contrasting color.

One of these belts run through a crude bronze buckle would add a distinctly original touch to a white linen shirtwaist suit.

HOMES.

Homes are like harps, of which one is finely carved and bright with gilding, but ill-tuned, jarring the air with its ill-tune and discord, while another is old and plain and worn, but from it floats the strains that are a feast of music, filling the soul with peace and harmony and good.

ORDERS OF NEGRO NUNS.

(Kansas City Star.) Negro nuns rarely are seen in the middle West, yet there are a number in Missouri and Kansas, members of two negro sisterhoods that exist in the United States. The orders are the Oblate Sisters of Providence, the mother house of which is in Baltimore, Md., and the Congregation of the Sisters of the Holy Family in New Orleans. There are about 200 members.

The Oblate Sisters now number about ninety members. They conduct orphanages and day schools in Baltimore, Normandy, Mo., St. Louis and Leavenworth, Kan. Also a parochial school in Washington, D.C., and a day school in Havana, Cuba. They care for about 200 orphans of their race and are educating about 500 negro children.

The order was founded by Father Joubert, a Frenchman who had emigrated to Haiti at the time of the reign of terror in France. The early part of the nineteenth century was marked by the arrival in the United States of many refugees from Haiti and Santo Domingo. Joubert was among these refugees. He landed at Baltimore, studied there for the priesthood, and finally was ordained.

The chapel to which he was assigned was frequented principally by French speaking Catholics, both white and black. There was in this church a lower chapel in which worshipped many negroes, mostly from Santo Domingo.

After the formal plan of rule had been drawn up and the usual probation undergone, on July 2, 1829, the order was established. On that day the first four sisters made their vows as Oblate Sisters of Providence. They at once opened a small school.

Father Joubert governed the convent until his death in 1843, being attended in his illness by Sister Mary Joseph, a most remarkable woman, and at her death in 1904 the oldest nun in the world. She was known to have reached the age of 113.

The other order, the Sisters of the Holy Family, was organized in New Orleans, one of the strongholds of slavery, in the days when slavery was at its height. It was founded in 1842 by three women—Harriet Delisle, of New Orleans, Juliette Gaudin of Cuba, and Miss Alicot of France, who had the encouragement of the Church in their venture.

WHAT TO EAT IN SPRING.

Dr. Woods Hutchinson, in the April Women's Home Companion, says that great many things about food, what to eat, and when to eat it, that most of us never knew before, and he tells it in a most interesting way. "This in the spring the young man's fancy lightly turns not merely to thoughts of love, but heavily away from the dull monotony of corned beef, cabbage and potatoes. Our clogged palates begin to yearn

for the clean, crisp, bitter freshness of 'spring greens.' 'But, alas, with the longing Nature does not always provide the means of its gratification. To the careful housekeeper in her marketing, spring, not winter, is the peculiar season of her discontent.' 'The flowers that bloom, etc., are lovely to the eye and cheering to the spirit, but they furnish exceedingly few ingredients for entrées, desserts, or even salads. They're very poetic, but you can't eat them. They stir up longings for sourness and freshness and things that 'crunch' between the teeth in April, but the substance of these things hoped for, as 'garden sassa' and berries, don't come in in satisfactory amounts until June.'

And then Doctor Hutchinson goes on and gives a complete springtime menu for every meal for an entire week. It is not an elaborate menu, but it is a most appetizing one.

This is my creed. This is my deed— "Hide not thy heart!" Soon we depart; Mortals are all: A breath, then the pall: A flash in the dark— All's done—stiff and stark. No time for a lie; The truth, and then die.

Hide not thy heart! Forth with thy thought! Soon 'twill be thought, And thou in thy tomb. Now is air, now is room, Deck not with false shame, Dread not man's spite, Quench not thy light. This be thy creed— "Hide not thy heart." —Richard Watson Gilder.

A HELLO GIRL AT 72.

Mrs. Jane Bynum, of Kaufman, Texas, is said to be the oldest woman telephone operator in the United States. Her age is 72, and she operates the local telephone exchange which has 100 telephones. She is the only day operator and answers all the calls. It is stated that she has a good "telephone voice," and that her hearing is equal to that of almost any younger operator. She became interested in telephones soon after their invention, and when a local exchange was established in Kaufman several years ago she applied for and obtained the position of operator. She says that it is a great pleasure to her to operate the switchboard, and that she does not find that her age is any impediment to her work. She gives the best of satisfaction to the patrons of the telephone system. She knows the combination rings of the different subscribers and is enabled to conduct the work of answering calls with despatch and without referring to any bulletin of directions.

It is Mrs. Bynum's opinion that if more women of her age would enter the many fields of honest endeavor there would be little need of eleemosynary institutions to care for the aged. She is very proud of the fact that she is able to make a comfortable living with her own hands despite the fact that she has attained an age when most men and women are practically helpless even in their own households. Mrs. Bynum believes that the time is not far distant when all the members of her sex who desire to engage in honest employment at living wages will find places open to them.

What is Worn in Paris.

Flower Turban Very Popular—A Distinctly White Summer—Revival of Sunbonnet.

Though you may have hats by the score, do not think of omitting to add to your store one of the large flower turbans. Little or no trimming is needed, in fact to achieve the smart effect all that is necessary is an eagle's quill. One that I found particularly attractive while taking in the millinery displays was made of sweet peas, showing the least bit of a crown which was fashioned out of one of the new fancy braids. A large eagle quill shaded from pearl gray to taupe and caught by an antique cabochon completed the creation which was stunning.

The coming summer promises to be a distinctly "white" one. A very pretty material is being introduced. It is only a cotton crepe, but has a surface of a snowflake, and it is delicately thin and light in texture.

Afflicted for years with a Diseased Liver. Mr. L. R. Devitt, Berlin, Ont., better known, perhaps, as "Smallpox Don," has used

MILBURN'S LAXA-LIVER PILLS

He has also used them for his patients when suffering from, and it is a well-known fact that small-pox sufferers must keep the bowels well regulated.

Read what he says:—"I have been afflicted for years with a diseased liver, and have tried all kinds of medicine, but of no avail until about four years ago I tried your Laxa-Liver Pills, and got instant relief. Since then I have nursed different patients afflicted with small-pox, and in each case I have used your valuable pills."

My wishes are that all persons suffering with stomach or liver troubles will try Milburn's Laxa-Liver Pills. I will advertise them whenever and wherever I have an opportunity and I hope that if at any time I cannot get the pills, I will be fortunate enough to get the formula. Milburn's Laxa-Liver Pills are 25 cents per vial or 5 vials for \$1.00, at all dealers or will be mailed direct by The E. Milburn Co., Limited, Toronto, Ont.

lending itself admirably to some of the new models. Next to white in favor will be the new tones in browns. Worth has discovered a marvellous shade, something of the tint of pale ale, but with a greenish hue making it a somewhat neutral tone. This color carried out in meteoric satin combined with string-colored lace provides one of the most elegant dresses imaginable. The corsage is entirely of the lace, close fitting like a bolero, carefully moulded to the figure. The same lace forms an oversleeve to a little below the elbow. The décolletage and the long fitting undersleeve are of finely tucked net, the same tone as the dress, and the long full skirt of the meteoric has no trimming of any kind.

An exceedingly exquisite effect in a fine tabac tone was carried out in voile de soie, having an original touch of color introduced in the corsage by a high-draped band of the new rather deep shade of natterier blue, in which the green is rather pronounced. The fitting corsage was thickly embroidered in the rich brown color, and the costume was completed by a handsome long coat of embroidered tulle, all in the same shade. The straight basques of the coat were divided into panels, the back and side seams not being joined below the waist, and through the fine soutache and embroidery the curious greenish sash gleamed with remarkably chic effect.

Both shantung and foulard are to be used this summer. A striking coat is made of Shantung, quite long, opened straight down the middle, with a row of buttons nearly an inch in diameter set close and thick on each edge. From every second button in straight braiding, like an exaggerated straitjacket, only the two top ones being cut in reality, the coat hanging free below. The same straight braiding is on the front of the sleeve from cuff to elbow.

A dark blue foulard gown had a design of white spots of graduated size. The whole design was this row of white graduated spots about fifteen inches in length. It occurred only three times on the skirt, which was made on original lines. At the top around the hip is a straight sash drapery in horizontal folds, whose ends, falling straight, form the side of the skirt. There is a suspicion of the pannier dress. Below this drapery on either side and low in the middle of the front is seen the sudden straight row of whitespots, the smallest above the back is of plain blue, but the corsage shows little touches of white among the folds.

Milliners are actually reviving the sun bonnet. These bonnets are made the same for children and grown-ups, with the exception that these for children have a much larger crown and are trimmed with bunches of daisies at the sides, the strings starting from beneath rosettes of bright colored ribbon. The mother's bonnets have small crowns, the straw braid being made to run backward and forward instead of around and around. The crown seems to be the most important part of all the spring hats. One very handsome model has a large oblong crown, domed, rising high above the ears, with a down curving brim that had a decided dent in front. On the left side the brim becomes considerably wider and is bent outward; on the right side it is narrow. This hat is in black Taigal straw, the brim being lined with the new dark Nattier shade of blue, cold and greenish in tone. A broad ribbon of the same is draped around the crown and tied in a large full bow in front.

The classical large hat that never goes really out of fashion will be seen this summer at large functions and ceremonious occasions. It is trimmed this season with a bouquet of ostrich tips, set far back at the left side and at the back. Instead of the tips sometimes the long "amazone" is used, but the tips are the smartest.

A dainty hat for a young face is a flat brim model made of crin. fine straw, or drawn net, with long strings to tie under the chin. Every known flower will be seen this season. At the present wall-flowers and Cremona Anemones are the favorites.

Children's clothes are made somewhat on the lines of the older's. Little girls have plaited skirts with a high-shaped band of the serge and the straight, long basque coat. For a small girl of eight years a charming frock is made up in tussore silk with plaited short skirt and a little loose coat that is edged with a tiny frill of the skirt. This coat is open at the back and sides, and a white cambric frill finishes the collar and long sleeves.

HORTENSE.

A Thousand Years Ahead.

"The Roman Catholic Church is a thousand years ahead of the Protestant Church in taking care of the child. They bring the children into the Church." So spoke Rev. S. Travena Jackson, pastor of the Arlington (N.J.) Methodist Church, in addressing the Women's Literary Club of that place at a recent meeting.

First of Irish Nationality.

Bishop-elect Farrelly is the first Bishop of Irish nationality to be appointed to fill the see of Cleveland. His predecessors are Amadeus Rappé, French, 1847-1870; Richard Gilmour, Scotch, 1872-1891; Ignatius Horstmann, German, 1892-1908.

Funny Sayings.

THE RED AND THE WHITE MAN.

Dr. Whipple, long Bishop of Minnesota, was about to hold religious services at an Indian village in one of the Western States, and before going to the place of meeting asked the chief, who was his host, whether it was safe for him to leave his effects in the lodge. "Plenty safe," grunted the red man. "No white man in a hundred miles from here."—The Argonaut.

PARLOR DIPLOMACY.

"You mustn't play with Mr. Gorum's hat, Bobby," said a young lady who was entertaining a caller, to her young brother. "Why mustn't I?" asked the youngster. "Because you might damage it," replied the sister, "and, besides, he will want it shortly."—Pittsburg Observer.

DIVERSE TACTICS.

Both boys had been rude to their mother. She put them to bed earlier than usual, and then complained to their father about them. So he started up the stairway, and they heard him coming. "Here comes papa," said Maurice; "I'm going to make believe I am asleep." "I'm not," said Harry. "I'm going to get up and put something on."—Canadian Courier.

PLAYING MIDDLE FOR BOTH ENDS.

She—"I always begin a novel in the middle." He—"Why do you do that?" She—"Then I have two problems to get excited over—how the story will end and how it will begin."—Boston Transcript.

THE SUN'S MESSAGE.

Sun tell de stars: "Get out my way! I got ter climb up higher. De weary worl' de winter long Beer freezin' fer my fire!"

I got ter rise An' light dem skies; I rise an' shine, An' shine an' rise!

"I tell de green worl' howdy do— De winter done an' gone, An' how yo' family an' yo'— Oh, how you comin' on?"

I rise, I rise Ter light yo' skies— I rise an' shine, An' shine an' rise.

"Hit's time for you to sow de seed— Make green grass come ter hay, Or else, you won't have nuttin' tall Wen come de rainy day!"

"Des watch me rise An' light yo' skies! I rise an' shine, An' shine an' rise!" —Atlanta Constitution.

AVIATION.

Aspiration; Expectation; Preparation; Inflation; Elevation; Exaltation; Perforation; Evaporation; Trepidation; Gravitation.—Life.

JUST IN TIME.

"I suppose," said the casual acquaintance, the day after the wedding, "it was hard to lose your daughter." "No," replied the bride's father. "It did seem as if it was going to be hard at one time, but she landed this fellow just as we were beginning to lose all hope."—Pittsburg Observer.

A COPPER PANIC.

Nursemaid—"I'm going to leave, mum." Mistress—"Why, what's the matter? Don't you like the baby?" Nursemaid—"Yes'm, but he is that afraid of a policeman that I can't get near one."—London Tatler.

KNOWN BY HIS FRIENDS.

A forlorn-looking man was brought before a magistrate for drunkenness and disorderly conduct. When asked what he had to say for himself, he gazed pensively at the judge, smoothed down a remnant of gray hair, and said: "Your honor, 'Man's inhumanity to man makes countless thousands

Cowan's Perfection Cocoa

is made from the finest carefully selected cocoa beans, roasted by a special process to perfect the rich chocolate flavor. Cowan's is most delicious and most economical.

The Cowan Co. Limited, Toronto.

mourn.' 'I'm not as debased as Swift, as profligate as Byron, as dissipated as Poe or as debauched as—' "That will do," thundered the magistrate. "Thirty days! And, officer, take a list of those names and run 'em in. They're as bad a lot as he is!"—Savannah News.

EVERY WOMAN WHO SUFFERS

Can Find Sure Relief in Dodd's Kidney Pills.

Mrs. J. Oliver Tells How She Lost Her Pains and Weakness When She Used the Old Reliable Kidney Remedy.

Elgin, Ont., April 12.—(Special.)—Women who suffer, and there are thousands of them in Canada, will hear with interest the experience of Mrs. J. Oliver of this place. She has suffered and found a cure, and she has no hesitation in saying that cure is Dodd's Kidney Pills.

"I suffered for over a year from Backache and Fainting Spells," Mrs. Oliver states. "I was tired and nervous all the time and the least exertion would make me perspire freely. My feet and ankles would swell and I had a dragging sensation across the loins. I saw Dodd's Kidney Pills advertised and bought some. Twelve boxes cured me."

All women who suffer should use Dodd's Kidney Pills. They make healthy Kidneys and healthy Kidneys are the first rule of health for woman. The female organs depend almost entirely on the Kidneys for their health. No woman can hope to be healthy and happy unless her Kidneys are right. The Kidneys need occasional help or they must become tired or sick. And almost any woman can tell you out of her own experience that Dodd's Kidney Pills are the help they need.

An Ideal Outing.

In preparation for their summer campaign, the Grand Trunk has just issued a handsome folder illustrating the beauties of the Algonquin National Park of Ontario as a resort for holiday makers, campers and anglers. The folder illustrates the advantages of a route through the famous park, starting from the headquarters at Algonquin Park station, and winding through a number of lakes until it connects with the main line of the Grand Trunk on the North-western Division, via Dorset and the Lake of Bays, with a visit to the new "Wawa" hotel on that lake. This route is one of the best that a lover of fishing could desire, embracing canoe trips through Little Island, Wolf and Crown Lakes, with side trips to other smaller lakes, all of which teem with fish. While in several of the lakes nothing but big speckled trout can be found, others, such as Wolf and Little Island, offer a variety of fishing. And in all the lakes there is so much sport that parties soon settle down to catching no more than they can eat, which does not take very long. The scenery throughout the whole trip is superb, and there is abundance of animal life, deer being plentiful, and encountered on all sides in the early morning when camp is broken. The trip is an ideal one for those seeking either health or sport. A copy of the publication may be had free for the asking by applying to J. Quinlan, Bonaventure Station, Montreal.

A Safe Pill for Sufferers.—There are pills that violently purge and fill the stomach and intestines with pain. Parmelee's Vegetable Pills are mild and effective. They are purely vegetable, no mineral purgative entering into their composition and their effect is soothing and beneficial. Try them and be convinced. Thousands can attest their great curative qualities because thousands owe their health and strength to timely use of this most excellent medicine.

Surf... the "Surf" and a...

PAGE WHITE FENCES Get the Best. Fences for Lawns, Farms and Ranches. Made of high carbon wire, galvanized and then painted white. Tougher and stronger than any other fence. Get 1909 Prices and Illustrated Booklet. THE PAGE WIRE FENCE CO., LIMITED Largest fence and gate manufacturers in Canada. WALKERVILLE TORONTO MONTREAL ST. JOHN VANCOUVER CANADA

Cowan's Perfection Cocoa

from the finest selected cocoa roasted by a special process to the rich chocolate. Cowan's is delicious and most healthful.

not as debased as the one sold by the name of "Byron," as dis- tinguished from the one sold by the name of "Cowan's." They're as bad a lot of them.

WOMAN WHO SUFFERS

finds Relief in Dodd's Kidney Pills.

April 12.—(Special) suffer, and there are many in Canada, who will rest the experience of this place. She found a cure, and a physician in saying that she had a year from "Fainting Spells," "I was tired and the least make me perspire and ankles would and a dragging sensation. I saw Dodd's boxes cured me."

Deal Outing.

for their summer Grand Trunk has just come folder illustrating of the Algonquin National Park as a resort for campers and older. Illustrates the route through the park starting from the head- quarters at Algonquin Park station, through a number of camps, connects with the Grand Trunk on the North- west side of the lake. A Dorset and the one for a visit to the hotel on that lake. One of the best that could desire, em- plements through Little Crown Lakes, with smaller lakes, all with fish. While it takes nothing but big can be found, others, and Little Island, offer fishing. And in all the so much sport that, down to catching they can eat, which very long. The scenic whole trip is abundance of being plentiful, and all sides in the early camp is broken. The one for those seeking sport. A publication may be asking by applying Bonaventure Station.

for Sufferers.—There violent purge and intestines with the Vegetable Pills effective. They are, no mineral purca- to their composition is soothing and be- hem and be convin- attest their great- because thousands and strength to is most excellent me-

HEALTH TALKS.

The Physical Director as a Hygienist.

(Wm. H. Hastings, Ph. D., President of Physical Education of the National Education Association, 1908 and 1909.)

The study of all studies for the physical director is vitality, racial and individual. Our brief survey of the racial vigor of ancient and modern nations was intended to point lessons for the improvement of our own national vigor. The modern tendency to congestion of population in our cities means racial degeneracy. This is proven by all comparative statistics of human development in this country, in England, and in all Europe. The physical director for many years stood almost alone in his attempt to check this racial degeneration. But only a small portion of the proper field is covered by the average physical director of to-day. The sooner we swing away from the conception of the director of athletics and grasp the ideal of him or her as a hygienist and the right-hand man of the practitioner of preventive medicine, the sooner will our work take on real power and significance. Our business is not to make gymnasts or athletes, but to make men and women, to give them reserve force and staying power for their life work.

Physical education as a science is a department of hygiene. It is not an end in itself but a means to health and vigor. There is no branch of hygiene with which we are not concerned, no preventive agency which it is not our function to use. But we are naturally concerned more with personal hygiene; and of those subjects upon which we should be most capable of giving competent advice—diet, rest periods and muscular activity are most vitally important. Upon these principally depend not only the organic vigor but the intellectuality and moral capacity of the child and the ultimate man. Of the three, diet and rest periods are in a sense negative or passive and recuperative factors, while muscular activity is positive, active and creative, and hence most important, but it is an entirely mistaken perspective which would emphasize any one of these factors to the exclusion of another.

Three years is the average length of time which we may expect to have with gymnasium members. To cultivate in them during this time a half-dozen good hygienic habits is worth more to them in the long run of life than the whole three years of gymnastics. Teach them how to eat, to sleep, to use the daily tonic of the cool bath, to dress loosely and with adaptation, to care for the eyes, and above all to make a hobby of some outdoor game or sport—walking, running (cross country), horseback riding, bicycling, tennis, etc.—to cultivate this habit the year round, or, better, to ride some hobby according to the season and ride it hard. Let the seasonal scent of the air bring on the spell of golf clubs, skates or racket, as it does football, peg tops, marbles and baseball with the small boy. Fashions in gymnastics may come and go, but recreation must go on forever.

If we are going to content ourselves with the same policy which satisfied the medical fraternity for so many centuries—that of mending and working over into passable shape broken-down hulks, young or old—then our fields will be confined to the giving of corrective and hygienic advice to those few who consult us; but it is, I trust, becoming clear to us, as also to the medical profession that an infinitely broader scope may be had for our energies and an infinitely greater harvest be gathered. How very much better to strike at the root of things and prevent the vast perennial crop of degeneracy. It is difficult to account for the apparent apathy of the average person on this subject. It would seem not to be due to ignorance of the real facts, nor to be due to lack of daily illustrations from life, but to be explained by a failure to group isolated facts in their relationships and to grasp the subject as a whole. It might be well to review briefly the significant elements in the physical life of the nations whose history we have studied and to trace any points of similarity or contrast,

which may prove helpful in meeting our modern conditions.

Among primitive peoples, as has been already pointed out, the problem of physical activity is determined by the struggle for existence. This struggle has usually taken two forms. The desire for food and the lust for property lay at the basis of nearly all of the activities of primitive man; they made of him a hunter, a herder, a farmer or a fighter, as natural environment or special occasion demanded. His chief occupations were food-getting and war. His forms of recreation were the rude sports by which he prepared himself for both. He had none of the neuropathic problems of our modern civilization; none of the problems which spring from congestion of population. He was, in very truth, a child of nature, and derived, like Antaeus, from the broad bosom of the earth, by the very close contact of his struggle, the strength which she alone can give.

In the Persian, the Egyptian, the Greek and the Roman of the Heroic Age, and even up to about the fifth century B.C., we saw the development of the perfected fruit of this military spirit in the form of systematized and often national athletic practice and athletic games in preparation for war. In the Persian the Roman and the Greek the military motive was paramount. The period during which this motive was dominant was in every case one of intense patriotism and nationalism. It was also a period of plain living, of private and political simplicity of life and of great national progress. Such a period every nation has had,—that of strong, healthy development,—such a period this country has enjoyed for about three hundred years.

In ancient Greece and Rome, contact with other nations through conquest brought with it all those elements of weakness which afterwards militated to bring about the downfall of these, the greatest ancient world powers. In Greece the military motive for physical activity, was supplanted very early by the love of sport for sport's sake, and as a means of physical worship and praise of the gods. This motive, in turn, gave place to that of the attainment of the beautiful in form, feature and character, as divine; but with the ill-gotten gains of conquest and the comparative idleness which is the fruit of victory and with the demoralizing influence which always accrues from the enslavement of inferior races, there entered in the wholesale debauchery of all this noble idealism. Frugality was replaced by gluttony and drunkenness, a free democracy, by dissensions and political anarchy; the sacredness of the home, the strength of the Greek civilization and of any civilization, by licentiousness; national participation in athletic games upon the part of the best blood of Greece was replaced by the rankest professionalism; fair and manly competition, by the brutal and spectacular. Sculpture, music, poetry, commerce, in short, the whole social and political fabric of Greek life perished with the decline in racial vigor. No nation can long outlive the lack of physical bottom, and this lasts only as long as do the habits of physical activity.

In Greece alone of all the ancient peoples we find the development of a real system of physical education, because in this country alone was to be found during a considerable period the ideal which made such a system possible. In the Greek physical education are to be found the beginnings of all modern systems,—of the athleticism of the British empire, of the calisthenic drills and heavy apparatus work of the German gymnastics, and of the medical, corrective and hygienic gymnastics of the Swedes; the Greek physical education is in fact a complete prototype of the eclecticism of the physical world of the United States. But it is not as a source of gymnastic movement or athletic training, or physiology of exercise, that I command to you the study of the Greek physical education, but as a source of inspiration to a perennial idealism and a noble enthusiasm for our chosen field of work. After all, the most important thing is to have the will to do the work and to be in love with it.

(Continued in our next number.)

A Catholic Unionist.

Late Sir Rowland Blennerhasset Had a Most Interesting Career.

Unique Irishman.

Sir Rowland Blennerhasset died recently at the residence of his daughter, Baroness Rappah, d'Er- langer, 54 Rutland gate, London, S.W., the cause of death being heart disease. Sir Rowland Blennerhasset, fourth baronet, was the head of a well known Kerry family which migrated from Cumberland to the South of Ireland in the reign of Elizabeth. Sir Thomas Blennerhasset, the founder of the house, obtained a large grant of land out of the confiscated estates of the Earl of Desmond. His descendants inter- married with the principal families of Kerry. At one time they were Protestants, but before the late Sir Rowland succeeded to the title his branch had gone back to the Catholic faith. Rowland Blennerhasset, the son of Sir Arthur, was born in September, 1839. He was educated at Downside, under the Benedictine Order, and afterwards spent some time at Stonhurst. He went to Oxford, entering at Christ Church and spending a year or two there. Later he became a student at the University of Louvain, which had then achieved a high reputation in Belgium for philosophical and kindred studies, and took his doctor's degree there with "special distinction," but he passed on almost immediately to the University of Munich, and from that to the University of Berlin, where he pursued a course of training which colored his whole subsequent career.

At this period he became acquainted, while still a young man, with many of the most eminent statesmen and writers in Germany, France, Italy and Belgium. He knew Bismarck well. At Munich he became intimate with Dollinger and with the family of the lady, Countess Charlotte von Leyden, who afterwards became Lady Blennerhasset. He saw France and distinguished Frenchmen of all parties, from Guizot to Morny, during the expiring splendors of the Second Empire.

A FRIEND OF LORD ACTON.

After he returned from the continent he became intimately associated with Sir John Acton, with whom he took a share in the production of the "Home and Foreign Review" and the "Chronicle." Of the latter he was the proprietor. At the general election of 1865, he was chosen as Liberal member for the borough of Galway, the late Lord Morris, and his Liberal-Conservative colleague, being at the head of the poll. He retained the same in association with Lord St. Lawrence after the dissolution of 1868. But in 1874 he betook himself to his native county, for which he was elected in conjunction with his cousin, Mr. Rowland Fomsonby Blennerhasset, and for which he continued to sit down to the dissolution which followed the Reform Act of 1885. Having become a Unionist, he could not afterwards find a constituency to elect him in Ireland. His exclusion from Parliamentary life gave fuller play to his interest in foreign politics. He employed his leisure vigorously in the publication of essays and sketches, both signed and anonymous, which appeared in the "Quarterly Review," in the "Nineteenth Century," the "National Review," the "Fortnightly Review," and other periodicals, as well as in the columns of the "Times."

In 1870 he married, as has been mentioned, a lady of a noble Bavarian family, well known in the public life of Munich who has herself won high distinction as an authoress. For some years after leaving his seat in Parliament Sir Rowland Blennerhasset was an Inspector of Industrial and Reformatory Schools in Ireland. In 1897 he became President of Queen's College, Cork, and a Senator of the Royal University; and after his resignation of the former office in 1904 he was appointed a visitor to the Queen's College, and, about the same time, a member of the Irish Privy Council. He had already been for a long period one of the Commissioners of National Education in Ireland, and continued to take an active part in the administration of that department down to the time of his death. He leaves two sons, the elder a member of the Civil Service of India, and one daughter, the widow of Baron Emile Erlanger.

Anglo-Roman Union.

Convert Tells of Two Societies Recently Organized in England.

Attend Mass and Use Rosary.

A most interesting communication was published in "The Tablet" now at hand, from the pen of Mr. N. W. Osborne, who writes: Since my reception into the Church just one year ago, and the correspondence in The Tablet which immediately preceded it, I have had many requests for information about the Anglican ultra-rationalistic party, both from priests and laymen, English and foreign. I have been led to think that the following notes concerning two recent and unknown societies of this division of the Anglican Church may be of interest. My quotations are all from official documents of the Societies in my possession.

The Living Rosary of Our Lady and St. Dominic.—This Society was founded in October, 1905, and its rules are: 1. To say daily the decade of the Rosary, as appointed by the Quarterly Intention Card. 2. To receive Holy Communion on Rosary Sunday. 3. To hear Mass on St. Dominic's day.

The following are a few of the "Intentions" as given by the Quarterly Card: Thanksgiving for the Holy Guardian Angels, Removal of prejudice against the Holy Rosary, Restoration of the Sacrament of Extreme Unction, Gratitude for the immaculate Conception.

THE LIVING ROSARY.

The following is taken verbatim from the Annual Report: The Living Rosary of Our Lady and St. Dominic is a Society of Catholics, who have for their object the furtherance of devotion to our Blessed Lady by means of the Holy Rosary. It exists to encourage the faithful in the recitation of the Rosary, and to bring its knowledge and use into the lives of others. There is no devotion which teaches the Incarnation so profoundly as does the Rosary, or which nurtures so perfectly a Catholic tone and mind, besides enabling us to give Our Lady that regular and constant devotion which is due to her as our Queen and Mother.

Our friend the enemy (low-churchmen) are laboring under the delusion that our own Guild is the only one of its kind in existence, but from correspondence which has come to me from different quarters, it is plain there are several kindred societies. Extract from a charge of the Bishop of Lebombo (Africa): Before offering to join us he (a prospective missionary) asked me if I had any objection to the use of the Rosary, because he felt so strongly that it would be an immense help to our people. Of course I told him that I had none whatever, as I had used the Rosary myself ever since I was a boy.

The Society holds monthly meetings in London at which the Rosary is recited before the image of Our Lady with lights and flowers; while on Our Lady's festivals there are "Solemn Vespers of the Blessed Virgin Mary and Procession" (in which the entire congregation carrying lighted candles takes part); while a pilgrimage to St. Edward's Shrine at Westminster Abbey takes place on St. Edward's day. Members wear on these occasions a medal which comes from Santa Sabina, the Dominican convent on the Aventine Hill. The face of the medal represents the Queen of the Holy Rosary presenting the Rosary to St. Dominic on her right and St. Catherine on her left. The reverse of the medal shows three Dominican saints: St. Dominic, St. Pius V. and St. Thomas Aquinas. (Extract from Annual Report.)

A prayer issued by the Society is as follows: O God, who hast vouchsafed to enlighten Thy Church with the merits and teachings of Blessed Dominic Thy Confessor: grant that, by His intercession, it may not be left destitute of temporal succours, and may continually advance in spiritual growth, through the same Christ our Lord. Amen.

"THE ANGLICAN ROMAN UNION."

Verbatim extracts from the Constitution: The Anglo-Roman Union is formed for the maintenance and defence of Catholic principles, and to promote corporate reunion of the Churches of the Anglican Communion with the Apostolic See of Rome.

Section 3. Principles. (a) That the Anglican Church is identical with the pre-Reformation Church of England, known as "Ecclesia Anglicana," and that the churches of the Anglican Communion are still in possession of the Apostolic ministry and of valid Sacraments. (b) To uphold the Catholic doctrine of the Seven Sacraments. (c) That members of the Anglican Church can do their full part in the Reunion of Christendom only through a return to the traditional recognition of the Primacy of the Apostolic See of Rome, communiter, with which was interrupted by the violent interference of the English State in the sixteenth century.

Section 4. Rules of action.

(a) Priests will say one Mass each month with intention for the objects of the Union. (b) Lay members will, with like intention, assist at Mass once a month and occasionally make a private visit to some church, Anglican or Roman Catholic, where the Blessed Sacrament is reserved. Should any member of the Union on a Sunday or Holy Day of obligation be deprived of the privilege of attending Mass in an Anglican Church, he may fulfil his duty in going for that purpose to a Roman Catholic Church. (c) All members will pray daily for the reunion of Christendom, and more especially for a return of the

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St. Joseph's Home Fund

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

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churches of the Anglican Communion to corporate unity with the Holy See. (d) The Union opposes itself to all schemes of coalition with Protestant bodies involving any surrender on the part of the Anglican Church of the Catholic order, tradition, faith or practice, that would tend to widen, instead of diminish, the gap which divides us from the Patriarchate of the West. (g) Inasmuch as the divisions of Christendom began by the breaking of the law of charity, the Anglo-Roman Union urges upon its members to refrain from all hostile criticism of other Christian bodies. All members, as far as possible, shall feel and act towards our Roman Catholic brethren, as though the separation created four hundred years ago no longer existed, and we were, as Christ wills us to be, one fold under one Shepherd.

POINTS OF COMMENT.

There are several points in these "Constitutions" calling for comment. Section 3 (a) claims that the Anglican Church is the divinely authorized Church of this country; Section 4 (b) says that should any member be deprived of the privilege of attending Mass in an Anglican church (i.e., if he should reside in a "low-church" parish) he may fulfil his obligation to hear Mass at a Roman Catholic church. Apparently it has not occurred to the Anglo-Roman Union that if Section 3 (a) is right, then the "Roman Catholic" Church in England is a schismatic body, and to attend its services to commit a sin!

Section 3 (b). The Anglican "Articles of Religion" which "may be proved by most certain warranty of Holy Scripture" say that five of these Sacraments arose "partly of the corrupt following of the Apostles!"

Section 4 (g). When the Anglican Church does this, it will be one step towards "Anglo-Roman Union."

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In a subsequent letter from the Rev. Father Eugene L. Gervais, Notre Dame de Grace, to the one we recently published, he writes:—"Your Salt is worth fifty times its weight in gold to me, and my wishes are that its value may be known, and that it may be used by all similarly troubled as myself."

In Catholic England.

Vicar-General Johnson of London Vic- tim of Disease Epidemic.

The Anglican Pageant.

(From the Correspondent of the True Witness Resident in London.)

London, April 1.—The Archdiocese of Westminster has lost one whose figure has been familiar throughout many years of change and progress, to clergy and laity alike, in Monsignor Johnson, Bishop of Arindale and Vicar-General, who also acted as assistant Bishop to Dr. Bourne. He is one of the many victims which influenza and its after consequences have claimed during the past fortnight. About ten days ago he was attacked severely by bronchitis, and his condition became so serious that the Archbishop administered the last Sacraments; he rallied later, however, and it was not till last Saturday that he succumbed at the age of seventy-six. He received his education at Douai, and later in Rome, and occupied the post of private secretary successively to Cardinals Manning and Vaughan. It was said of him that he never took a holiday so indefatigable was he in the discharge of his duties. The sanctuary was filled with priests from all parts of the archdiocese yesterday morning, when the Metropolitan Cathedral was draped in the mourning of the penitential season, intensified by the glimmer of tall cierge candles burning about the catafalque of the dead Bishop. A great concourse of people attended the solemn Requiem Mass which was celebrated by the Archbishop in person, the other assistants Bishop, Monsignor Penton, being also prostrated with influenza. It was an impressive and solemn scene; faint and far from beyond the sanctuary came the exquisitely modulated voices of the choir chanting the "Dies Irae," like a streamlet of human sorrow passing on to swell the great river of Time, and then as the god Bishop passed among his people for the last time, borne on the shoulders of his priests, came the Church's pain of hope and confidence, "In Paradisum deducantur angeli," whose music seems almost to flutter the dark veil of death and pierce the twilight of our mourning with the bright glimpse of that heavenly country which the good and just have won. And surely Bishop Johnson was one of these. May he rest in peace.

JOINED THE CARMELITES.

An interesting profession of faith took place last week at the beautiful Carmelite Convent at Notting Hill, a western suburb of London. The chapel was exquisitely decorated and a large and distinguished company was present to see Miss Maud Vavasour, the youngest daughter of Sir William and Lady Vavasour, receive the habit of the Order. As the family are well known in Catholic circles in the chapel, and these found the act of renunciation, which they regarded from various points of view, as foolish, sad, or inexplicable—a very gracious and beautiful sight, as the young nun knelt in her handsome wedding dress, while her splendid hair was severed, and she pronounced the vows which sealed her union with the Eternal Spouse of the Tabernacle.

AN ANGLICAN PAGEANT.

As the days advance which are to see the consummation of the elaborate preparations, and toil expended on the church pageant held by Anglicans in the picturesque grounds of Fulham Palace, next June, the fair-minded man cannot help feeling a certain annoyance when he hears the widespread intimation that this pageant is not merely a spectacle, but is "intended to teach Church history" to the spectators. At the present time a series of lectures, preparatory to the pageant as a means of making the scenes dealt with perfectly clear, are being given at Westminster, but the lecturer calmly informs his audience, or at least leaves them to infer, that such men as St. Augustine, who founded the little Church of St. Margaret at Canterbury, St. Aidan, Bishop of Lindisfarne, St. Dunstan, and even that great champion of the rights of the Sovereign, Poppo, St. Thomas of Canterbury, are in sympathy with the present Anglican administration and look upon them as their lineal descendants. In order to correct these attempts to form popular wrong impressions, by stealing the most brilliant scenes which adorn the noble brow of that Roman Mother from whom Britain received the life of her soul, it has been suggested that Catholics should hold a pageant, which should give, in a series of beautiful tableaux, a true rendering of the old story of Christianity in this land for the first thousand years after St. Augustine and his

monks came over from the City of the Seven Hills, to seek that people whose "angel children" had won the hearts of a Roman Pontiff.

A BIG PROJECT.

The idea is a delightful and an ambitious one, but it needs large resources, immense enthusiasm, and judicious advertising, and it is doubtful whether we have all these things at our command at the present time—at least for use in an exceptional manner—when the school crisis and the Catholic Disabilities claim so much time and money. Such a scheme to be successful would have to be in every way worthy of the subject it handles. Now the English Church pageant committee have been at work for the past eighteen months; five thousand persons are already enrolled as gratuitous amateur performers, and everyone of these will be clothed in costumes copied from the originals of many varying periods with perfect accuracy and no little perfection of work and material, a labor which in itself has taken much research and the services of a large warehouse of workmen. If for the present at least we are unable to accomplish a worthy representation of our past, it has been determined to disseminate certain of the pamphlets of the Catholic Truth Society to the pageant audiences. These valuable little brochures give the true lives and aims of many of the great Catholic figures who are to be dragged into the pageant, while they are merely concerned in speaking the truth, and are therefore free from any malicious remarks such as find their way into the tracts of the Protestant lecturer and are calculated to stir up those strong passions for evil which led to much of the cruelties perpetrated in the days of religious persecutions.

THE POWER OF CATHOLICS.

I think I have already mentioned the impasse with regard to the Catholic schools which has occurred at Chester, where the local education authority withdrew the grant because the managers could not immediately comply with their demands for the enlargement of the school, and how, pending an appeal to the central authority in London, the Catholic parents had combined to pay sixpence a week each child in order to keep the schools open. The sequel will show what pover Catholics can wield against these cowardly attacks if they are only prompt in action and united in determination. A vacancy occurred in one of the wards of the local Council, and the Catholic Young Men's Society of the city lost no time in bringing forward a Catholic candidate for the same. The Liberals immediately took flight; fearing their own candidate would be rejected, they approached the Catholic body, and negotiations are now in progress whereby the Council will agree to the twelve months' extension of time asked for by the Franciscan Capuchins, who own the school, provided the Catholic candidate, who would affect the Council, shall be withdrawn! So do these petty tyrants climb down, when threatened with retaliation.

CARDINAL VAUGHAN'S WORK.

The silver jubilee celebrations of St. Peter's College, Freshfield, Lancashire, were graced by the presence of three bishops, their Lordships of Salford, Liverpool, and Shrewsbury. The College is the preparatory school founded by Cardinal Vaughan in completion of his great work established at Mill Hill, near London, which was perhaps of all the schemes set in motion and brought to success by that great Churchman, his favorite, not excluding our grand Cathedral itself—for he had all the enthusiasm of the missionary. And now the spiritual children whose house he built and endowed by the hard won fruits of his own begging expeditions, have passed out in numbers to carry the glad tidings of the one true faith to the uttermost ends of the earth. In the Junior College at Freshfield there are at present more than fifty students, while many more are awaiting their ordination at Mill Hill and in the fields of the Foreign Mission over fifty-four more are laboring, not without reward, for the salvation of souls, in the dusty plains of India, the sandy African desert, or the tropical groves of Borneo.

A JESUIT'S ACTIVITY.

While many well known preachers are engaged in giving missions and retreats, the activity of that remarkable Jesuit who has even succeeded in capturing the affectionate interest of "the man in the street," never flags. He is preaching at the beautiful church in secluded Farm street, on the Sunday mornings of Lent, on the various ways of doing good, and being as we moderns say, "nothing if not up-to-date," he drew a lesson from the immense American dry goods store which had opened its palatial doors on Oxford street,

and pointed out that if this was the work of one man, who had managed to save a million in commerce that fact was proof that he did not drink or smoke or commit any other vice, but set himself wholeheartedly to the engrossing occupation of procuring money, and when obtained, laid it out again in such an establishment as Selfridge's. A day or two after Father Vaughan was speaking on behalf of the "Society of Educated Workers Loan Training Fund," instituted to aid the daughters or female relatives of professional men, left by death or other misfortunes entirely destitute of private means. His appeal for the unemployed gentleman was generously responded to; but he follows up this latest activity by the intelligence that with the last spark of energy he possesses he is organizing a grand Patti concert at the Albert Hall in aid of the "Destitute Catholic Children's Homes," which are just now celebrating their jubilee. And the Hall is sure to be packed, for Patti scarcely ever sings now unless it is to answer an appeal by the distinguished Jesuit.

PILGRIM.

Was Not a Socialist.

G. K. Chesterton Defends the Great Novelist From Opinion of Latest Biographers.

Charges Against Socialism.

Modern criticism is apt to read its own views into the writings of a past age, so it is not surprising that some one has arisen to proclaim that Dickens was a Socialist. The latest biographer of the great novelist, Edwin Pugh, has assigned his hero to the ranks of Socialism. Then arises J. K. Chesterton to drag Dickens back and confound his biographer. So Mr. Chesterton writes: "Socialism (I could repeat it as schoolboy much better than my Greek lambics) is the assumption by the State of all the means of production, distribution and exchange. The State might be a despotic state; it might be a Papal State. But if it owned and distributed all essential capital it would be a Socialistic State. I am quite well acquainted with all the sound arguments which connect such a State with unity or efficiency or progress but I can not see what connects it with Dickens. Socialism would certainly stop the present anarchy; but Dickens did not especially object to anarchy. Dickens objected to tyranny; and a good half of the tyrants he denounced were Socialist tyrants; that is, State and municipal tyrants. I pointed out that Bumble and Mr. Tite Barnacle were officers of State appointment, paid and controlled by the Commonwealth, and were therefore in the ultimate sense Socialists. To the Mr. Pugh replies 'they were nothing of the kind; they were flunkies.' Quite so; but why is it unsocialistic to be a flunky—so long as you are a State flunky? The State might own the means of production, and still desire, in a passion of poetic maternity, to produce flunkies.

THE STATE FLUNKIES.

The State might own the means of distribution, and still manage, with the most exquisite efficiency, to distribute flunkies. The King's flunkies are national flunkies. The Lord Mayor's flunkies are municipal flunkies. What conceivable reason have we for supposing that the mere fact of wages being paid out of the treasury would eliminate precedence or servility, when we know that these things are rampant among the very people who are paid out of the treasury? Of course, one may be a Socialist and wish it to be democratic. My friend Mr. Donaldson wishes it to be Catholic; another friend (whom I will not name) wishes it to be polygamous. But socialism, as such, is not polygamous, is not Catholic, and is not democratic. Socialism is simply the proposal that the Government, instead of taxing all property equally or unequally, should secure all property, and distribute it equally or unequally. And when it comes to the next Cecil (who will show a marvelous talent for military analysis) or the next Churchill (who will have made the subject of Australia his own) I think you will find that the distribution will be unequal; that the dreary history of human jobbery will be drearily renewed. You will say, 'But they can vote against the Cecil if they like.' I answer, with some sadness, 'But they could do that now.'

The matter is worth the pause of a moment. Mr. Chesterton asserts, "because Dickens is one of the few full and undivided voices that remain to us; one of the few men who speak simply and strongly out of their own feelings, which are the final facts." Further:

THE SATIRE OF DICKENS.

"He was neither a Socialist nor an Individualist, which is certainly worse. He was a man who saw that men abused their advantages over men; the advantage of having wit, like Mr. Skimpole, the advantage of having whiskers, like Mr. Mantalini, the advantage of having rank, like Sir Leicester Deadlock, the advantage of having money, like Mr. Bounderby, the advantage of being a

Socialist official, like Mr. Tite Barnacle or Bumble. That is the true instinct of Liberalism; the instinct of potential revolt; the instinct of splendid and immortal suspicion. Whatever will be powerful may be tyrannical; we shall remember that, and you have not heard the last of us. After all Socialist legislation there will remain a certain organ, a large and watchful eye, the great satiric eye of Dickens, which will see the face of Barnacle as plainly among your Socialist officers as it now sees the face of Gradgrind among your anarchist employers."

"Protestant" Ulster.

The Title a Misnomer Contends Mr. Joseph Devlin in Address.

What Figures Prove.

"Protestant Ulster" is a term now old in service and one who does frequent duty despite its age. The term is used by politicians to convey the impression that Ulster stands apart from the rest of Ireland; that Ulster would suffer from a vengeful people should Ireland ever receive that measure of Home Rule which her people demand. The real facts of the case show that Ulster has no call to be designated as "Protestant," and, furthermore, that Ulster does a fair share towards aiding in the struggle of the Nationalist party. Facts, which should be come and left in mind, were made public in an address on "Ulster and Home Rule," delivered by Mr. Joseph Devlin, M.P., at Letterkenny.

The enemies of Ireland, who are the enemies of Ulster as well, if Ulster Unionists were not too much blinded by prejudice to perceive it, display an ignorance, either actual or assumed, of facts and figures, in dealing with this question, which is nothing less than astounding, said Mr. Devlin. In the first place, Ulster is not the County Antrim or the County Down or the County Argyll, as all, it is a province, including nine counties, and amongst these counties like Donegal, Tyrone, Monaghan, and Cavan, which are as preponderantly Catholic as counties like Down and Antrim are preponderantly Protestant. In the second place, Ulster, apart from Belfast, where nearly one-third of the population is Catholic, is not Protestant, but Catholic. According to the Census returns for 1901, the total population of Ulster was 1,582,826. Leaving out Belfast, with a population of 255,000, which includes 85,000 Catholics, the figures for Ulster stand at 690,202 Catholics and 627,674 Protestants, showing a Catholic majority of 71,528. Again, according to the Parliamentary representation.

ULSTER IS NOT UNIONIST.

but Nationalist. Protestant Down and Orange Belfast each sends a Nationalist representative to Westminster, and one of the members of Co. Antrim owes his return to the Nationalist vote, while Derry City has a majority of Catholic inhabitants, and at the next election will send a Nationalist to Parliament, as it has done in the past. Ulster sends 33 representatives to Parliament. At the last elections, out of 15 members returned unopposed, 11 were Nationalists and only 4 Conserva-

After Parliamentary Representation, Mr. Devlin stated that with the exception of Derry and Antrim, every county in Ulster sends a Nationalist to Parliament, whilst in no single county has a Unionist representative been unchallenged (cheers). Out of the thirty-three members for Ulster, fifteen are Nationalists, and two Liberal Home Rulers, giving a majority of one for Home Rule, whilst of the sixteen Unionists, one is an Independent Orangeman (South Belfast), one an Independent Unionist-Liberal (North Antrim), and three are Independent Liberal-Unionists (North Belfast, North Armagh and North Fermanagh). If we subtract from the total Unionist, or non-Nationalist, vote the number of votes given to independent candidates, whether Conservative, Unionist, or Liberal, it will be found that the official Tory vote in Ulster is a very minor quantity indeed. In any case as matters stand, on the basis of party representation, Ulster is not Unionist, but Nationalist and Home Rule.

Catholics in New York.

History of the Faith Told by Sympathetic Writer.

The Old-Time Persecutions.

In "Catholic Footprints in Old New York," William Harper Bennett has written a valuable as well as a highly entertaining history, or, as he puts it, "A Chronicle of Catholicity in the City of New York from 1524 to 1808." The earlier date may prove puzzling to readers familiar with the narrative of the discovery of the river which bears his name by Henry Hudson in 1609, and the settlement of New Amsterdam by the Dutch in 1614, but Mr. Bennett in his book quotes several authorities to the effect that Giovanni da Verrazano, a typical sea rover, visited New York harbor in 1524, and he also quotes from John Fiske's "Dutch and Quaker Colonies in America" that the French traded with the Mohawks and were familiar with the river long before Hudson's day. Mr. Bennett's narrative closes with 1808, when, by order of Pope Pius VII., New York was made a separate diocese, having been formerly a part of the Baltimore Diocese under Archbishop John Carroll, a cousin of Charles Carroll, one of the

Miraculous Cure of Young Girl. Completely Paralyzed as Result of Operation.

Cured Through Intercession of St. Ann.

The following has been translated from the Semaine Religieuse. It is the story of a very interesting cure performed at Ste. Anne de Beaurpre. A young woman who had been a confirmed invalid for some years had by the intercession of St. Ann regained perfect health. Publication was delayed owing to the physician wishing to be quite certain that a complete cure had taken place. Miss Melina Forget, a young woman aged twenty-seven years, whose parents live in the parish of St. Pierre aux Lions, until she reached the age of twenty, when she experienced the first attack of what developed into a serious malady and which caused her intense suffering. Twice during eighteen months she underwent a most painful operation. The second operation was followed by a hemorrhage, which left the poor girl in a very weak state. Very soon serious spinal disease developed, culminating in paralysis of the lower limbs, which meant becoming a confirmed invalid.

For three years Miss Forget remained in this condition, and on Aug. 22, 1906, she was admitted to the Hospital for Incurables. Dr. Beaudoin, family physician, headed to the effect that his patient was incurable, and notwithstanding the good care of the nuns and the skilled physicians, the girl's condition did not change. At times her sufferings were so great that strong sedatives had to be administered. She passed her days in a wheeled chair. Two months before her miraculous cure she began to use crutches, not that she felt any stronger, but in order to more fully realize a cherished hope she carried in her heart.

The Rev. Dominican Fathers of Notre Dame de Grace organized a pilgrimage to Ste. Anne de Beaurpre for the benefit of the Hospital for Incurables. Miss Forget, on hearing of this project, begged to be allowed to go and intercede with the wonder worker at Beaurpre for her ultimate recovery. The Rev. Mother Superior, who knew how weak and helpless the girl was, at first refused to give her consent, but the young girl insisting, permission at length was granted. It was with a heart full of faith that Miss Forget awaited the hour of departure. She hoped against all hope; she was confident that she would obtain her cure through the intercession of St. Ann.

She had for companion on her trip a young girl infirm as she was, but who, less fortunate than she, is still confined in an invalid chair. The trip from Montreal to Ste. Anne de Beaurpre did not prove too fatiguing. With the aid of a charitable person, Miss Forget, assisted by her crutches, advanced to the foot of the miraculous altar. She heard two masses, and then approached to receive Holy Communion, supported by her crutches. No sooner than our Blessed Lord had touched her lips than she experienced through all her senses a strange weakness, followed by a sensation of inexpressible comfort. All her ills had dis-

signed of the Declaration of Independence. Religious persecutions in the Province of New York never occasioned such bitterness or had such tragic results as was the case in many other colonies, but for all that the early New Yorkers were no more advanced in their principles of toleration than their neighbors. Although the Catholics were regarded with suspicion, it was not until 1700, under Lord Bellomont's rule, that severe legal measures were taken against them.

The fear of the Catholics was natural, both on the part of the Dutch and the English, not so much, it would seem, from the religious side as a fear of French influence and power during the troublesome years close to the outbreak of the Revolution, when the French and the English were practically in continual warfare for North American domination. Even the provisions of the Test act, directed against the Catholics in England in 1678, were not operative in the province, and the Catholic Duke of York, afterwards James II, gave Governor Andros instructions which were models of religious toleration.

Catholicism was slow in getting a firm start in New York. Bello-mont's law of 1700, condemning to perpetual imprisonment all Catholic priests, was not repealed until 1784. And even during the Revolution the old law was enacted against Abbe de La Motte, a chaplain of a French frigate captured by the English. The Abbe asked for permission to celebrate Mass for the benefit of the Catholic residents of the City, but was refused. Not understanding the language perfectly, he considered that his request had been granted, and performed the service, and was imprisoned for a year in the old Provost jail.

New York was growing too large, however, for such medieval laws, and the indications of religious freedom are seen in the fact that a priest, Father Farmer, ministered to the Catholics in 1775, and actually celebrated Mass in a little house in Wall street, but with the windows tightly closed. Several leading Catholic citizens incorporated the Roman Catholic Church of the City of New York right after the Revolution, and the cornerstone of the first Catholic church in the city, St. Peter's, at Barclay and Church

appeared! She was cured! And most wonderful to behold, she returned from the holy table without even thinking of her crutches, which remained at the rail, attesting to her cure.

After making solemn thanksgiving and praying for a while at the foot of the statue of her celestial benefactress, Miss Forget visited the Basilica, walking with as much ease as though she had never been infirm.

We publish in support of the authenticity of this grand miracle, the two following documents, from the Rev. Mother Superior of the Hospital for Incurables, and the second from Dr. Camille Bernier, one of the best-known physicians of the Institution.

TESTIMONIAL OF THE REV. MOTHER.

I am happy to add my testimony of the miracle operated in favor of Miss Melina Forget. The favor was obtained on July 12 last, on the occasion of our annual pilgrimage to the sanctuary of Good Ste. Anne de Beaurpre.

Miss Forget, aged 27 years, arrived at our hospital on Aug. 22, 1906. From the date of her admission until July 12 last she had not walked a step, the limbs refusing their support. This complete paralysis of the lower limbs following a double surgical operation. After three long years of suffering at her home, the patient came to us without the slightest hope of cure.

At her repeated demands we had her taken to the Sanctuary of Beaurpre, and the good Saint obtained for her the use of her limbs. The miracle was performed at the time of Holy Communion, at the moment when the poor supplicant received her Blessed Lord. She returned from the holy table without aid of any kind, her trembling lips repeating: "I am cured! I am cured!" And it was truly for her the hour of grace.

Since that time, some nine months, the miraculously cured, instead of being cared for, gives aid to all the sufferers in the Institution. St. Ann has done her work so well that it does not seem possible there could be a return of the malady. Gratitude and love to this good Mother in heaven.

SR. JACQUES KISAI, Superior.

PHYSICIAN'S CERTIFICATE.

I know Miss Melina Forget quite well, whom I treated almost two years at the Hospital for the Incurables. Attacked by paralysis and spinal trouble, her illness had been declared incurable by the medical fraternity. The 11th of July last she asked to be taken to the Sanctuary of good Ste. Anne de Beaurpre and, to my great surprise, she returned completely cured. After waiting a few months to give this certificate, in order to be perfectly satisfied that the cure was complete, I do not hesitate to state publicly that Miss Forget was miraculously cured through the intercession of St. Ann. (Signed) CAMILLE BERNIER, M.D.

A MOTHER'S CHIEF CARE IS HER BABY'S WELFARE

Every mother is anxious that her little ones shall be healthy, good natured and bright. Every mother can keep her children in this condition if she will give them an occasional dose of Baby's Own Tablets. These Tablets cure all stomach and bowel troubles, destroy worms, and make teething easy. Mrs. T. Covert Massie, Toronto, Ont., says:—"I have used Baby's Own Tablets for my little boy since he was three months old and find that they agree with him splendidly." Sold by all medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

CONVINCED.

"You are charged with larceny. Are you guilty, or not guilty?" "Not guilty, judge. I thought I was, but I've been talkin' to my lawyer, an' he's convinced me that I ain't."—Catholic News.

Won Fame on its Merits.—The unbounded popularity that Dr. Thomas' Electric Oil enjoys is not attributable to any elaborate advertising, but is entirely due to the merits of this Oil as a medicine. In every city, town and hamlet in the country it is sought after solely because of its good qualities.

Read a FREE Book PEDLAR People of Oshawa

THE BOOKLOVER'S CORNER

New books flow into the marts in an ever rising flood, and the tide bears much flotsam and jetsam with it. There are good, bad and indifferent works; more of the latter characteristics than the first. The good works are none too many, and of the total number, those which can be recommended to Catholic readers form a minority. A good story was wanted to be used serially in these columns, and it would indeed be surprising to the readers of the True Witness to learn of the difficulties in the way of obtaining a suitable serial. One firm submitted four stories, none of which could be used. One had a Protestant evangelist as a minor hero, while in another William of Orange was lauded as being one of the finest characters in history. William had good points, when judged from some standards, but it would be a huge task to induce readers of Irish origin or of Catholic sympathies to agree with the views expressed in the particular book in mind. Furthermore the Editor has seen too many manifestations of Irish opinion of William expressed in College Green to wish to jeopardize the safety of the staff and the value of the plant.

The death of Marion Crawford is a distinct loss to literature and a particular loss to the Catholic world. I wish, in a very humble way, to lay a tribute to his tomb. Mr. Crawford's Catholicity was evident in all his works. We are, perhaps, too close to his time to judge him accurately, but his writings will surely live while books survive. He did much to convey the spirit of intelligent faith and traditional belief. He was a cosmopolitan, yet Italy owes him a debt of gratitude for the sympathetic manner in which he treated of her life and her people. He lived among her children and understood their ways far better than did some critics who, ignorant of the true Italian, base judgment upon such of her evil sons who have left their own land for the country's good. Mr. Crawford was one of the most prolific writers current literature has known, being regular in his output, yet always maintaining a high standard for his pen.

From over the seas a most interesting little book has come to my desk. It is a collection of poems by "Eva of the Nation." Surely every Irishman has heard of Eva, and there will be none who does not know of The Nation. The little volume is issued by M. H. Gill & Son, Ltd., of Dublin, and is printed and bound in Ireland. Unfortunately it does not bear any suggestion of its retail price. That is a pity, because the work should be in the hands of every lover of the old land, not alone for the excellence and merit of the collection, but also because it is a means of showing gratitude towards one who considered no sacrifice too great for her country. Seumas MacManus is the editor of the volume, and Justin McCarthy furnished a biographical sketch by way of introduction.

The real name of the poetess was Miss Mary Eva Kelly. She was born in Headford, County Galway. She was favored by an excellent education, and it is recorded of her that she began to compose verse even before she learned the art of committing her contributions to writing. Mr. McCarthy tells us that the first poems written by "Eva" were, as often happens, mere translations, and she did not for some years afterwards make any attempt at original productions. It was only on the first appearance of The Nation in Dublin that she felt herself infused with the national spirit, and animated by the generous ambition to become one of the singers of the new patriotic movement. The poems of "Eva" won to her many admirers among the rising young men of the Irish national movement, and one of them, Kevin Izod O'Doherty, was so fortunate as to win the hand of the sweet singer. There is a great deal of romance in the story of that young man, and an interesting chapter could be related of his connection with the movement of '48.

There is a spirit of vivid patriotism in "Eva's" writings, but the tragedy of the Celt left a deep impress upon the soul and many of her songs are tuned in minor chords, as in "Wrecks."

Down in the depths of my spirit, Down in the fathomless sea, Wrecks upon wrecks are buried Of a rick argosy.

In the brown sea-weed tangled, Skeleton things abide, Silver and gold are mingled, Jewels and kindly pride.

I seek in the depths of my spirit, Seek for the treasures rare, Down like a weary diver, I dive for the pearls fair.

But, ah, from the black abysses No jewels I bear, nor gold, But only from fragments scattered The skeletons white and cold.

The final poem in the volume is "Tenebrae," sorrowful because of the sad event it memorializes. From over the same seas comes another book in different vein and of different purpose. It is "Principles of Logic," by Rev. George Hayward Joyce, S.J., published by Longmans, Green & Co. at London, 6s. 6d. Father Joyce is a Master of Arts of Oxford, and is presently professor of Logic at Stonyhurst. The work is practically a text book, and, as such, cannot prove attractive to the general reading public. What is aimed at by the volume is best told in the author's introduction where we read: "This work is an attempt at a presentation of what is frequently termed the Traditional Logic, and is intended for those who are making acquaintance with philosophical questions for the first time. Yet it is impossible, even in a text book such as this, to deal with logical questions save in connexion with definite metaphysical and epistemological principles. Logic, as the theory of the mind's rational processes in regard to their validity, must necessarily be part of a larger philosophical system. Indeed when this is not the case, it becomes a mere collection of technical rules, possessed of little importance and of less interest. The point of view adopted in this book is that of the Scholastic philosophy and as far as is compatible with the size and purpose of the work, some attempt has been made to vindicate the fundamental principles of which that philosophy is based. It will suffice to say here that the purpose is fully served by the volume, which is well arranged and typographically pleasing." C. J. H.

Book Notes

Holiday Publications Are Pretty and in Lighter Vein.

We are all fond of Fairy stories. Even those of us who are now grown up can take a pleasure trip now and then into the realms of fancy, in which as children we beguiled so many happy hours. Whether as reminiscence of our childhood, or as a relief to the dull monotony of everyday life, the idealized country of fairy, elf and imp will ever afford fresh delight. For the little ones fairy stories mean more; their imagination is more vivid; they themselves live in the stories they read—heroes and heroines. The following reviews are especially meant for our young readers.

Far away beyond the Moon lies a great tract of country called Shenealand, where Fairies reign, good and bad. They are so tiny—in fact, no larger than your fingers—and dress in gossamer gowns adorned with brilliant dew-drops and silver star-rays. To tell the history of this land would take up hundreds of fat volumes, and in these few lines I can say very little. There once lived a great Queen here, and she was loved by her people because she was good and kind. But a few of the Fairies were very wicked indeed, and most of all Aunt Spite (what else could she be with a name like that?) who had a very pretty niece, Princess Trill, whom she hated with all her heart. Why, I don't know, but she just hated her! You can imagine her fury when she heard that Trill had fallen in love with Prince Glee! She was so ugly and selfish herself that she couldn't bear to see anybody else happy, especially her own relative. So, being a very cunning old Aunt, she managed to cajole Trill into the woods and thence hurried her away to her Castle Craft.

Poor Princess Trill! But her lover was soon on the search and who may be sure it wasn't long before he found out where she was, and after much trouble he rescued her, and to the delight of all Fairyland brought her back to the Queen's Palace. Her Majesty was overjoyed to see them, and commanded Aunt Spite never to show herself in public again; but Spite, as you shall see, was a sly old fairy.

A few months afterwards, Shenealand was in great excitement, for the wedding of the two lovers, Trill and Glee, was announced, and it was to be the grandest of sights. Picture the horror of Aunt Spite! She raved and she stamped, she growled and she hissed!

If she only did this, nobody would have minded. But she was a little too cunning, and after a little thought, she paid a night visit to her old acquaintances, Slander, Spite, Sneer and Whisper, who concocted a very wicked plan. They made two masks, one representing the face of Aunt Spite, the other that of a very pious, benevolent old lady. They arranged that Spite should put on this last mask and go to the wedding and try to get a Palace guard, Spy and Watch, were very careful as to whom they allowed within the Palace, but they did not suspect the kindly old face that Aunt Spite was wearing, and so let her in.

On the morning of the wedding she said she had a present for the Princess and would like to give it to her in private. Alas! nobody knew her wickedness, and the poor Princess came into Aunt Spite's room flushed and excited. Spite chuckled a very evil chuckle, and producing the other mask, on which were painted her own bad features, fastened it tightly over the poor Princess's face. Poor Trill rushed out of the room crying for help, but of course everybody thought she was Aunt Spite and mocked and jeered at her, and even put buckets in her way so that she tumbled and bruised herself. Prince Glee kicked her and thrust her out of the Palace. The poor Princess, sobbing and broken-hearted, fled into the woods. Meanwhile, Aunt Spite, delighted with her success, slipped out by another way and also made for the woods. There she found the Princess, placed her on her back, and ran miles and miles far away from Shenealand into the treeless and dark land of the Giants.

Now those of you who would like to know the end of this story must read it for yourselves in a very beautiful book called "Legends from Fairyland." It is a big book, nearly 300 pages, and of course tells much more than I have mentioned, for I haven't said a word about Tuffington, the great traveller, or Dr. Pille, Little Idle, Brisk, the Creeping Plant with many tendrils, the Veiled Shadow, and hundreds of other Fairies.

There are some lovely pictures in this book and quaint drawings in the margin of very page. It would make an excellent Easter present. Price 5s.

Poetry and Pictures! A good many children like poetry, and all like pictures. "A Child's Garden of Verses," by the famous R. L. Stevenson, is dedicated to his old nurse, for it was she who looked after him and taught him nursery rhymes when he was a boy.

"From the sick child, now well and old Take, nurse, the little book you hold,"

and he hopes also that every child "May hear in it as kind a voice As made my childish days rejoice!"

And we are sure that every little boy and girl who is fortunate enough to get this book, will literally live in it. There are sixty-four pieces of poetry and 12 colored plates, besides many other drawings.

"Said Bumbletoes to Buttonsboy The summer now is done, Our fruit is stored, we're badly bored We want a little fun: We are quite tired of Bumble Home, For freedom now we pine, To seek new lands o'er the briny wave Is much more in our line."

Yes! and they took Belinda with them—which was odd. For Belinda was very pretty and Bumbletoes and Buttonsboy were ugly, elongated creatures with apish faces. But still love of adventure went before taste and they set out on their journey together. They saw and did many strange things, but the chief point of the story is their escape from a very wicked lot of people. How did they manage? Well, they escaped by means of a donkey and a poppy! But how? That's the riddle, and you can guess as much as you like but you won't solve it till you read the "Story of Bumbletoes," by Githa Sowerby and illustrated by Millicent Sowerby with some very comic but nicely colored pictures. Price 1s 6d net.

The next two books that we have to talk about are chiefly remarkable for their pictures. Millicent Sowerby is a first-rate artist; she knows how to paint and what to paint, and the result is that you never get tired of looking at her pictures, the colors are so clear and delicate. "Yesterday's Childer" is a big book beautifully bound and with a lovely cover design. Githa Sowerby writes the verses and dedicates them to the Children of To-day. I give

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For biliousness, constipation and kidney derangements Dr. A. W. Chase's Kidney-Liver Pills easily stand first.

Lots of suffering would be avoided and much serious disease prevented if every family did as the writer of this letter suggests. She has found out from experience with many medicines that there is nothing so good as Dr. A. W. Chase's Kidney-Liver Pills as a family medicine for biliousness and constipation. Such diseases as Bright's disease, diabetes and appendicitis almost invariably arise from neglect to keep the liver, kidneys and bowels regular. This emphasizes the wisdom of keeping Dr. A. W. Chase's Kidney-Liver Pills constantly on hand.

"For a long time I suffered from liver complaint and biliousness and could find nothing to help me until I used Dr. Chase's Kidney-Liver Pills. I have recommended these Pills to many of my friends and they have all been satisfied with the results. You can use this letter for the benefit of women who are suffering as I did."—Miss Julie Langlois, Manor, Sask.

One pill a dose, 25 cents a box. At all dealers or Edmondson, Bates & Co., Toronto.

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BRONCHITIS

Bronchitis is generally the result of a cold caused by exposure to wet and inclement weather, and is a very dangerous inflammatory affection of the bronchial tubes.

The Symptoms are tightness across the chest, sharp pains and a difficulty in breathing, and a secretion of thick phlegm, at first white, but later of a greenish or yellowish color. Neglected Bronchitis is one of the most general causes of Consumption.

Cure it at once by the use of



Mrs. D. D. Miller, Allandale, Ont., writes: "My husband got a bottle of Dr. Wood's Norway Pine Syrup for my little girl who had Bronchitis. She wheezed so badly you could hear her from one room to the other, but it was not long until we could see the effect your medicine had on her. That was last winter when we lived in Toronto.

"She had a bad cold this winter, but instead of getting another bottle of Dr. Wood's Norway Pine Syrup, I tried a home made receipt which I got from a neighbor but found that her cold lasted about twice as long. My husband highly praises 'Dr. Wood's,' and says he will see that a bottle of it is always kept 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 pins cross the trade mark, so, be sure, and accept none of the many substitutes of the original "New Norway Pine Syrup."

below the first poem of the book, but there are others quite as good.

THE SPARTAN.

Once on a shining summer day A little boy went out to play, And though he looked so sweet and mild, And much like any other child, He was a little Spartan.

Flying across the sunny land There came a bee and stung his hand; He told the bee he didn't care, And smiled and went on playing there, A pale-faced little Spartan.

Until night came, against the wall With aching hand he threw his ball, And smiling still, he went to bed, And no one saw the tears he shed, Because he was a Spartan.

The poems on "The Puritan," "The Nun," "The Jester" and "The Sphinx" are also very pretty, but prettiest of all are the pictures.

The last volume to which we wish to call the attention of our little readers is written by the same writer and is called "Childhood." The verses and pictures are quite as excellent, so we need not repeat our remarks.

FADED TAPESTRY.

There is a picture on the wall Of people riding by, Of boys and girls in golden caps And little birds that fly; And many colors scattered round Like old leaves fallen to the ground.

The Lady's horse is snowy white, And moves with stately pace, The gallant knight she rides beside Looks down to see her face. I wonder if he loved her less Because she wore that faded dress?

In the above notes it has been our aim just to roughly indicate a little recent literature suitable for children. A pleasant addition of two to the nursery store might be made from this selection.

"Legends from Fairyland," price 5s. "A Child's Garden of Verses," price 5s. "Bumbletoes," price 1s 6d. "Yesterday's Children," price 3s 6d. "Childhood," price 3s 6d. These books are all published by Messrs. Chatto and Windus, of London, and may be had through local shops.

An Historic Abbey.

The Abbey of Multyfrancum has been the residence of Franciscans for seven hundred years, a record which few, if indeed any, monastic buildings in Ireland can lay claim to. The church attached to the Abbey buildings is but a portion of the old Abbey Church. The church, so far as could be ascertained by an examination of the building before any structural alterations were commenced, appears to have consisted of a choir, nave and one transept on the south side of the nave.

The nave and choir were separated by a square tower, rising to a height of 70 feet, springing from four massive stone piers, having low, semi-circular arched openings of the Romanesque type. The only old traceried window which remains is one in the south end wall of what had been originally the south transept, and it, i.e., the window, is Flamboyant, or French Gothic. The original choir is a ruin, only portions of the north side wall and east end walls remain standing.

WHAT HELPED.

"A case of love at first sight, eh?" "No, second sight. The first time he saw her he didn't know she was an heiress."—Boston Transcript.

TO LOVERS OF ST. ANTHONY of Padua.

Dear Reader,—Be patient with me for telling you again how much I need your help. How can I help it? or what else can I do?

For without that help this Mission must cease to exist, and the poor Catholics already here remain without a Church.

I am still obliged to say Mass and give Benediction in a Mean Upper-Room.

Yet such as it is, this is the sole outpost of Catholicism in a division of the county of Norfolk measuring 35 by 20 miles.

And to add to my many anxieties, I have no Diocesan Grant. No Endowment (except Hope)

We must have outside help for the present, or haul down the flag.

The generosity of the Catholic Public has enabled us to secure a valuable site for Church and Presbytery. We have money in hand towards the cost of building, but the Bishop will not allow us to go into debt.

I am most grateful to those who have helped us and trust they will continue their charity.

To those who have not helped I would say:—For the sake of the Cause give something, if only a "little." It is easier and more pleasant to give than to beg. Speed the glad hour when I need no longer plead for a permanent Home for the Blessed Sacrament.

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

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

Letter from Our New Bishop.

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

Yours faithfully in Christ, F. W. KEATING, Bishop of Northampton.

Synopsis of Canadian North-West HOMESTEAD REGULATIONS.

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

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

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

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

(1) At least six months' residence upon and cultivation of the land in each year for three years.

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

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

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

W. W. CORY, Deputy Minister of the Interior.

N.B.—Unauthorized publication of this advertisement will not be paid for.

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It will be observed that distance is given in miles, while the distance to the city is given in two miles. The reason from Creasy will be readily understood. The distance of 26 miles is the point at which he began his journey. He held in Athens in 1841 he well remembers the boys, because William Hamilton, Ontario, which the soldier twenty-five hundred by and by winning world that Canada worthy competitors

The battle of Marston in 400 B.C., and defeated the Persians a plain some twelve miles in length, in side skirted by a land side girthed stone mountains. The Greeks held the Persians were low. The Greeks advantage of position to act against a being their own. ever, were fighting Persian ambition. Their national existence brought determining the Greeks, capable fighting against a estimated their own the battle and drsians with great lers. When the a soldier started for Athens, and wounced the wounded fellow-countrymen, was the first Marston.

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BOYS and GIRLS

Arrangements have been completed by which there will be published in this page each week an article on some topic of interest to boys. The contributions will be from the pen of one who has a keen interest in boys and in boys' games, and who has had a wide experience in the sporting world, both as an athlete and as a sporting writer. While his name would be of interest, it is sufficient to say that his writings on sporting matters have been read from the Atlantic to the Pacific, while the circulation of one athletic work he compiled would make the fortune of a writer of current fiction.

THE EDITOR.

The Marathon Race.

The Event Comemorates One of the World's Great Victories.

Now when the spirit of spring is in the air, when the blood moves freer and when Nature shows signs of being more fully awake, the energy that has been asleep in many boys starts with a new vim and the young of our little world feel within them a desire to shake off winter's garments and kick free in pure joy. The elders feel the same way, but not to the same degree, and they are usually content to display their spring energies by toddling the length of a few city blocks, or, perhaps, some stronger ones will actually walk around the two mountains. But our boys will have nothing so gentle. No, indeed, they will want to run and show their mettle in real Marathon races. So at this time many of the younger generation feel like Heaven-sent harriers—or "tarriers," as the irreverent will call them—and vent their new-found strength in kicking up the dirt on city street and country road.

It has become fashionable to Marathon these days. It is a craze which appears to have seized upon all nationalities, due, of course, to the fact that this event is set down as a feature at the Olympic games which have taken place in various countries, and which will next be held in Australia. You all know, doubtless, that the Marathon race is over a distance of twenty-six miles, but how many of you know of the origin of the Marathon? Some of you will have read of it, but there are a lot of boys who would rather drop into their running togs and jog along with their harrier friends than delve into history. Well this will be history very much condensed. I feel certain that the boy who knows about the original Marathon and sympathizes with the spirit of it, will make all the better runner for having stopped a while to hear the story.

The battle of Marathon was fought in 490 B.C., and in it the Greeks defeated the Persians. Marathon is a plain some twenty-two miles from Athens. The plain is about six miles in length, in crescent form, one side skirted by a bay and on the land side girted by rugged limestone mountains. Before the battle the Greeks held the mountains and the Persians were in the plains below, the Greeks having the advantage of position, but compelled to act against a force far outnumbering their own. The Greeks, however, were fighting for liberty against Persian ambition, and the fact that their national existence was at stake brought determination to the cause. The Greeks, capably directed and fighting against a foe which underestimated their enemy's ability, won the battle and drove off the Persians with great loss to the invaders. When the battle was won a soldier started from the field, ran to Athens, and when he had announced the wonderful victory of his fellow-countrymen, fell dead. That was the first Marathon.

It will be observed that the Marathon distance is given as twenty-six miles, while the distance from the plain to the city is said to be twenty-two miles. The latter figure is taken from Creasy's story, but it will be readily understood that the distance of 26 miles is taken from the point at which the Greek runner began his journey. The Marathon was held at Athens in 1906 and it should be well remembered by Canadian boys, because William Sherring, of Hamilton, Ontario, led the way over which the soldier had run almost twenty-five hundred years previously, and by winning proved to be worthy Canadian athletes are world competitors in world sports.

That Nagging Pain in the Back
 is caused by just one thing—weak, strained, irritated kidneys.
 And there is just one way to stop it.

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

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

school is near a pond and there was lovely skating. There was also good coasting. I live on a farm. I have a pet hen. I call her Brownie because she is brown. She will not go to any one but me.

As my letter is getting rather long I must close for this time. Hoping to see my letter in print, I remain,
 Your loving niece,
 RITA CULLEN,
 Bay View, P.E.I., April 4.

Animals' Friend.

Late George T. Angell Was Kind to the Dumb Beasts.

"The friend of the dumb animals" is dead, as has been recorded, but his work will continue. Of Mr. Angell and his work, Judge Robert J. Wilkin contributes to "Our Dumb Animals" the following sketch:

George Thordike Angell was born at Southbridge, Worcester County, Massachusetts, June 5, 1823, of the Rev. George and Rebekah Thordike Angell. Mr. Angell came from a Christian family and was ever proud of the words engraved on his father's tombstone, "He was a good man, and full of the Holy Ghost, and much" people was added to the Lord.

As he respected his father, he loved his mother, and in his "Autobiographical Sketches" one of the first things he speaks of is his love and affection for her.

When he was a boy Mr. Angell's family was possessed of no great property, his mother finding it necessary to teach, and, therefore, early in his boyhood he entered a large dry-goods house in Boston. Here he remained for two years, and then, through the efforts of his mother, he was placed at an academy at Meriden, N.H., where he fitted for Brown University, which he entered in 1842. In order to partially support himself by teaching winters, he left there at the end of one year and entered Dartmouth College, from which he graduated in July, 1846. Even in college his pronounced opinions, his sterling character, and his intelligence marked him for a leader.

From early childhood, Mr. Angell was extremely fond of animals. He personally interfered in a number of cases of cruelty to them, long before he ever heard of such a thing as a Society for the Prevention of Cruelty to Animals, and in 1864, two years before the formation of the first Society in America by Henry Bergh of New York, he drew a will giving a considerable proportion of property to be used in "circulating in schools, Sunday schools, and elsewhere, information calculated to prevent cruelty to Animals." In 1868, Mr. Angell gathered together a number of his friends and organized the Mass. Society for the Prevention of Cruelty to Animals, becoming its first President. This was organized with a state charter and he continued to lead its work while he lived.

In 1868 he started the first newspaper dedicated to humane work, known as Our Dumb Animals. He did not at that time know from whence the means would come to sustain either the work of the Society or the publication of the paper, but he was much pleased in after life to recount the many "providential ways in which money was supplied for his work."

All those prominent in the work of saving animals from cruelty have been the warm friends of Mr. Angell. His health, never of the strongest, suffered with the continued hard work he gave to the cause. In 1869 he traveled abroad, and at that time met John Colam, Esq., the working head of the Royal Society for the Prevention of Cruelty to Animals, as well as a number of the Directors of that Society, and also met Miss, afterwards the Baroness, Burdett-Coutts, who became in her country so powerful an advocate and protector of dumb animals. Mr. Angell visited the societies in France and other countries abroad, and returned home in 1870 to begin again the work that so much needed his assistance and strength.

In the United States, Mr. Angell was always interested in organizing societies, and was often sought to speak at public meetings to form organizations for the protection of animals. By tongue and pen he was continually active in behalf of the subject most dear to his heart, and rarely did a year go by that some marked advance along humane lines was not due to the activity of the President of the Massachusetts Society.

A Modern Polyglot.

Cardinal Mezzofanti Answered Felicitations in Fifty Tongues.

Sixty years ago last week there died in Rome that linguistic wonder-worker of modern times, Giuseppe Cardinal Mezzofanti. Born of humble origin in 1774, he was ordained priest at the age of 24, having been a few days previously appointed Professor of Arabic at the University of his native city of Bologna, for by this time he was already master of ten languages. From the little income of \$125—derived from his professorship, supplemented by the proceeds of private instruction, Mezzofanti supported two children.

Among his pupils was Bagnin, to whom, when he was in Bologna in 1817, he gave "some lessons in modern Greek. The poet, writing of his stay in that city, says: "I don't remember a man among them whom I ever wished to see twice, except Mezzofanti, who is a monster of languages, who ought to have existed at the time of the tower of Babel and acted as universal interpreter. He is indeed a marvel—unassuming also. I tried him in all the tongues in which I knew a single oath against post-boys, savages, Tartars, sailors,

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camel-drivers, and anything. And egad! he astounded me."

Nine years later, the Crown Prince of Prussia, passing through Bologna on his way to Rome, reports of the linguist: "He is really a miracle. He spoke German to me like a German, with my Privy Councillor he spoke the purest French, with Bunsen perfect English, and with General Groben fluent Swedish." Another time it was the Grand Duke Michael, of Russia, who was surprised to find himself exchanging voluble Polish with the pologlot priest.

When Gregory XVI., who called Mezzofanti to Rome in 1830, made him a Cardinal eight years later, a deputation of fifty representatives of as many tongues and dialects waited on the new eminence with their congratulations. The Cardinal was equal to the occasion, rendering spirited thanks to each in his own language. It was to Dr. Cox, the rector of the English College in Rome that the Cardinal said: "Well, if you must know, I speak forty-five languages." Wiseman, in his "Four Last Popes," attests Mezzofanti's perfect utterance and expression in the few languages with which I happen to be acquainted. Though it was natural that he should be fond of conversing in his many languages, I should doubt if ever it was done from love of display, for he was humble and shrinking on every occasion. Indeed he knew his powers to be a gift rather than an acquisition. His appearance certainly did not bear the seal of his high intellectual mark; for his learning on all subjects was accurate, extensive and solid. The countenance, which was the dial to the busy and complicated works above it, was not ample or noble in its traits. His brow was a problem to phrenologists; though his eyes were heavily pressed outwards by what they have considered lineal faculties."

A Lesson in Toleration.

The Lord Mayor of Dublin Replies to Critics.

The Right Hon. the Lord Mayor of Dublin, having been taken to task by

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It is the First and the Sure Sign of Kidney Disease.

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the authorities of the Dublin Young Men's Christian Association; for granting the use of the Mansion House for a meeting of the Catholic Young Men's Association, sent a reply which should have the effect of making for a better feeling between the members of both bodies. His Lordship replied as follows:—"The object of the Catholic Young Men's Society is to establish a bright and cheerful club, with a genuine Catholic and Irish atmosphere, while affording the members every facility for promoting many games and outdoor exercise, will not forget the paramount duty of endeavoring to improve the mental and moral stamina of the members, and of encouraging them to help one another. The Lord Mayor has no doubt that the members of the Young Men's Christian Association can claim with equal justice that their organization is in no way antagonistic to the interests of their Catholic fellow-citizens. In granting the use of the Mansion House for any purpose, the Lord Mayor will not be influenced by any sectarian feeling, and each application will be considered and dealt with on its merits. I am further to say that, having allowed the use of the Oak Room to the Catholic Young Men's Society for the purpose referred to, the Lord Mayor will not have the slightest objection to place the same room at the disposal of the members of the Young Men's Christian Association for a similar purpose, namely, the inauguration of a new branch of their organization."

Irish Priesthood.

Chicago Critic Expresses High Opinion of its Members.

William E. Curtis, writing for the Record-Herald of his impressions of Ireland and its people, says of the Irish priesthood:

"I have formed a very high opinion of the Irish priesthood from the examples I have been able to meet and to know. They have impressed me as an unusually high class of men, not only as well as spiritually, and every one must admire their devotion, their sincerity and their self-sacrifice. Some of them naturally become dictatorial, for it is often necessary for them to assume an air of authority to preserve the discipline in their parishes, but I think that is more or less the rule in other countries and in all denominations. You can't talk back to a judge or a school teacher or a parson. And that is undoubtedly the ground for the charge so frequently made that Ireland is 'priest-ridden.' But the average intelligence, culture and efficiency among the Irish priesthood is probably higher than it is in any other country, and their influence is correspondingly greater. "There is a great deal of criticism about the activity of the Irish priests in politics, and that I find to be largely a misrepresentation. Many of the priests do take an active part in political affairs, but it is entirely a matter of individual taste and inclination, and the proportion is probably no larger than it is among the ministers of all denominations in the United States. Those who are well posted on this subject assure me that about one-third of the total number of Catholic priests habitually interest themselves in political affairs, local as well as national; a still larger number take

an active part in educational matters, and about one-half of them let politics entirely alone. This is probably a fair estimate and will apply to the clergy of the church of Ireland (Protestant Episcopal) and the non-conformist denominations with equal accuracy, although they are much less numerous than the Roman Catholic clergy."

BANISH PIMPLES AND ERUPTIONS

Everyone Needs a Tonic in the Spring to Build up the Blood.

If you want new health and strength in the spring you must build up your blood with a tonic medicine. After the long indoor winter months are past most people feel depressed and easily tired. This means that the blood is impure and watery. That is what causes pimples and unsightly eruptions. To this same condition is due attacks of rheumatism, the sharp stabbing pains of neuralgia, poor appetite, frequent headaches and a desire to avoid exertion. These troubles can all be banished by the use of Dr. Williams' Pink Pills. Every dose of which drives out impurities, stimulates every organ, strengthens every nerve and brings a feeling of new health and energy to weak, tired out ailing men and women. Mrs. Frank Murphy, Clark's Harbor, N.S., says:—"A year ago I was completely run down and my work became a burden to me. I felt tired all the time and could hardly drag myself about. I was advised to try Dr. Williams' Pink Pills and after taking three or four boxes was again in the best of health. I think Dr. Williams' Pink Pills will prove a friend in need to all who are weak and ailing."

Sold by all medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

Increase in Schools.

According to the fifth annual report of the superintendents of Catholic Schools of the archdiocese of New York, which is just out, the total registry of pupils in the boroughs of Manhattan and the Bronx is 50,613. Of these 26,760 are girls and 23,853 are boys. The report says that since 1902 thirty new schools have been established by the Board in the archdiocese. This report is for the centennial year of the archdiocese. The average attendance of pupils a day in the year was 47,561. There are 1095 teachers. Of these 649 are religious. 325 are lay and 121 special instructors.

The value of school property in the borough is \$8,495,458, and the annual cost of the maintenance of the schools is \$553,924. There are sixty-two parochial schools. For the entire archdiocese there are 139 schools, 70,002 pupils, with a regular attendance of 65,559, 1547 teachers and 1825 classes. The total value of schools property in the archdiocese is \$11,016,558. The annual cost of maintenance for all the schools is \$744,420.

There may be other corn cures, but Holloway's Corn Cure stands at the head of the list so far as results are concerned.

Easter Sunday at St. Ann's.

A remarkable feature of the early masses in St. Ann's Church Easter Sunday morning was the immense throng of people that approached the Holy Table to fulfil their Easter duty.

Notwithstanding the large congregations that flocked to the low masses, there was little vacancy in the church at High Mass, which was celebrated at ten o'clock.

At seven o'clock evening service, was held. Rev. Father Flynn presided at the altar. The singing during Benediction was an adequate complement to that of the morning.

OBITUARY.

MR. JAMES STEPHEN McARAN.

On Easter Sunday the death occurred of Mr. James Stephen Mc Aran, second dearly beloved son of Mr. James Mc Aran, General Store, Chabouille Square.



MR. J. STEPHEN McARAN.

that institution, steady wit, a genial and light-hearted disposition, made him a great favorite, and his company was constantly sought at entertainments and social reunions.

Many beautiful floral offerings were received, principal among which were noticed a large cross of red roses from the St. Patrick's A.A.A., of which association Mr. Mc Aran was the youngest member.

The funeral, which was very largely attended, took place on Tuesday morning to St. Patrick's Church, where a solemn requiem Mass was celebrated by Rev. Father Elliott.

Museum For Irish Art.

A great museum for art treasures and antiquities of Ireland and a Hall of Fame for men of Irish blood will be erected on the new Boston College grounds in Newton, Mass.

Hall to the central council of United Irish County clubs, outlined the project.

A number of Irish organizations and prominent Irish citizens are to erect the building as a memorial to Daniel O'Connell.

Besides providing a museum for preserving objects of Irish art and antiquities, the building will have a large Hall of Fame wherein pictures and statues of Irishmen who have done noble deeds for their native country or for America will be placed.

Notwithstanding the large congregations that flocked to the low masses, there was little vacancy in the church at High Mass, which was celebrated at ten o'clock.

Old Priest is Dead.

Conducted Active Campaign Against Unpleasant Picture Shows.

Rev. Father Joseph Slinger, the oldest of the Dominican Fathers in America, died suddenly of hemorrhage at the Convent of the Little Sisters of the Poor, New York, where he had intended to celebrate Mass, on Sunday morning.

Before going to New York he was active as a missionary and teacher in Ohio, Kentucky, Wisconsin and Washington, D.C.

Since 1884 Father Slinger had been a priest of the Church of St. Vincent Ferrer at Lexington Avenue and Sixty-fourth street, of which he was for six years pastor.

Despite the fact that Father Slinger was the first to introduce stereoscopic views as an aid in the illustration of Christian doctrine, it was he who recently began the war against the moving picture shows in New York.

Played "Rosaleen."

Rousing Benefit For St. Thomas Aquinas Parish.

Easter Monday evening the doors of the Monument National were opened to a large gathering of the friends and well-wishers of the "youngest parish" in Montreal, St. Thomas Aquinas.

Amongst those who took part were Miss Hanna O'Brien and Miss Avis Arless as Rosaleen, Miss Lally Jones, Miss Tina White, Mrs. Geo. Arless, Miss Nellie Tierney, Messrs. Love, Kelly, Murphy, Kartizza, Power, Saving, Cunningham and O'Connor.

Perhaps the most popular member of the company was the baby, smiling and self-possessed, as it was passed from hand to hand on the stage.

The songs and dances introduced between the acts were much enjoyed. Rev. Father Heffernan and the Young Irishmen are to be heartily congratulated on the success of the evening.

Edward the Confessor

Played With Great Success by St. Ann's Junior Dramatic Club.

The friends of St. Ann's Junior Dramatic Club had a gala night in St. Ann's Hall Easter Monday, when the drama, "Edward the Confessor," was placed on the boards.

The spontaneous and prolonged applause which followed the close of the third act—where Swegn reached the climax of his delirium—was an eloquent tribute to the remarkable ability displayed by G. L. Wyer—a youth of seventeen. Now swayed by

Sleeplessness.—Sleep is the great restorer and to be deprived of it is vital loss. Whatever may be the cause of it, indigestion, nervous derangement or mental worry, try a course of Parmelee's Vegetable Pills.

Vapo-Cresolene

Established 1879 Whooping Cough, Croup, Bronchitis, Cough, Grip, Asthma, Diphtheria

Cresolene is a boon to Asthmatics Does not seem more effective to breathe in a remedy to cure disease of the breathing organs than to take the remedy into the stomach?

It cures because the air rendered strongly antiseptic is carried over the diseased surface with every breath, giving prolonged and constant treatment. It is invaluable to mothers with small children.

Those of a consumptive tendency find immediate relief from cough or inflamed conditions of the throat.

Sold by druggists. Send postal for booklet. LEMING, MILLS CO., Limited, Agents, Montreal, Canada.

subject fear and again by ungovernable terror born of the awful paragon of an awakened conscience, the character of Swegn was portrayed to the life by this clever young actor.

Godwin, in the hands of G. E. O'Grady, was strong, forceful, full of nervous power, and compelling obedience to his commands so relentlessly, that one's impatience at Swegn's sinful compliance was merged into pity for the sinner.

Mr. O'Grady's delineation of the character of the wicked Count was admirable, and served to throw into bold relief that of the youthful prince, Edward, who, with his brother Alfred, took the audience by storm.

These two parts were taken by Masters Ellis and Finnell, respectively, and the manner in which they acquitted themselves was truly surprising. The fact that two little boys—they have reached the mature age of fourteen—could hold an audience wide-eyed with intense interest, and later fill those eyes with tears, was generally commented on with feelings akin to wonder.

The orchestra, under the able direction of Prof. J. I. McCaffrey, discussed sweet music during the evening, and evoked well-merited applause. Mr. M. J. O'Donnell undertook the duties of stage manager, and performed his task to the satisfaction of every one.

Traits of Irish Character.

Continued from Page 1. in valor. Lively speaks of their impetuous charge which the Roman legions could not endure. An example of the Celtic charge is that of Fontenoy. At the battle of Fontenoy the French army, under Marshal Saxe, did fair to be victorious.

"Six thousand English veterans in stately column tread, Their cannons blaze in front and flank, Lord Hay is at their head; Steady they step adown the slope, Steady they climb the hill, Steady they load, steady they fire, moving right onward still."

There is the disciplined, obstinate, valour of the English soldier, quite unlike the impetuosity of the Celt. And that magnificent detachment of Englishmen made sad havoc of the French army. The battle was practically lost when Saxe ordered out the Irish Brigade as a last resource.

"Like lions leaping at a fold, where mad with hunger's pang, Right up against the English line, The Irish exiles sprang."

The shock of that fiery charge even the valorous veteran ranks could not sustain; they broke and fled. LIVE IN ERIN'S HEART. But it is the warriors who draw the sword for Motherland who live enshrined in the heart of Erin.

Immortal Sarsfield, and brave Lord Edward, and chivalrous Robert Emmet, and the dashing men of Wexford who rose to defend the honor of Irish womanhood, and O'Brien, Meagher and Mitchell, and he who all but wrenched the shackles from the limbs of Erin, and who now sleeps in a foreign land—heroic Hugh O'Neill, like Allen, Larkin, and O'Brien, for dear Ireland's sake, and legions who lie in nameless graves, after dying for Faith and Fatherland, men who believed that

"The tribune's tongue and poet's pen Can sow the seeds in slavish men, But 'tis the soldier's sword alone Can reap the harvest when 'tis grown."

These are the heroes whose memory will ever be green in Erin's

GRAND TRUNK RAILWAY SYSTEM SUMMER TRAIN SERVICE

Summer suburban train service between Montreal and Vaureuil and other points will commence on Sunday, April 25, 1909.

MONTREAL-VALLEYFIELD

Commencing April 24, train leaving Montreal at 3.15 p.m. will run through to Valleyfield, arriving there at 7.05 p.m.

MONTREAL-IBERVILLE

Commencing Saturday, April 17th, train leaving Montreal at 4.30 p.m., and commencing Monday April 19th, train leaving Irberville at 7.00 a.m.

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

CANADIAN PACIFIC CHEAP RATES.

In effect until April 30th, 1909. Second-Class Colonist Fares from Montreal to

VANCOUVER, VICTORIA, SEATTLE, PORTLAND, Ore., NELSON, ROSSELAND, SPOKANE, SAN FRANCISCO, LOS ANGELES, \$47.70

MEXICO CITY, Mex., \$48.00

Low rates to many other points. TOURIST CARS leave Montreal daily, Sun days included, at 10.30 p.m.

SHORT LINE FOR ST. JOHN, N. B., HALIFAX, Etc.

Fast Express leaves Windsor Station 7.25 p.m. daily except Saturdays. High-class equipment. Sleeper and coaches.

Dining Car Service Unsurpassed. TICKET OFFICE: 129 St. James Street Next: Post Office.

INTERCOLONIAL RAILWAY

BONAVENTURE UNION DEPOT TRAIN SERVICE

7.30 A.M. St. Hyacinthe, Drummondville, Levis, Quebec and Riv. du Loup. Except Sunday.

Maritime Express

12 NOON St. Hyacinthe, Drummondville, Levis, Quebec, Riviere du Loup, St. John, Halifax, and Campbellton, Moncton, Sydney, through connections to Newfoundland.

Except Saturday. N. B.—On Saturdays, this train goes as far as St. Flavie only.

4.00 P.M. St. Lambert, St. Hyacinthe, Drummondville, St. Leonard and Nicolet. Except Sunday.

Saturday Only.

12 NOON St. Hyacinthe, Drummondville, Levis, Quebec, Riviere du Loup and St. Flavie. CITY TICKET OFFICE.

130 St. James street. Tel. Main 615 G. H. PRICE, Assistant Gen. Pass. Agent.

loving heart. Poet's hymn their praises. Moore, Davis, McCarthy, Mangan, have linked their names to immortal verse. And a grateful posterity will hold them in everlasting benediction.

And you, children of Erin, cherish in this land of your adoption the memory of the Saints and Martyrs, of the warriors and poets and orators, whose blood is in your veins, whose greatness is your inheritance.

Yes, cherish their memory, familiarize yourselves with their history, drink inspiration from their heroism. There is a continuity in the life of a people. Sever yourselves from the past and you are condemned to non-existence in the future.

On the contrary, foster the traditions of your race, cultivate their virtues, preserve your national identity, lift up others to your own level—for that is your mission—possess the moral, intellectual and physical qualities of your ancestors, and when you find in the races around you a virtue which you lack, transplant it into your own life.

Finally, O child of Erin, "Love thou thy land with love long drawn From out the storied past." Great enthusiasm was created by Father Barrett remarking that he was not saying farewell, only au revoir, and the Hon. C. J. Doherty, who delivered an address in the name of the lady, expressing their appreciation of Father Barrett, and bidding him God-speed, said that the assurance he gave them of his return in the near future put a silver lining to the cloud.

A memorable evening was brought to a close by the enthusiastic rendering of "God Save Ireland." THE HARVEST OF DEATH. Death has reaped a harvest of notable persons within a few days.

Helen Modjeska, Marion Crawford, Charles Swinburne and Father Phalen are names well known to Can-

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1765 to 1783 Notre Dame St., 184 to 194 St. James St., Montreal

STORE CLOSSES DAILY AT 6 O'CLOCK.

WHY NOT CHOOSE THE Boys' First Communion Suits AND OTHER NEEDS TO-MORROW?

Looking at it from almost every side, to-morrow would seem to be one of the best days possible to get the Boys' First Communion Outfit together.

We expect to double last year's business in these lines—simply because, with varieties fully as large, the materials and the workmanship in all the garments seem a little better than those of previous years, while the prices, where they've changed at all, have dropped.

See these to-morrow, in particular: BOYS' 2-PIECE FIRST COMMUNION SUITS, of Venetian cloth, farmer satin lined, neatly pleated, finished with revers, very practical suits. Special \$3.50

BOYS' FIRST COMMUNION SUITS OF ALL WOOL, Venetian, cord pleated, lined with Italian cloth, silk sewn, very carefully finished, truly elegant suits, at \$5.00

BOYS' FIRST COMMUNION SUITS, Tuxedo style, full silk rolling collar and revers, finest trimmings and finishings throughout, extra special in price, only \$7.50

Boys' First Communion Caps

BOYS' SILK AND VELVET FINISH CAPS, for First Communion, solid peaks and good linings, full range in sizes from 6 1/2 to 7. Special, each 45c

A BETTER MAKE OF SILK AND VELVET FIRST COMMUNION PEAK CAPS, faultless in every regard, all sizes to choose from. Special 65c

Not Many of These Girls' \$4 Dresses to Go at \$2.40!

While the lot lasts, however, it's a most unusual chance. GIRLS' SMART SPRING DRESSES of either fancy brown Panama or fancy navy blue stripe French cloth, both fine quality, full pleated skirt, body and sleeves lined, and trimmed with fancy buttons: sizes for ages 6 to 10 years Regular \$4.00 each. Sale price \$2.49

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Vol. LVIII

Wome Archbishop of port of Audien Rule

The subject choir is new because of the Grace of Holy continuance.

In my audien May, I told impossible in a in the United speak of Wiscon the provis prior forbidding in the liturgic churches, excep ishes, it would not entirely male choirs, were not e our parishes, sing at the lit the Archbishop said: "Let the Holy rest."

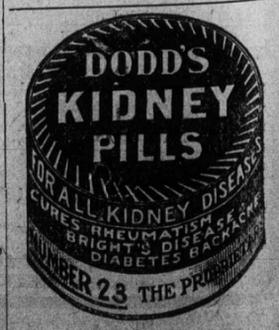
"Your Holin congregation sh "Yes."

I replied that churches, only where the peop to congregation it will take me ideal conditio Then I stated and explicitly not allowed to choirs, we coul service at Mass great number o which the Holy just as clearly "Well, then, let them behav not allow them and worldly m THE IMPO

Now, sir, I v the correctness is the import o Holiness? The First: The the respective p prio, as he did mission for wor church choir's Secretary was y ing that the Ho such a permissio Second: Nor such a permissio for the United spoke of the co try.

Third: But th surely give an rather a rule o Motu Proprio. or principle adm lawgiver that h to bind his subj vance is either a difficult or hard to do more harm to I was perfectly Holy Father's assured that in principle which is seminarian in Theology and C applying that pr charge of my was on perfectly saw no particu thering the Rom our Apostolic D with everybody Roman quaesta always been a Law that bishop determine how a and to what e law of the Churc a lex humana su rule and presc tion and applica emanating from shall be carried given circumst of their dioceses ishes.

SOME OF THEE Rome will t sound and consci American hierarc to that of the b and Austria. Y ator there res Rights in the Ch them, and to all to keep them. same reasons a They find it just many places, to ers from all choi here in America. the condition of t in our Catholic p paratively few what tremendous the way of formi good male choir lack of good, an trained voices, th aimed at rehabil Vice themselves, organist or direc to train the mib haps, one of our ing in the parish the pastor hima genitus, take the is certainly not Motu Proprio to



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