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, sweet Mary! e to old Ireland

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taste the good t rags and green

er Mary! hands from red e?

d our dear free-

green flag each your blessing

mid and hands

Very Reverend Fathers and dearest brethren in Christ. The festival of to-day is identified with the holiest and most cherished of our national recollections, since it

The True Editness





Vol. LIX., No. 39

Senate Reading Room Jan 1 1909.

MONTREAL, THURSDAY, MARCH 24, 1910

PRICE, FIVE CENT

National Feast Royally Honored.

Spontaneous Enthusiasm, Whole-Hearted Patriotism, Unparalelled Unity Mark Day's Celebration.

Enormous Crowds at Church, Procession Ranks Largest in Years .- Sermon, Banquet, Other Amusements



Doherty.

As the Chancel Choir stepped from
the vestry they broke forth in a
patronal hymn. They led the long
procession formed of sanctuary boys
and visiting clergy, who were in
turn followed by His Grace Archbishop Bruchesi. who pontificated.

deacon and sub-deecon of honor. The Rev. J. McGrory and Rev. F. J. Singleton, deacon and subdeacon of effice. The following priests had seats in the sanctuary: Rev. Fathers O'Neill, O.P., Brophy, Rioux, C.SS.R., T. F. Heffernan, Ouellette, Condon, C.S.C., St. Laurent College, Polan, R. E. Callahan, O'Brien, Reid, Pennafort, O.F.M., Ethelbert, O.F.M., and others

The uniformed Knights of the A.O. H. looked remarkably well and added celat to the ceremony.

Just before the sermon, the Rev. Gerald McShane, pastor, addressed a few words to His Grace the Archbishop. expressive of his own and his parishioners' gratitude for the presence of His Grace in their midst and then introduced the Rev. Raymond Walsh, O.P., of St. Savior's Priory, Dublin, who spoke as follows:

THE SERMON.

"And I, brethren, when I came to you, I came not in loftiness of speech or of wisdom, declaring unto you the testimony of Christ, and my speech and my preaching was not in the persuasive words of human wisdom, but in shewing of the spirit and the power that your faith might not stand on the wisdom of men, but on the power of God." (St. Paul, I Cor. 2.

The day was truly ideal, if bright sunshine counted for anything. There was frost, too, in the air—sufficient to color the cheek—but everyone was happy, so what mattered the nipping wind as one stood to see the processionists pass along. Before Mass there is little organization. St. Patrick's Currch is the objective, the different societies meeting at their respective halls and march aleng as some as the ranks are filled, headed by their bands, whose inspiring as as a sunsh the ranks are filled, headed by their bands, whose inspiring as as a could be accommodated were seated in the centre aisle, the Mayor, having the seat of honor just in front of the sanctuary with Mr. H. J. Kavanagh, K.C., President of St.

J. Kavanagh, K.C., President of St.

REV. GERALD MCSHANE. Patrick's Society, and Mr. C.

Patrick's Society, and Mr. C.

Joherty.

As the Chancel Choir stepped from the variety than broke footh in a unchanged and on the control of the present whose footh in a unchanged from the present whose footh in the lasting fruits of his labor. This is indeed one of the authentic marks of his power, not the power of man, but that which, coming from above bears the head of the power of possible of Christi is to be found in the lasting fruits of his albor. This is indeed one of the authentic marks of his power, not the power of man, but that which, coming from above bears when heads found the power of popular and which, coming from above bears when heads found in the lasting fruits of his albor. This is indeed one of the authentic marks of his power, not the power of man, but that which, coming from above bears when heads found in the lasting fruits of his albor. This is indeed one of the authentic marks of his power, not the power of man, but that which, coming from above bears when he had the possible present the present department of the present heads and the present and present prese of its power, not the power of man, but that which, coming from above bears down every opposition of the world, "bringing into captivity every understanding unto the obedience of Christ." It was to that power, and its enduring results, that the Prophet Isaias more than seven centuries before St. Paul referred as have. ries before St. Paul, referred as hav-



H. J. KAVANAGH, K.C. esident St. Patrick's Socie

nothing of its efficacy to this world, nothing of its efficacy to this world, nor to earthly power or influence. "If you had been of this world, the world would leve its own; but because you are not of this world, and I have chosen you out of the world, therefore the world hateth you."

Yes, deasest brethren, it is amidst circumstances apparently impossible, against difficulties humanly insurmountable, the true messesses of

HIS GRACE ARCHEISHOP BRUCH ESI.

come back and dwell amongst them and that cry touching the chords of his heart, he began by study and prayer to fit himself for the work to which he felt drawn by Providence. He passed many years in the monasteries of France, and when his hands were anointed with the his hands were anointed with the sacred unction of the priesthood he went to Rome, to Peter in the person of Pope St. Celestine, who, in A.D. 431, a year before Patrick came to Ireland, had convoked the bishops of the Catholic Church at Enhesus in order to condemn the heart bishops of the Catholic Church at Ephesus in order to condemn the heresy which denied that the Blessed Virgin was the Mother of Our Lord and Saviour. A century before Arius had denied the Divinity of Christ and now Nestorius strikes a blow at the dignity of the Mother of God, and the assembled Fathers of the Church defined the dogma of the Divine Maternity which is embodied in the prayer, "Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death." Then and there was that prayer composed and visiting clergy, who were in turn followed by His Grace Archbishop Bruchesi, who pontificated. Very imposing indeed was the solemn passing through the church.

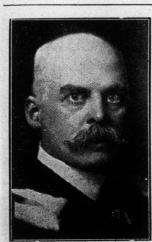
The color scheme—green and white—was effectively carried out in the sanctuary, Boston laurel being artistically draped and innumerable white lights on the altar spoke at once of refinement and exceedingly good taste. On either side of the entrance to the sanctuary were massive brass bowls filled with shamrocks, white carnations and ferns. At the throne with His Grace were Rev. J. E. Donnelly, pastor of St. Anthony's, assistant priest, Rev. M.

L. Shea, and Rev. Peter Heffernan, deacon and sub-deacon of honor-The Rev. Medical property and Rev. E. J. Hoschway and Rev. Rev. E. J. Hoschway and Rev. E. J. Hoschway and Rev. Rev. Hoschway and Rev. Rev. E. J. Hoschway and Rev. Rev. Hoschway and Rev. prosperity, bold and daring, yielding to no stronger or stranger race, acknowledging no sovereign save one of their own choice, yet falling as one man at the feet of Patrick. What is the secret of that wondrous and miraculous conversion? Other nations have demanded as a price for their submission to the Gospel the very blood of the messenger who came to teach them the words of Christ. To be an apostle in the ordinary significance of the word is to be a martyr. The one nation that embraced the Catholic faith spontaneously yet touched not a hair spontaneously yet touched not a hair of the head of him who brought it that faith, that one nation was our Motherland, and if we wish to know the secret of St. Patrick's success, to find some explanation for this bloodless victory of grace and truth, I would of the secret of St. Patrick's success, to find some explanation for this bloodiess victory of grace and truth. I believe it to have been the result of the direct intervention of the Mother of God, since if, when prayer goes up from earth to heaven, God hears it, when that prayer is the prayer of the Universal Church God will hear it still more, and when that prayer is one which honors the Mother of God, that prayer cannot be refused, and hence the direct act of Christ's power, His gift to the world in answer to the dignity conferred upon His Mother, was the gift of faith to Ireland.

Patrick came to Tara's hill, as we know, on Easter Saturday, when Ireland's kings and Ireland's chiefs and Ireland's bards were assembled to solemnize the rites of their religion. The Irlah race were not an idolatrous race or addicted to the vices of paganism, and their religion

salvation goes forth to that task, whose enduring fruits are assured to him by the power of God. For the ways of God are not as the ways of men, "and the base things of the world and the things that are contemptible hath God chosen, and the things that are not that he might bring to nought the things that are? or seem to be.

When Patrick had returned to his native land he tells us in his "confessions" that he heard the cries of the youths of Ireland calling him to come back and dwell amongst them and that cry touching the chords of his heart, he began by study and prayer to fit himself for the works.



MAYOR GUERIN.

he comes to conquer and to convert the Irish people. And in a few short years his victory was com-plete. As he passed through green Erin paganism vanished like the ser-pents which he chased from her shores, and where he went his blessing converted those chiefs and warriors, bards and Druids, youths and virgins to the gospel of Christ. In the space of sixty years of Pat-In the space of sixty years of Patrick's apostleship Ireland became covered over with churches and with covered over with churches and with monasteries, and when he passed to his crown, Patrick's spirit inspired his children so that scarce a hundred years after his death we find arish monks travelling over the continent of Europe, where we behold them honored and invoked even to the present day. All these are Petof Europe, where we behold them honored and invoked even to the present day. All these are Patrick's disciples, and they went from their island-home to do Patrick's work, to give to the pagan nations of Europe that faith which Patrick had brought to Ireland. Time does not permit one to dwell with sufficient length on the glorious records of Ireland's faith, yet one brief glance at a page of Irish history will tell us what zine whole vorume contains. Look back three or four hundred years ago when Ireland was suffering persecution at the hands of her enemies. She had lost her wealth, her monasteries, her churches, her political freedom, but there was one thing that she held to her heart, and that was heriaith, and we know of the Mass being celebrated on the hill tops, and we know of the price that was placed as the head of a priest, and how to their efforts to make

through the dark penal days she stood faithful to Patrick, to Peter, to Christ, in spite of the stake, the scaffold and the sword.

And now, fellow-countrymen, Patrick's Canadian children, here amidst others not of your race nor of your creed, what is to be your tribute to the apostle of your race, what is to be the spirit by which your life is to be animated, and by which life is to recognize you as his children, if you are Proud to call yourselves of your race if you are proud to call yourselves of and everywhere good humor very he is to recognize you as his children? If you are Patrick's children,
if you are proud to call yourselves of
the Irish race, let Ireland's virtues
be yours, let her strong faith be
yours, and her purity of life, her disinterestedness and her love of the
Church be yours. Be not of the
earth—but dearly beloved, remember
this, that it is not on bread alone
that man lives but on the word of
God. Remember again the temptation of our Saviour, "all these
things will I give you if falling
down thou adorest me," and then
the answer of our Lord that God
alone shalt thou adore and He only
shalt thou serve. Ah! dearly beloved, this lesson is necessary for
you, because there is a possibility
that the natural ambition of the
Irish heart and its instinctive tendency for something high and noble
may make you perhaps for the
ment forget things that are above
earth and think only of the ways of
the world and you may while sucearth and think only of the ways of

earth and think only of the ways of the world, and you may, while suc-ceeding before men, fall off in the virtues and the faith of Patrick.

Yes, beloved, be united in heart and faith, as the Church of which you are members, and let the prayer of Christ on earth for his disciples be the prayer of Patrick, in heaven. of Christ on earth for his disciples be the prayer of Patrick in heaven to-day for the Irish race who keep his memory and invoke his patronage: "Holy Father, keep them in Thy Name whom Thou hast given me that they may be one, and that not one of them be lost." St. John. xvii..12.

THE ARCHBISHOP'S ADDRESS, On the conclusion of the sermon,

On the conclusion of the sermon, the Archbishop addressed the congregation from his throne in the sanctuary, in the following words:

"I wish to say a few words in answer to the warm welcome of your beloved pastor. For thirteen years it has been my singular pleasure to preside at your national feast. This always affords me great pleasure. Our faith is one, and I have unbounded love and admiration for my Irish people. Your national celebration is essentially one of faith and religion. Unlike other nations, on your feast day you celebrate not a worldly victor, nor a great battle, but your honor your birth in the faith of Christ, and the memory of the great apostle who brought that faith to Erin's shore. We French-Canadians also honor a saint so our national here and our



Immediately after Mass the processionists' formed in line under the direction of Ald. O'Connell, marshalin-chief, and with bands playing festive airs, banners flung to the breeze and everywhere good humor very evident, the large concourse of patriotic citizens from every Irish parish in the city wended their way through the following streets: Dorchester street to Cathedral, to Chaboillez square, then via Notre Dame, McCord, Wellington, Murray, Ottawa, Colborne, Notre Dame and McGill streets to Victoria square, where they dispersed.

His Grace Archbishop Bruchesi, surrounded by a bodyguard of Hi-



REV. RAYMOND WALSH, O.P.

bernian Knights, drove in the pro-

bernian Knights, drove in the procession, and everywhere was greeted by applause. His Worship Mayor Guerin, wearing the insignia of his office, walked with the executive of St. Patrick's Society.

Comment on every side was most flattering, for not for years has such a well-organized, respectable concourse turned out to do honor to the patron saint of Ireland. There was no thinning of the ranks, no straggling effect, but, on the contrary, whole-hearted patriotism had entered into the celebration and made of the 17th of March, 1910, a day of which the Irishmen of Montreal may be justly proud.

THE BANOUET.

We French-Canadians are saint as our national hero, and our feast is a feast of faith and religion.

"Let us then unite to make the coming Eucharistic Congress one worthy of the event. In September next I see before me in this vast the banquet left nothing to be desired. An entente cordiale between all creeds and races, whose representatives were legion, round the sentatives were legion, round the sentatives were legion, round the the banquet left nothing to be desired. An entente cordiale between all creeds and races, whose representatives were legion, round the festive board, was much in evidence, and the burden of every speech was unity and good will. Then, too, a bright vista looms up on the horizon of the little island across the sea; and the sun is now breaking upon its verdant hills, spreading the warmth of its benign rays, and speaking of a hope, we trust, soon to be fulfilled. Was it not meet, then, that the Irishmen on St. Patrick's night should speak with pride of the men who have stood manfully by Ireland in her days of sorrow; should they not feel an impetus to strengthen their hands and an ambition to aid the struggle to the end.

Nearly three hundred attended the banquet at the Windsor Hotel. Mr. H. J. Kavanagh, K.C., president of St. Patrick's Society, presided, assisted by Mr. J. W. Percival, president of St. Patrick's Society, president of St. David's Society; Lient.-Col. D. Lockethy, president of St. David's Society; Lient.-Col. D. Lockethy, president of the Caledonian Society; Mgr. Bruchesi, Rev. Father A. M. O'Neill, O.P.; Mr. Justice Purcell, J. C. Beauchamp, president of St. Jan Baptiste Society, Rev. A. A. Gaznieur, S.J., Mr. Justice Guerin, Senator J. Cloran, Canon Gau-

(Continued on Page 5.)



will do anything that can be done in this world; and no talents, no circumstances, no opportunities will make a two-legged mar

Nobility of Conversation.

I conceive that speaking generally conversation ought to consist more frequently of ordinary and gallant things than of great things; but I also think that there is nothing that also think that there is nothing that may not enter it, that it ought to be free and diversified according to the time and place and persons about us; I think that the secret is to speak gobly of low things, simply of high things, without too much for-varyloses and without affectation." wardness and without affectation."

-- Mademoiselle de Scudery.

Washing Woolens.

After trying any number of differ-ent ways of washing woolens, in an effort to find one that would cleanse without shrinking them, the one here recommended has been used for several years with entire satisfac-tion. By adhering to the simple rules here given, any grade of wool-ens can be cleansed without shrinking, but the rules are positively in-

Provide a generous allowance of hot, soft water, white Castile ivory or other pure soap and borax. Have the washing and rinsing water of about the same degree of heat. Make a good suds for the first water, but on no consideration put soap on the soiled article itself. Have the water as hot as the hands can bear com-fortably and allow one level tea-spoonful of borax for every gallon of spoonful of borax for every gallon of water. Immerse the clothes and allow them to stand ten or fifteen minutes before washing, then work them up and down, squeeze, and, if necessary, rub with the hands, but never on a washboard.

never on a washboard.

The water must be squeezed, not twisted out, consequently a wringer is better than the, hands. Rinse through two waters, using a little less borax and soap, but allowing the clothes to lie ten minutes in each, working them up and down and squeezing. After wringinb, pull into shape and dry as quickly as possible, pulling out at least twice during the process of drying. Woolens must never be hung in a hot sun, nor out of doors in freezing weather. In the winter dry on clothes bar, standing the latter over a furnace register, or near the kitchen range.—'Woman's Life.'

Things Worth Knowing.

Those who dislike to work buttonholes would do well to remember the strips of ready-made buttonholes that come in muslin, silk or heavy A stocking filled with hot salt has

A stocking filled with hot sait has often been used satisfactorily in the place of a hot water bag.

The dish cloth should have more attention than is usually bestowed on it. Boiling in soda water once or twice a week will keep it perfectly sweet and clean.

The hardest thing to assert thing the same that hardest thing to a same that a second The hardest thing to regulate

about your sewing machine is its tension. It must not be too tight, nor too loose and should be screwed up or down, as the case may be, ith care.
Use a fold of the material you are

working on, instead of a hem

seam, to experiment with.

Thread the machine with silk or
hread appropriate to the gown you
are making. For example, silk
silk material, cotton are making. For example thread with silk material, with cotton

Shorten or lengthen your stitch as if it draws, the tension be made looser. Sometimes the tension it is the upper and sometimes lower thread that pulls. Find which before attempting to adjust

If you have a double thread ma-hine, always remember that the perfect stitch is the one where oop of the two threads cre

perfect stitch is the one where the loop of the two threads crossing is always hidden in the thickness of the material. If you can see the loop, then the tension is too tight on one side, where you see the loop, or too loose on the opposite side. Any two thread stitch will rip as easily as a chain stitch if either one of the threads is so tight as to be in a straight line. The loop must be concealed to be a perfect stitch.

A loosely sewed seam is more serviceable than one too tightly sewn, as the latter will snap and tear at the slightest provocation. In sewing silk goods all seams require the loosest possible tension. This is also true in sewing chiffons and thin goods. Seams on which there is a strain will give more if sewed loosely. The beginner should, in fact, avoid a tight tension and should use it only upon the advice of an experienced sewer.

Intemperance.

Intemperance is the source of nea ly all crimes and misfortunes. Tho Intemperance is the source of nearly all crimes and misfortunes. Thousands of premature graves tell of its ravages. Our workhouses are thronged with its victims. Its baleful tyranny is cramming our jails with criminals. The deep wail of woe, the moan of despair, that bursts continually from wretched homes, tell of the misery through the land which God alone can measure.—Cardinal McCabe.

Women of German Universities.

At the end of 1909 there were 52,407 students at German versities, of whom 1850 were women. In 1908 the number was 48,730, and ten years ago it was 32,800. There are also 3,314 men and 1,923 women attending courses as guests by permission of the university authorities. Berlin has the largest number of students, 9,242. Munich has 6,537; Leipsic, 4,761; Bonn, 3,652. There are 632 women at the University of Berlin, of whom 476 are in philosophy. 147 in medicine, six in law and three in in medicine, six in law and three in theology.

Sympathy Without Words.

Pleasant is the silence of perfect sympathy. This is the test of intimacy. A fellowship is only complete when the partners in it find themselves entirely at ease without the necessity of a word. We are a long way from this condition when, the necessity of a word. We are a long way 'from this condition when, as often happens, we talk and talk simply because we realize that a pause would be awkward on both sides. The picture of Carlyle and his mother sitting at opposite sides of the fireplace, in absolute content, but without a word passing, illustrates precisely what we mean. We get here, perhaps, a foretaste of a stage of being when souls will communicate without the cumberous apmunicate with municate without the cumberous apparatus of language. Under premunicate without the cumberous apparatus of language. Under present conditions even the degree is marvelous to which sympathetic natures can influence each other without words. There are souls which, in silence, seem to give off their very essence and to interpenetrate others with it. It is as though the harmony, within computatived. harmony within communicated arrhythmic pulsation which played or rhythmic pulsation which played on responsive natures like spirit music. A volume lies in the sentence in the life of Lord Lawrence, which says that he felt uneasy if his wife left the room. Happy man! To possess as one's own this benediction of a presence that can bless without a word is to be rich indeed.

The first great rule is that The first great rule is that we must do something—that life must have a purpose and an aim—that work should be not merely occasional and spasmodic, but steady and continuous. Pleasure is a jewel, which will only retain its lustre when it is in a setting of work, and a vacant life is one of the worst of pains, though the islands of leisure that stud a crowded, well-accur of pains, though the islands of lessure that stud a crowded, well-occupied life may be among the things to which we look back with the greatest delight.—Lecky.

Salt as a Hair Tonic.

A specialist, whose name ;counts, told me that the "tonic" (which had undoubtedly saved me from becoming bald) was composed of salt and water. "When all else failed," he said, "I determined to try salt and water. I knew it could not harm the hair, and at the rate you were losing it it would soon be beyond any tonic. I prepared the tonic, as follows: One and one-half quarts of clear cold water to two-thirds of A specialist, whose name any tonic. I prepared the tonic, as follows: One and one-half quarts of clear cold water to two-thirds of a teacupful of table salt. This I allowed to boil fifteen minutes; then then as it is a tone the end of that time I added to it one-third of a teacupful of salt sision imes the end of that time I added to it one-third of a teacupful of salt and again boiled it for fifteen minutes. Allowed it to stand twelve hours again and strained it through three thicknesses of fine linen. It was then ready for use. To apply this, part the hair from the middle of the forehead to nape of neck and apply the salt water along the particular the interest of the interest of the forehead to nape of neck and apply the salt water along the particular the interest of the forehead in the first (in each direction) and treat as directed until the enough the interest of the first (in each direction) and treat as directed until the enough the end has been covered. Treat in this way every other day for a week; skip a week, and then begin wash the hair in the usual way and omit the tonic for a month. But the sual way and omit the tonic for a month. But its wash is beneficial to use at any time and by anyone, as it strengthens the roots of the hair, stimulates growth, cleanes the scalp, and the proposed the scalp is the stimulates.

The up-to-date walking skirt is re-lentless in its demands for well-shod feet. The skirts are not very short, as they just clear the ground, but they are so narrow that they do not flare around the feet, and they

are exposed more than they would ed by a much shorter skirt that was fuller around the feet. Many women seem to think that their feet do not show, but by observing other wo-men one will find that the shoes are the most noticeable feature of a wo-man's toilette, whether she be well or poorly dressed.

New and Easy Way to Stroke Gathers.

There is an easy and a hard way to stroke gathers, The old fashioned stroke, with the point of a needle sometimes slashed a fine garment after it was partly Take a great many stitches on the

needle at one time, crowd them to-gether and hold them in this close position on the needle with the left With the right hand hold the bunch with the right hand hold the bunch of material about an inch below the needle, pull on it gently and move it from side to side.

Protect the child from the ravages of worms by using Mother Graves' Worm Exterminator. It is a stan-dard remedy and years of use have enhanced its reputation.

Doing and Being.

Are you a writer? You can never write more than you yourself are. Would you write more? Then broaden, deepen, enrich the life. Are you can never raise You can never men higher than you have raised vourself. Your words will have exactly the sound of the life whence they come. Hollow the life? Holthey come. Hollow the life? Hollow-sounding and empty will be the words, weak, ineffective, false. Would you have them go with greater power, and thus be more effective? Live the life, the power will come. Are you an orator? The power and effectiveness of your words in influencing and moving masses of men depends entirely upon the attitude from which they are spoken. Would you have them: upon the attitude from which they are spoken. Would you have them more effective, each one filled with a living power? Then elevate the life, the power will come. Are you in the walks of private life? Then, wherever you move, there goes from you, even if there be no word spoken, a silent effective influence of an elavating or a degrading nature. ting or a degrading nature. life high, beautiful? Then t ting or a degrading nature. Is the life high, beautiful? Then the influences are inspiring, lifegiving. Is it low, devoid of beauty? The influences, then, are disease-laden, death-dealing. The tones of your voice, the attitude of your body, the character of your face, all are determined by the life you live, all in turn influence for better or for worse all who are come within your radius.—Ralph Waldo Trine.

Answer to Correspondent.

We would be pleased to publish We would be pleased to publish "Carmelita's" articles, which she so kindly offers to contribute weekly for us; but would ask her to enturst us with her name, not for publication, but as a mark of good faith.

Ordered to Hospital

FOR OPERATION FOR ACUTE INDI-GESTION-DID NOT GO AND WAS CURED BY

DR. CHASE'S KIDNEY-LIVER PILLS

A medicine that will save one from a surgical operation must be worth

The doctors seem to have made th common mistake of dosing the stom-ach when the real source of trouble was with the liver and kidneys. Anyway Dr. Chase's Kidney and Liver Pills made a complete cure and

Liver Pills made a complete cure and here is the record:

Mrs. F. O. Bacon, Baldwin's Mills, Que., writes:—"I was very sick and the doctor said I must go to the hospital for a surgical operation. I had acute indigestion and the liver and kidney did not act. I did not want to undergo an operation, so I began the use of Dr. Chase's Kidney and Liver Pills and have used them ever since:

ever since:
"I am feeling well now and doing

"I am feeling well now and doing my own work for a family of seven. I think there is no equal for acute indigestion and liver and kidney troubles such as I had and they and nothing else made me well again. There is no medicine I like half so well, for this did wonders for me."

The real serious cases of indigestion in the bowels and can only be reached by making the liver and kidneys active. No medicine regulates the liver, kidneys and bowels so incely and so promptly as do Dr. Chase's Kidney and Liver Pills. One pill a dose, 25 cents a box, at all dealers; or Edmanson, Bates & Co., Toronto. Do not be satisfied with a substitute or you will be disappointed.

Thoughts for Holy Week.

Jesus and Mary suffered more than

Light may come when all looks Hope hath life when life seems o'er.

Man is but man, unconstant still and various: There's no to-morrow in him like to-day. Dryden.

A great sorrow does not always contain the ruin of a great joy.—Mde. Swetchine.

No joy so great but runneth to an end,
No hap so hard but may in fir
—Southwell, in fine

Think how soon
The longest lifetime flows.
—Manrique. Think how soon

All things find rest upon journey's end.—Michael Angelo.

As soon as we begin to hate our neighbor God hates us.—Curé d'Ars.

Let us go to the people, away from the politics and prejudices of the world. Let us go to the workingman, to know him, to love him, Let us go to him to know what he suffers and what he wants.—Comte de Mun.

Sorrows are real; joys are naught But shadows that o'er earth as spread: mock the eager grasp caught,
And leave no vestige when they're

The flower of illusions does not bloom on a heart's ruins.—Abbé Cas-

Two thousand years are a space in the past history of kind.—W. S. Lilly.

From Calvary at eve, the angels wending
On slow, hushed wing, their holy vigil o'er.

—Monti.

When I consider how short life is and how near may be the time of reunion with those who are now separated from us by death, I fee! all the temptations of self-love and other evil inclinations pass .away.

—Frederic Ozanam.

TO REDMOND AND HIS MEN.

Well done, brilliant sons of Ireland! Well done, prilliant sons of Ireland!
Cheered your name from shore to
shore!
Dauntless champions of our sireland
Fondest isle of all, asthore!

Tho' the sun-kissed hills of Erin, Far across Atlanta be Irish hearts, yet, do beat herein Breasts that throb across the sea.

Treason to the Cause, for others; Not our boast the deeds untrue: We are loyal; we are brothers; We are Irish, through and through!

Each and every joy and sorrow Of the Old Land o'er the wave, All her fond hopes for to-morrov Share we with the tried, the bra

Faction's curse shall never smother Fire that burns in hearts of free; We've your Flag, and want no other; Want no traitor's name do we! Conquering, lead the battle-forces;

Onward press the Nation's right; In our veins the old blood courses: We are not afraid to fight!

For each Hearth, and for our Altar, We can face e'en demon-foe: Martyr-blood's not made to falter, Or to fear the deadliest woe!

May the mighty God of nations
Help our country's holy cause;
Crown with joy her expectations;
Make her free, as once she was.

(Rev.) R. H. FITZ-HENRY.
St. Patrick's Day, 1910.

Funny Sayings.

Little Bobby had been scraping th Little Bobby had been scraping the snow from the sidewalk for two hours. The minister, passing down the street, found him weeping as though his heart would break.

"What's the trouble, my little man?" asked the minister in consuling tone.

man?" asked the minister in consoling tones.
"Boohoo!" sobbed Bobby, as he mopped his eyes with his sleeve.
"Bad tramp came along and stole the snow shovel from the little boy next door."
"Well was !-

"Well, my lad, it is nice to be sympathetic, but you must not wor-ry too much over other people's af-fairs.""

"Oh, it isn't that, sir; I'm cryin' cause he didn't steal my shovel, too."

Miss Smart-Have you ever been through algebra? Miss Pretty-Yes, but it was in the night and I didn't see much of the

ALL CORRECT.

The professional point of view is rarely that of the humanitarian. A passenger on a London omnibus calls out to the conductor:

"Ere, there! Whoa! There's an old chap fallen off the 'bus!"

"All right," responds the conduct-

Snowy White Linen in every home, mes from the use of Surprise A Pure Hard Soap Makes white goods whiter, Colored goods brighter. See for Yourself.

cheerfully. "E's paid his fare! ondon Sketch.

Remember the name

Surprise

THE BISHOP'S CHOICE

The celebrated Anglican divine, the late Bishop of Rochester, who had been ailing for some time, decided to consult Sir Frederick Treves, the to consult Sir Frederick Treves, the noted surgeon. After a careful examination Sir Frederick pronounced his verdict, and added: "Your lordship must go to Algiers or some winter resort on the Riviera."

"Impossible," replied the bishop. "I have too much work to get through."

through.

through."
"Well," said 'the doctor, "you must make your choice. It is either Algiers or heaven."
"Dear me!" exclaimed the bishop, with a sigh, "then I suppose it must be Algiers."—Los Angeles Herald.

SOMETIMES, TOMMY.

The title of this dialogue might be "Why Papa Believes in Corporal Punishment." "Papa?"
"Well?"

"Well?"

"Is there a Christian flea?"

"Why, what on earth ever put that idea in your head?"

"The preacher read it to-day from the Bible, "The wicked flee when no man pursueth."

"Why, Tommy, that means that the wicked men flee"

"Then, papa, is there a wicked we

"Then, papa, is there a wicked wo-man flea?" 'No, no. It means that the wick-

ed flees, runs away."
"Why do they run?"
"Who?" "The wicked fleas."

"No, no! Don't you see? The wicked man suns away when no man is after him." "Is there a woman after him?"
"Tommy, go to bed!"

Easter Emeralds.

There certainly is happiness below for those who love God and man and the skies and the flowers.—

Where God directs the government there the most perfect liberty ex-ists.—Rev. Dr. L. A. Lambert.

To Christianity we are indebted for love in its refined state. What we properly call love was a sentiment unknown to remote antiquity. -Chateaubriand.

What more glorious title to nobility, than to count saints and martyr's among our angestors.—Duc d'Aumale.

The religion of the olden race of Ireland has been written imperishably on the national heart.—S. Hubert Burke.

A happy soul that all the way
To heaven hath a summer's day.

—Crashaw.

One prayer I breathe, peaceful to live and free From stain of sin; then, when life's To pass away e'en so as best may be.

Approved on earth, accepted, found in heaven. -Diego Bernardes.

Christianity is a divine philosophy written in two ways: as history in the life and death of Christ, as pre-cept in the sublime teachings, which it brought into the world.—Lamar-

Society in the Middle Ages was Catholic, and sustained men above themselves; but now Society is Ca-tholic no longer, and drags men downwards with itself.—Père Grat-

At the bottom of all religious or-ders, of all the teaching and minis-trations of the Church, what is there but the Cross?—T. W. Allies.

There is not one ceremonial of the Church which does not spring from reverence towards the Blessed Eu-charist, while many of them direct-ly imply the great verity of Tran-substantiation.—Rev. Frederick Oak-

Man is created for happiness; he is not created for pleasure.—Louis Veuillot.

Nature is one with nature, with grace; the world then nesses against you by being friends with you; you would

have got on with the world so well without surrendering something which was precious and sacred.—

FAIR INNISFAIL.

As in a dream I seem to see, That favored Island of the sea, Clad in the spring's bright verdancy Fair Innisfail.

hear the waves that break and roar
Forever on thy lonely shore,
Like voices calling evermore,
Fair Innisfail.

While through the vistas of the past Like weird, mysterious shadows cast Thy ruins, that through ages last, Fair Innisfail.

There dwelt thy Brehens, warriors bold,
Thy bards who struck the harps of gold, Thy monarchs, famed in days of old, Fair Innisfail.

Land that our fathers loved the best Where long in peace their ashes rest, Historic Island of the West, Fair Innisfail.

As did their fathers, gone before, Thy children greet the day of more, Loved Patrick's day, as heretofore,

Fair Innisfail. Ottawa, March 1910.

Jam Lucis Orto Sidere.

Church Hymn at Prime. Church Hym. at Prime.
And e'en from light of rising star,
With suppliant voice we pray,
God keep the stain of sin afar
From deeds of ours this day.

And lest the din of turmoil sound, He curb and rule our tongue; Nay, lest the garish scene abound, The gentle screen be hung.

Let deepest cell of heart be pure; Let folly flee the mind;
The greed of food and thirst let's

cure, And pride of flesh God grind! Thus, when the hours of day are

spent,
And rules the nightly shade;
When chastening fast doth circumvent,
To Him our thanks be paid!

We give Thee glory, Heaven's King, With Christ Thine only Son.

we give Thee glory, Heaven's King, With Christ Thine only Son, And Spirit's loving praise we sing E'en now-while ages run! (Rev.) R. H. FITZ-HENRY. Paschaltide, 1910.

The Call of the Blood.

I have never seen you, Ireland, My feet have never pressed

The vales and hills, O Sireland,
Where my fathers keep their rest.
Oh, a distant, foreign land you are To me outside the Pale But in my heart is something calling

Yea, the blood of me is calling the Gael. I have conned your bitter story, And my heart within has cried; I have traced your annals, gory
With the blood of them that died,
'Tis the story of an alien land
That draws from me the wail; Yet in my near is something calling Ever calling to the Gael: Yea, the blood of me is calling to the Gael.

I may never see you, Ireland,
Your kiss may never feel;
Upon your shores, O Sireland,
'Tis I may never kneel.
Oh, I'm leal to my Columbia,
With love that cannot fail,
Yet in my heart is something calling,
Ever calling to the Gael;
Yea, the blood of me is calling to
the Gael.

—Irish Monthly.

It is Wise to Prevent Disorder.—Many causes lead to disorders of the stomach and few are free from them. At the first manifestation that the stomach and liver are not performing their functions, a course of Parmelee's Vegetable Pills should be tried, and it will be found that the digestive organs will speedily resume healthy action. Laxatives and sedatives are so blended in these pills that no other preparation sould be so effective as they.

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SOCIETY I

T. PATRICK'S Nahed March 6t Mabed March 6t ated 1808; Mee Kall, 92 St. Alt Monday of the meets last W. Rev. Chaplain, Shane, P.P.; Pr Kavanagh, K. Cent, Mr. J. C. President, W. Treasurer, Mr. J. Copresident, Secreta.

ponding Secretary mingham; Record T. P. Tansey; eretary, Mr. M. shal, Mr. B. Ca shal, Mr. P. Co Synopsis of Cana HOMESTEAD

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SELF RAIS Brodie's Co

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& RETRIET LAPIDE

Transcorrence and the transcorrence

DAY, MARCH 17, 1910.

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ho struck the harps of , famed in days of old, nisfail.

fathers loved the best peace their ashes rest, d of the West, sfail.

athers, gone before, greet the day on s day, as heretofore, isfail.

J. A. SADLIER. ch 1910.

cis Orto Sidere.

Iym: at Prime. light of rising star, voice we pray, tain of sin afar ours this day.

in of turmoil sound, ale our tongue; carish scene abound, en be hung.

ell of heart be pure; he mind; ood and thirst let's

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ory, Heaven's King, ne only Son, ring praise we sing a ages run# . H. FITZ-HENRY, 910.

of the Blood.

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SOCIETY DIRECTORY.

T. PATRICK'S SOCIETY.-Estab Mahed March 6th, 1956; incorpor ated 1868; Meets in St. Patrick's Rall, 92 St. Alexander street, first Monday of the month. Commattee meets last Wednesday. Officers: Rev. Chaplain, Rev. Gerald McShane, P.P.; President, Mr. H. J. Kavanagh, K. G.; 1st Vice-President, Mr. J. C. Walesh; 2nd Vice-President, W. G. Kennedy; Treasurer, Mr. W. Durack; Corresponding Secretary, Mr. T. C. Bermsingham; Recording Secretary, Mr. T. C. Bernstein, Mr. M. E. Tansey; Marchal, Mr. B. Campbell; Asst. Marchal, Mr. B. Campbell; Asst. Marchal, Mr. P. Conzolly. 1868; Meets in St. Patrick's

Synopsis of Canadian North-West

HOMESTEAD REGULATIONS MOMESTEAD REGULATIONS
ANY even numbered section of Dominion Land in Musitoba, Saskmichawan and Alberta, axcepting 8 and 26,
set reserved, may be homesteaded by
any person who is the sole head of a
lamity, or any make ever 16 years et
age, to the extent of one-quarter section of 166 acres, more or less.

Buty must be made personally et
the local land office for the district
in which the land is situated.

Buty by proxy may, however, be
made on certain conditions by the
inter, mother, son, daughter, breber or sister of an intending homesteader.

homesteader is required to per-the conditions consisted there-under one of the following

(1) At least aix mosths' remdens-spon and cultivation of the land in such year for three years, (2) If the father (or mother, if the father is deceased) of the beamthe inther is deceased) of the home-ricader residue upon a farm in the violative of the land extered feet, the sequirements as to residence may be evaluated by such persons residing with the inther or morther.

(6) If the settler has his person-ment residence upon farming hands encod by him in the vicinity of his homeolood the requirements as to residence may be satisfied by resi-ficus upon said land.

Bix meriths' notice in writing therid to given the Gomminstoner of hundred Lands of Ottown of in-bustions to apply for potents.

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

R.R.—Umartherized publication of the advertisement will not be paid by.

SELF RAISING FLOUR Brodie's Celebrated



The Life and Work of St. Patrick in Ireland.

Tribute to Ireland's Apostle--An Eloquent Eulogy Pronounced by Former Montreal Priest, in St. Michael's Cathedral, Chatham, N. B.

"Behold a great priest, who in his time pleased God, and was found just; and, in the time of wrath, became an atonement. There were none found like him in observing the law of the Most High. Therefore, law of the Most High. Therefore, by an oath, did the Lord make him great amongst his people."—Ecclus. xliv.

My Lord Bishop:

Brethren: Why are we assembled in this church to-day? Why are we gathered round the altar of the God of our fathers and our God? Why does the exiled heart of the Gael thrill within you, within me? Why the exuitant hymns of thanksgiving? Could it be thet we are constant. Could it be that we are come to grant a triumph to some mighty conqueror returning victorious, with princely spoil and plunder, from the crimsoned hillsides and blood-deluged battle-plains of a vanquished deluged battle-plains of a vanquished foe? Why the paeans of acclamation? Are we gathered to cheer him of our people who may wear the victor's laurel of some test. Olympic? Or is it that we are met to greet the poet who may have outsung the bards of other nations, and of standards different? No! A thousand times, No! We are here,—and it is well for us to be here,—to celebrate the natal day of our country's great Apostle. It is because, at this particular hour of blessing, we look back, with heaven-born joy, to him who brought the faith to our ancestors—back through the midst of ancestors-back through the midst of ages; beyond dynasty and period and epoch; past the upheaval ages; beyond dynasty and period and epoch; past the upheaval of realms, and the birth of new peo-ples; beyond the hopes of to-day, through the vicissitudes of yester-night; past the triumphs of the foreday, to the hour of Patrick's arrival in and of his wandering over the hallowed extent of the Island of our hearts' fondest love.

Kings have come, brethren, kings have gone; empires have laughed empires unto scorn and into the shadows of death; nations have con-quered, to be vanquished in turn; great men and mighty have appear-ed, but to be ushered into the night of the tomb: yet has the people Patrick won to Christ stood a nation, firm in the faith, with an unerring devotion not equalled in story.

And mountain slope and valley-side re-echo the hymn of praise, the anthem of grace. Before the hearths of ten million homes, and under the shadow of twelve thousand altarshadow of twelve thousand attar-piles: in the pulpit and on the ros-tra; in that Commonwealth whose freedom-shores are swept by the seas of the South, and in this our fair Canadian land of plenty; in the immortal Republic of the Star-be-spangled banner, and in and over and through the length and breadth and full extent of the Emebreadth and full extent of the Emerald Isle of the Ocean; everywhere an Irish heart beats with normal pulse, and everywhere a sincere exile of Motherland has set a foot,—a hallowed fort, I say—shall it be said, to-day, that ours is a great Apostle, that his people have kept the faith, and that they mean to keep it, regardless of legislator or persecutor, of vampire or scorpion, as long as a matron or a maiden, a sire or a son, of our nation's people

hearts.

"Behold a great priest, who in his time pleased God." St. Patrick's life was that of a saint among the very saints of God; "and in the time of wrath became an atonement": his Apostleship bore, bears, and shall ever bear the evidences of an over-outpouring of Heaven's mercy and wisdom. "Therefore, by an oath, did the Lord make him great among his people": his nation has taken up his work; after he had made her great, with the help of the Most High, she, in her turn, added lustre to his diadem and glory to his crown. His Life, then, his Apostleship, and his People are what concerns us.

I. HIS EARLY LIFE-STORY.

It is no easy task, brethren, for the willing student of history, to open the book of ages and read therein, with full satisfaction, the early life-story of our Patrick. He was not of the proud of earth, who make it a duty to bequeath unto posterity the praise-story of their chievements, and the glory-song of their lineage; not a pride-eaten potentate or earth-illumined sage. His "Confessions" speak but of hatred for self, while, with John the Evangelist before, and with Francis of Assisium after him, was he wrapt in God, and was his soul the down of the Master Who had fashioned it.

And yet, brethren, the cloud of

The following sermon was preached on St. Patrick's day in St. Michael's Cathedral, Chatham, N.B., in presence of His Lordship Bishop Barry, by the Rev. R. H. Fitz-Henry, formerly of Montreal.

"Behold a great priest, who in his chair, and when Augustine ruled the destinies of the Church in Carthage of Africa. To Ireland he went on destines of the Church in Cartnage of Africa. To Ireland he went on the eve of the Empire's downfall; when new nations were sharing the spoils of Rome. He was in Ireland, while yet the Briton was betaking himself to the fastnesses of rugged Wales and storm-swept Cornwall, or across the channel, and while the savage hordes of Hengist and Horsa sat before the deserted hearths of the fugitive people.

The minor details of Patrick's birth and early boyhood may well escape us. But, even if it is not definitely known when he was born, yet it is a well-authenticated that Ireland was the land of spirit's adoption, the scene of his life-work. If, indeed, various lands have reclaimed him for their house-hold; if, as we are told, the learned hypothesis of those brilliant scholars who say it was Scotland, is as plausible as the great probability that it was France; yet, let us not be one whit dismayed, when we remember that, after all, it is for the Irish heart a something rather God-granted, that his birthplace should ed, that his birthplace should not be known with certainty, so that our saint may more fully belong to the land wherein he chose to live and work, to that dear little wave-swept, thorn-crowned island home of our fathers and mothers, the faithful land all covered with undying green; to the one, true, real and veritable Isle of Saints and Sages, in whose soil the Cross was planted, and from whose soil it could and

can never be snatched! Again, Brethren, if St. Patrick was not born in what was afterwards called French Brittany, are the best historians agreed that are the best historians agreed that, at least, he was brought up there. Furthermore, his, indeed, was an age of storm and plunder, of seafaring and of sea-coast piracy. The greed of booty then drew fierce war-bands from the German coast, war-bands from the German coast, from the sea-girt shores and the monster ocean-bays of the North. In turn, the peoples of the Western Isles were forced to face the viking on the domains of his own billowy empire, in order, all the more assured-ly, to ward off the dangers that threatened the coasts of their re-spective homelands.

Now, brethren, kidnapping is older than romance. Thus did it come to pass that Patrick, the son of Cal-phurnius and Conchessa, was cap-tured, by some pirates, at the age

six years, did he, however, learn to admire the generosity, the full-heart-edness, the unbloody instincts, of Ireland's men and chieftains, and did he master the polished tongue, in which he should, at a later hour, in which he should, at a later hour, announce God's cheering message of hope and salvation; while he blessed the brawn of Ireland's sons and the purity of Ireland's sons and the purity of Ireland's daughters; while he grew to half-pardon Druidism, and to lovingly admire the early civilization of Innisfail, which, although not of Christ, yet seemed to prepare the way for the advent of the Master.

Helned by God, guided, as it was

the Master.

Helped by God, guided, as it were, like the Magi of old, by some mysterious light, even, if in his case, it shone but in the heavens of his soul serene and saintly, he fled to within the confines of France; but with fixed resolve of returning to Ireland, that he might win her to Christ, after he should have studied for, and been ordained to, the sacred ministry of God's altar—to begin. continue, and fulfil his calling, as God's Apostle to our Motherland.

II. ST. PATRICK'S APOSTLESHIP

"And in the time of wrath, became an atonement." In God's acceptable day of grace and mercy, Patrick became the Apostle of Ireland. Accompanied by nine zealous companions, he reached the Irish coast, in the Bay of Dublin, at a time which was as a Paschaltide in

the year-scheme of the Druid. He had now finished his studies (and had been ordained a priest of the living God) in the monastic institutions af Marmoutier and Lerins. From France, then, brethren, he came, after passing through Rome, after having knelt at the feet of Christ's vice-gerent, the immortal Celestine. He had an uncle in France, St. Martin of Tours, who had been God's instrhment in the work of his nephew's preparation for the dutinephew's preparation for the duti-ful and saint-making ministry in the vineyard of the Lord God of Sabbath. From Martin, and through him, had Patrick learned how to scatter the harvest-giving seed. how to spread the glad message of peace, the selfsame the Angèls of Bethlehem had sung over the crib of the holy Child-King.

In France, Brethren, in the heart of a noble country, whose sons should be found, at a later date, preaching Christ and Him crucified to the law-giver and to the money-changer, and, as willing exiles, to the benighted Hottentot, on the sand-plains of remotest Africa, and to the man-eating tribes of far Oce-ania; in that storied land of France, whose priests and brothers and nun whose priests and brothers and nuns have proved their love for God and altar in a thousand perils, but never more fully than today, amidst the trials of national heart-breaking vicissitudes. St. Palladius had preceded Patrick in Ireland, the Palladius strange

rick in Ireland, the Palladius strange story-writers would mistake for Patrick himself: but notwithstanding his saintly zeal, in spite of a few souls won to Christ, his mission to the nation, as such, had failed. Our saint, too, was doomed for a passing trial. Having been refused entry to the Bay of Dublin, he did not lose courage, however, but entering upon the course of the afterward strange-storied River Boyne, he proceeded to Tara, in fugitive people.

Was the hour one of Providence?
Was Patrick to prepare a race of missionaries for the new-born nations of Europe? Was God then making of Ireland a seminary, whence heralds of truth should go forth, with martyr-courage, to the Saxon in England, bear the glad tidings to the Goth of the West and to the Goth of the East? Had He again chosen a well-beloved people who should bear witness to the Cross, over the face of a new world, just as Israel of old had caused His name to be blessed among the childen of the Gentile? There is a question that history has not, as yet, answered.

The minor details of Patrick's ence, and unheard-of transgression! No fire could be kindled, at that special season, until the signal for such should have come from the royal court. There a flame was first season, and the royal court. such should have come from the royal court. There a flame was first set ablaze, and, from Tara, through the land, past smiling glen and happy vale, from sun-bathed hilltop to cloud-bedewed mountainpeak, were the people to learn of the acceptable hour, when the new fire could burn in ten thousand distant places.

Ah! Brethren, but Patrick's Ah! Brethren, but Patrick's un-looked-for firepile was but a symbol and a prefiguration of the flame of apostolic zeal, which should chasten and transform cultured, victim-spar-ing. Irish Druidism into Christian ring, Irish Druidism into Christian truth, while it caused the hearts of Ireland's sons and daughters to burn with godly love, and be consumed unto Christful embers.

Again, and on a solemn occasion, was a king, and with him, all those of his court, alarmed and troubled or his court, alarmed and troubled. In person did he, Leoghaire the ruler, go out—a strange happening—to learn who the offenders might be, and what their intent. In a short time, the saint and the ruler stood face to face; the world in the pre-sence of God! And soon were the laws of an earthly king placed in contrast with the Gospel-code of a Redeemer: Mammon at the feet of Jehovah; Error at the bar of Truth.

In response to the king's queries, Patrick said that he had come to preach the abiding faith of Heaven; that he was a messenger of the tri-une God: The King and his fol-lowers, true to the lifeblood of Ire-land, unlike the fierce potentates and stiff-necked war-kings of cruder lands, waxed interested, and bade lands, waxed interested, and bade the saint explain more fully the faith that in him lay: it was the hour of grace, the passage of God's Angel of Deliverance; it was at the moving of the waters. Opposed, it is true—and it was natural, as well—by the Druids, but strongly upheld by the bards, Patrick converted Leoghairs, the explaints and with

secutor, of vampire or scorpion, as long as a matron or a majden, a sire or a son, of our nation's people is left to give proof to the world of the Irish enthusiasm within them, and of the Irish enthusiasm within them, and of the Irish sincerity of their hearts.

"Behold a great priest, who in his time pleased God." St. Patrick's life was that of a saint among the very saints of God; "and in the time of wrath became an atonement": his Apostleship bore, bears, and shall ever bear the evidences of an overpeople at a national convention held near Toclat. In Connaught, he spent eight years. Bards and chiefs eagerly embraced the faith; whole clans were baptized at a time. Lat-er he founded the archbishopric of Armagh, over which see his glorious Irish Eminence, Cardinal Logue, pre-sides with such power and dignity Patrick's work, then, brethren, was

Patrick's work, then, brethren, was not in vain. Soon the faith spread all over Ireland, but not a drop of blood was ruthlessly shed by any apostle sent by God to our fathers. Soon churches reared their sacred piles towards the skies, and a thousand spires soon pointed out the way to heaven, Cheered and strengthened with grace from above, fervent souls betook themselves to the new-made sanctuaries and cloisters, there to pray for their brethren and toil for their kinsmen of their blood; there to sing the praises of God, at morn, noon and eve. Such was the piety and devotion of Ireland's priests and people, that it could be said that the country was a great home of prayer. Princes berobed themselves in sackcloth and ashes, as willing penitents for the sake of Christ; while, at a later hour, even Druids, the priests of the altars Patrick overturned. threw themselves at his feet and prayeruly raved for the cleansing waters of holy baptiera.

The work became so widespread, and the believers so numerous, that new bishoprics had to be established at various points in the land, while priestly and religious vocations multiplied a thousand-fold. In vain, Brethren, should we seek, in church history, for another example of the kind; in vain, should we search for another instance, when such a fruit-laden tree sprang from the tiny grain of good seed, in so short a space of time.

short a space of time.

Later when struck Ireland's hour of sorrow and suffering, when the birthright of her national freedom was sold to the heartless invader, by an accursed traitor and factionist and large and large traiters and large and large traiters and large are sold to the second section of the second section of the second second section is a second secon invader, by an accursed traitor and factionist—and Ireland has others to-day;—when her glens and vales, her lovely hills and mountain-passes, were covered with the clean life-blood of her martyred children, thanks to the worst fiends outside of Tartar; when her sons were torn from their mothers' embrace, and her daughters driven from hers all the sons were the control of the sons were the so from their mothers' embrace, and her daughters driven from beneath the roof that had sheltered their innocence, they stood, Ireland stood, by the faith as truly and as fully as in the days when the immortal Brian won her victor-laurels from the Danes, on the storied field of Clontarf; as surely and as truly as she shall stand by it forever, in the face of every fiend and foe and demon.

martyr-embers, brethren, of our country still glow and her blood-besprinkled fires still burn; let us hope that our own generation shall not be found wanting in loyalty—to God, to our clergy, to our green flag and to our country's tradition.

Blest the Apostle and blest

sires; blest the martyrs and blest sires; blest the martyrs and blest of our fatherland, and blest; yes, blest the dear little, sweet little shamrock of Ireland, the emblem of the triune God, and of our try's subjection to the scale. try's subjection to the sweet yoke of Christ!

"And in the time of wrath came an atonement. Therefore, an oath, did the Lord make great amongst his people."

III. THE NATION HE WON TO CHRIST.

"By an oath did the Lord make him great among his people," Let me ask you, brethren, what country there is that reveres its Apostle as does Ireland? What other country celebrates its national holiday as the feast-day of its Apostle? She fully ceast-day of its Apostle? She fully proves her love for St. Patrick, by standing faithful to the word he taught her.

After St. Patrick had, under God,

After St. Patrick had, under God, made Ireland great, she in turn, added lustre to his diadem and glory to his crown. I know it, Brethren, and, thank God, the blood within my veins shall ever make me confess it, that, thanks to bad government, thanks to officials, villains and demous in the flesh, Irishmen have been made aliens to their own land, and strangers in their own home. My place is not to preach disloyalty; but I have Irish sense of honor and Irish battle-blood in me. Our country was wronged; in me. Our country was wronged our fathers were treated as only cannibals could treat them; nor have the wrongs been fully righted So. Brethren, it were better that my right hand should wither, than that I should fear to voice the truth

that I should fear to voice the truth that history bears out, and that present conditions in Ireland confirm.

I shall ask you again, was it in answer to some special Providence that Irishmen were driven from home, their sweet, blest home? Too home, their sweet, blest home? Too many sages have said Yes, that it should be rashness for me to say No. The truth of the matter is, that Irishmen have borne witness to God, from the coldest regions of the God, from the coloest regions of the icy North, to the deepest plains of the balmy South; they have gone to the Levant, and they have mastered the West. The Cross was their standard: their watchword, Faith! You will find them at work in every country that can boast of a free constitution; they have taken their stand beneath the flag of their stand beneath the flag or prosperous Canada; but more espe-cially have they thrived, succeeded and supremely risen in the ever-gle rious "land of the free" and the ur-equalled "home of the brave," in the United States of American, that welcomed our exiles with open arms, cheered their drooping, if stout, hearts, and proved the best benefac-tor of our persecuted country. For God's sake, let Irishmen always remember this, and ever love the Republic of the West!

Furthermore, in the words of a former Governor of Tennessee, let me ask you, "where is the battle-field that has not been glorified by Irish courage and baptized with Irish blood. And where is the free country, whose councils have not been strengthened by Irish brains, and whose wealth was not increased by Irish brawn? . . . Wherever the banner of peace is unfurled over the English-speaking nations of the earth, this same irresistible Celtic blood has ever been present, shaping the destinies of empires and republics."

Irishmen were the pride and help Furthermore, in the words of

Any irregularity of the bowels is about the nineteenth century. Irishmen made Maryland Catholic. Ift Canada, at a later date, it is true, they have worked side by side with the truly Catholic descendants of France's early settlers. They it was who were the temple-builders of the new-risen churches of England and Scotiand; they, it was, who bore the torch of fath and mercy all over the torch of fath and mercy all over the British Empire, and in the wake of sword and cannon. They have striven, struggled, succeeded. Their names are written on the honor-scrolls of the immortal tablets that adorn God's Temple Halls of Fance. Martyrs fell in the cause, but past their struggles and past their struggles and past their struggles and quartered, but past is the earthly woe and buried in Ball the feathers gives.

LAID UP FIVE YEARS

Until Half a Bottle of Father Morrisog's Liniment Cured His Shoulder.

Mr. Jos. J. Roy, a prominent tinsmith of Bathurst, N.S., july 16, 1909;
"I cannot let this opportunity pass without letting you know what benefit I seestwed from your Liniment. For five years I had a sore shoulder, which prevented me from working or from sleeping at night. I had tried everything possible and still could find no reflest, until I was advised to try a bottle of your liniment, which I purchased without delay. I only used one half of the bottle when I was completely cured, and now I feel as if I never had a sore shoulder. I would advise anyone suffering from Rheumatic pains to give your liniment a trial, for I cannot praise it too highly."

A liniment that will do that is the liniment you want. It is equally good for sore throat or chest, backache, toothache, ear ache, spraina, sore muscles, cuts, bruises, burns, frost-bites, chapped hands or chilbiains. Rub it in, and the pain comes out. 25e per bottle at your dealer's, or from Father Morrisey Medicine Co. Ltd., Chatham, N.B.

Strong with strength of sainted martyr,
Braved they tyrant's fire and spear,
With a faith that knows no barter
For the passing goods of fear!
Such the heroes, such forever,
'True to God unto the last;
And, in torture, true as ever,
Like the martyrs of the past.

Wherever they went their priests were with them to teach them how to live, and show them how to die. Even in penal days, when Hell tried its worst artifices, its most accurs-ed bitterness, Ireland's ministers of Christ did not betray their sacred

Hunted down like felons dreaded, Marked there heads for traitor's fee; Even tortured, burnt, beheaded— Thus the land from priests to free. Priestly heroes ne'er can falter; Ne'er can share a coward's shame; But their love for God and Altar, E'en on scaffold can proclaim!

Let us, then,-and it well behooves

Let us, then,—and it well behoves the scions of a clean, gallant race,— let us be mindful of our nation's story! Practice the virtues that have saved millions of your kinsmen for God and Heaven. Be pure of mind and unsullied of heart. Re-spect the minister of God, as your ancestors did. Hearken to the voice of Mather Church with. ancestors did. Hearken to the voice of Mother Church with a like willing ear. Let your glory be in Christ and in His Cross. Do not forget our-struggles, even if you must pardon, as did our elders, the heartless persecutors who tried to crush our spirits and bring-our souls under the yoke. Even if our recrush our spirits and bring our souls under the yoke. Even if our re-venige must be that of Holy Stephen and Eulalia of Spain, of tender Agnes and Ignatius of Antioch, let us be true to the flag of our coun-try. Pardon the Tudor monsters. Pardon the grim, barebone hypo-crites of the Cromwellian Common-wealth, pardon those woods exters wealth; pardon those wooden stateswealth; pardon those wooden statesmen, who, while refusing our countrymen their rights, were, or are still, pleased to call us a stiff-necked people, in return for constitutional good-will. It may be the greatest sacrifice of all, yet pardon even the spineless sons of our nation, who, dazzled with modern fancies who, dazzied with modern lancies and utterly devoid of brain, are, through human respect, and weakness worthy of a worm, ashamed of the noble blood that courses in their veins, in spite of themselves,—the blood that made their noble fathers

blood that made their noble fathers the men they were.

Stiff-necked let us be, if the term be synonymous with principles unto death: prepared to mount the scaffold, or burn at the stake, rather than surrender the trust of our faith, the charter of our rights, and the heaven-born traditions of our race. Irish Catholicism is not sentimentality, is not schism, is not revolt. Ours is inrooted sincerity with God, and dauntless fidelity to the Church and our pastors, be their the Church and our pastors, be their nationality what it may. We are Catholics first and foremost, Brethren: Prove the truth within you. Stand faithful to the tradi-tions of your sires and countrymen; and the God who was pleased to

and the God who was bless our people in their trials and triumphs, shall welcome us all into the splendor of his eternal domains, after the day's heat and the dust of the arena; past Thabor, through Calvary, from Olivet, to Heaven.—

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orrespondence intended for publication must have name of writer enclosed, not necessarily for publication but as a mark of good faith, otherwise it will not be published. ITEMS OF LOCAL INTEREST (*)L.

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

-Pope Pius X.

Episcopal Approbation.

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

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

Archlishop of Montreal.

THURSDAY, MARCH 24, 1910.

HOLY WEEK.

This week, Holy Week, after the Church will have celebrated the institution of the Most Blessed Sacrament of the Altar; when the bells are hushed, and her temples draped in mourning, she will give vent to her grief, a grief of centuries, over the death of Jesus her Founder. It would, indeed, seem that the very Angels must shroud their glory in the vesture of sorrow, while the Church of earth utters her laments and chants the funeral dirge

See the Little Babe of Bethlehem at Whose coming the Angels sang, Whom the Shepherds greeted with joyous hearts, and to Whom the faithful Magi from the East offered their presents of gold, frankincense, and myrrh, the Little Infant Jesus Whom Mary and Joseph loved, Who had not a stone whereupon to lay His little head, come into the world to save and redeem : see Him now after the scourging at the pillar, after they had crowned His head with thorns, after they had basely insulted Him, and had blasphemousiv spat in His tenderest of faces—see Him on the Cross dead-the victim of our manifold

The lovely boy Jesus of Nazareth, Whom the innocent children had loved. Whom the mothers blessed, upon Whose face there shone the from the thought-surpassing abode of the Godhead! See the gentle boy Jesus, Who loved the plains and the rivers of His native Jewish home, the joy and solace of Our Lady His Mother, Who had helped Joseph the Carpenter in the work of his trade-Him, sinner, now upon the Cross dead, the victim of His ungrateful creature, your victim, my victim, the abandoned, the persecuted, the crucified of mankind !

Think of it! The Jesus Who loved little children, Who went among men doing good; Who cured the sick, gave hearing to the deaf and sight to the blind and the word of speech to those who were mute; Who cheered the heart of the widow and smiled the orphan's sorrow into comfort; Who gave her son back to the Widow of Nain, and Who called Lazarus and the Daughter of Jairus back to the love and embrace of their near and dear; Who multiplied the loaves and Who fed worn and hungering in the wilder-Who blessed mankind on the Mount, and Who loved the sons behold Him on the Cross!

But why was He crucified? What revolt into paganism to-day.

repay His gifts with the accurse of ingratitude? did mankind rise up against its God? Why was there a Calvary? Why 9 Why! Ask the sinner! Sound your conscience, ye sons of men! Pilate, the soldiers, the heartless Jews! They stand where we should have stood in guilt. They sinfully took the place of all mankind. They did what we all have done. They crucified their Saviour; so did we. And shall not the story of His woe sorrows and agony and death us to pity and compassion move These the thoughts for Holy Week. Mater dolorosissima, ora pro nobisù

EASTER.

"Upon fresh eternal wings The Resurrection sunlight springs Above the skies of Easter morn.'

-Easter ! The trumpet of the Anrel Song proclaims the Resurrection hour. The greatest of all physical miracles, was the Resurrection The greatest of all spiritual miracles is a man's resurrection from sin. It is difficult to realise without serious attention. But the burden of our Easter thoughts should deal with the theme. must rise with the Lord Our Sa-

Jesus died to redeem us. Before His death He had foretold his resurrection. His enemies scoffed at the idea. His death was juridically sought into, and was declared to be real. Caesar's agent had put a sealupon the tomb wherein the Saviour ay; and soldiers kept watchful guard about and around. He vanguished His enemies, appeared, fully risen, to His Mother, savs cherished tradition; to Magdalen, the holy women, the Disciples of Emmaüs, the Apostles, and even to Thomas who had doubted.

The Resurrection is, as St. Paul declares, the ground work of our faith in Jesus and His all-abiding Church. On it are our hopes for be yond strongly based and founded; while our hearts rejoice at the Saviour's triumph.

May we not, with Whittier, mingle a musing on the season, with our meditation of the hour:

"O dearest bloom the seasons know, Flowers of the Resurrection blow, Our hope and faith restore; And through the bitterness of death

And loss and sorrow, breathe

Of life for evermore !

The thought of Love Immortal blends With fond remembrances of friends

If you, O sacred flowers, By human love made doubly sweet, The heavenly and the earthly meet The heart of Christ and ours,'

These beautiful thoughts, indeed, from a soul of one beyond the Pale in the days of his years! What joy its first modern and truly Catholic for the Christian conscience that on Easter morn, feels it has done its best to be at peace with God! What hope in the promises of a glorified Redeemer! May God, on Easter morn, have won many a wandering heart back to His love and embrace. Alleluia! Alleluia!

THE PASSION PLAY.

In answer to one perplexed as to why our Archbishop does not favor the "Passion Play" that was to be given at the Académie, we may state that the intended exhibition at the Montreal theatre has nothing in common with either the Passion Play of Oberammergau or that of Father Kraus, the Franciscan.

One of the reasons why His Grace was opposed to the local performance eternal radiance of Heaven, and was very plain. The Most Sacred Whose every word was a message Person of Christ is represented in that play as an ordinary man, subject to all the whims of nature, and swayed by the passions common to mankind, in a way and after a manner entirely incompatible with His divinity.

A play of that kind could do more harm than even Renan's or Strauss's blasphemous attempts at writing the "Life of Jesus." No Christian could approve of such books; nor could he approve of the play suppressed. Surely to goodness our correspond ent, even if not a Catholic, will admit the Archbishop was right in acting as he did. True, in those days, when the divinity of the Saviour is publicly denied in so-called Christian pulpits, when the virginity of His birth is assailed, His resurrection declared a myth and His miracles delusions, it is not surprising that so many are growing tired of the once beloved Gospels. Protestantism has lived long enough see what Church really cares for the Bible; it based its arrogance on a false claim to particular veneration of the Holy Word; and it is just the free and foolish interpretation of Holy Scripture that is transforming

Protestant teacher of theology or lecturer on Scripture of any ac unt to-day would be asham declare boldly and determinedly that Jesus Christ is truly God. A vague kind of semi-Christian scholarship among the divines of Reform has taken the place of philosophical and theological truth in their minds. Nine-tenths of them get up their lectures from such sources as Harnack (translated). If the preachers of heresy are willing to question the divinity of Christ, Catholics are not. But, then, we are glad some of the Protestants still believe Jesus Christ is true God and true

MGR. J. C. K. LAFLAMME.

It was with deep regret we learned a few days since that Mgr. Laflamme was still very ill. Notwithstanding the relapse he suffered, we et venture to hope that he shall on have overcome the dread malady that would, to all appearances, om him to death's unending grip. Mgr. Laflamme is one of the most scholarly ecclesiastics on the Continent, a saintly priest, and a man as thoroughly lovable as he is admirable in all truth. For years he has been looked upon as a master science, even by scientists themselves, The honors he received at St. Petersburg, on the occasion of his presence at a world's congress of learned men constitute a testimonial to his real worth. Bent on spending his days of usefulness to the end in the Seminary of Quebec, he refused the honors of the episcopate. This was characteristic of the man. In him deep humility and lowliness of spirit are as noticeable as are his many claims to renown and worldwide recognition. The Holy Father granted his request, and Quebec Seminary, though justly proud of the tribute paid her son, rejoiced however, over the fact, that he should remain within its hallowed halls to honor it with his science, help it along with his untiring energy, and edify its household by the example of his life.

We hope God will spare us blessing of Mgr. Laflamme's inspiring life for many years yet. Cruel as his sufferings have been, may they prove a boon for longer days. Not that we should wish to lengthen out his exile away from God, but that more souls may be saved through his charm of soul and the blessed work of his saintly service. We hope all our readers shall say a little prayer for kind, holy, gentle, learned, and revered Mgr. Laflamme.

CATHOLIC THEATRICALS

"Romans-Revue", as cited by "La Verité," informs us that a plan which has been for a long time under careful preparation is now going to be concreted into something real and definite. The world is going to see theatre.

An association, known as "Het Roomsch Tooneel," under the direction of Mr. L. Van Domburg, has been formed in Amsterdam; in other words, a troupe of educated men, with the concourse of a group of talented women, brilliant amateurs, all, are going to give the public clean theatricals. Its principal object is to fight questionable plays and productions, as given in smaller towns especially. Evil will thus be fought by what is irreproachable

The Association is not in the field for money. It simply aims at giving provincial Catholic groups and societies the opportunity of allowing friends, and members to witbargain.

The costumes, stage-setting, and other called-for accessories will attended to by skilled artists in fellowship with the performers. theatre, in a word, will be a regular one, even if migratoty, as is better, of course, and will concern itself with the exactions of religious and artistic propriety. We may trust that when, next winter, it makes its bow to the eager-waiting world, an end will be put, in small towns especially, to the passage and visit carrion stage-birds, whose only object in life seems to be to propa gate indecency, culgarity, and morality, so as to better swell the ranks of their later infernal panionship.

THE SHOE PINCHED

Mr. McClure, the man of the man gazine must admit by now that the Catholic weekly press of America is engine in just warnot a harmless fare. A while since, as our readers the officers of the American Federation of Catholic Societies protested against a bigoted article that had appeared in McClure's Magazine, and nearly three hundred different Catholic journals spread the news broadcast. As a result the proprietor is in a triple quandary doubled with nightmare, for sellers are sending in curtailed orders from all sides

So indignant is Mr. McClure that he went over to Dartmouth College the other day, where, after having lauded his cherished magazine to the skies, he turned about and spoke insultingly of Irish Catholics, with all the literary flavor of a "Vulgar"

At the close of his lecture' . Mr. McClure was heartily complimented by some of the Irish-American students. The only trouble left to clear up is to find out where McClure was educated.

But another question arises : Why do Catholics buy McClure's magazine at all? For the same price you may procure a copy of any one of fifty other monthly publications truly interesting and thoroughly acceptable. Are we obliged to pay for insult? What claim has McClure to the altars of Greece?

If our good societies will permit us we will offer a little suggestion. Here it is: Let them send for sample copies of each and all of our Catholic weekly and monthly publications, in Canada and the United States. Let the members see for themselves and choose a favorite, or favorites, for which they will subscribe. There are hundreds of Catholic papers in America, with the Tablet and Catholic Times across the sea, and the Freeman's Journal, of course. The members would stand in awe and amazement if they once witnessed that Congress of Papers. LA VEN. MARIE DE L'INCARNA-

Official news has been received from Rome to the effect that the Church authorities will soon take up the beatification process of Venerable Mother Mary of the Incarnation, foundress of the Quebec Ursulines As can be well supposed the good nuns are rejoiced.

The postulator of the cause, M. Cazeneuve, has advised those l'abbé immediately concerned of the fact that the preliminary examination into the virtues of the great servant of God, Venerable Mother Mary, took place on the first day of March. and that all that is wanting now, for the decree establishing heroicity of virtue in the Venerable Mother's case, is the work and report of the Third Congregation, known as the General, which is held under the presidency and direction of the Holy Father in person. Pope Pius then finally declare the truth.

In order to bring down God's blessing on the important work of the Congregation, it is customary to hold the Most Blessed Sacrament in exposition during twenty-four hours. At the end of February, the good Ursuline nuns of Quebec attended to that duty in their Chapel in Garden street.

Let us all pray that God may bless the work now appointed with a happy and successful outcome. It would be consoling, indeed, if North America's first saint (as canonically declared) should belong to the grand'old city of Quebec. South America has two saints as it is, namely, St. Thuribius and St. Rose, both of Lima, Peru; the former its bishop, and the latter its gentlest virgin.

HOW LONG?

How long is McGill University going to permit infidel professors to poison the minds of youth? None of friends and admirers of Combes, our business, some will say; but it Jaures, Dreyfus, Mme. Steinheil and is a matter of concern for us, since there are many Catholic students at ticular about candy on the "Sawthe level of what local dilettanti may McGill. At any rate, some one has or can offer, and at low prices in the to protest in the name of Christianity, since Protestant clergymen dare not open their mouths in defence of

be the very vitals of Christian belief. Professor McBride is no longer at McGill, but, from all appearances, his threadbare mantle has upon other shoulders. The Gospel is being scoffed at, the Divinity of Our Saviour denied, the Holy Scriptures rated as glorified rubbish, materialism made a part of the programme, minds and souls and hearts are being made over to free thought and paganism-yet the pious preachers sit in calm repose, until find out that a man sold a dish of ice-cream on the Sunday before the meeting! That is their idea of Christian work!

Does cultured, hitherto honored, McGill mean to become a vulgar Yale, a ridiculous Chicago, and foolish Harvard? Are its grand old traditions of honor and thoroughness to be swept away from all memory in the name of cheap lectures that any

man with a tongue could deliver, so long as he could read Renan and Strauss translated? Preachers eclare we do not teach the Gospel; but let them scoff at any part of Holy Scripture, from Genesis to the

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Apocalypse, and were it but for the half of five minutes, in the halls of Laval, he would be politely requested to disappear with all the productive of dizziness.

Why do Protestant ministers not protest? Why do they not show that they are in earnest bent on respecting the Gospel? Are thorough-going universities to become circus-rings? Is one man's feeble reason to supplant the common sense of Christian Canada? What do the Catholic students think of the like? Are they bound to adopt a professor's vagaries in lieu and stead of Christ's message eternal? How long is the farce going

THE AFTERMATH IN FRANCE.

When Waldeck-Rousseau started the nefarious campaign against religious societies, associations, etc., France, he and his fellow-adorers of the goat, waving all the while the strings of their little aprons, deluded the hungry people by promising France a billion of dollars as the outcome of confiscation. The monasteries, convents and seminaries were to be sold, and the proceeds, Judas used to say, be given to the poor. But, oh! how lamentably the farce is ending! The buildings are sold, and the money derived gone towards filling the tool-chests of thieves, scamps, and robbers, in tow and in league with lawyers, who, themselves, are in turn in tow and in league with the authorities of the immortal Republic!

The three leading artists are MM. Duez (Do us), Mange (Devour), and Le Couturier (bag-sewer). Their names are suggestive. In the name of Liberty, Equality and Fraternity -to which we might add that of the bad thief-they gave grown rich on the spoils of a nation. In any other country the people would be up in arms in consequence, but the Socialists, Anarchists, and Radicals of France are too busy making speeches to bother with an outrage that is filling the pockets of friends Truly an ideal place to live in!

John D. Rockefeller wants to get rid of his millions, so why does he not spend a vacation in France?

Poor France! Oh! if only the good people there had one-half Catholic Germany's backbone! If only MM. Duez and his fellow-artists could appear, as citizens, under the auspices of an investigation held in the parlors of the Reichstag! The religious evicted, the buildings sold the money in the pockets of scoundrels, and the pious Protestant press of Montreal, and elsewhere, beth," and so scandalized at a pipeful of tobacco! But, then, why be surprised when the selfsame press has no reproach for pocket-editions of Renan, in the shape of professors, who, even here in Montreal, are destroying Christian belief in minds and souls of Protestant student-youth!

A FOUL LITTLE SHEET.

There is a foul little sheet published in the Province of Quebec, perhaps, not far from our doors. a supposedly humorous paper, but the crude, nasty jokes in it are an everlasting source of danger thousands of little children. should not be at all surprised, if told that it means to fight Church and the clergy in its own apparently quiet way. seen jests and attitudes in it that are decidedly anti-clerical, insultingly grotesque even for a man the primitive morals of a Hotten-

We need not name the paper, we hope the mischief will brought under the notice of proper authorities. Our boys girls must not be helped, by pri offal, along the road to perdition. Religious Pictures or Framing.



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Our clergy and our colleges must not become the object of ridicule. word to the wise is a book for others!

A free press does not mean that foul jests and indecent fun-making are permissible. We denounce the haunts of vice and the dens of degradation; that is why we, likewise, denounce filthy printed matter. We hope that our courageous Inspector O'Keefe will read this article ours. It will not take him long to find out just what we mean; nor will he be afraid to visit the offenders with the rights of the law. Let us preserve our children from ruin and contagion! The editor of a vile sheet is of the same class as the lords of the "White Slave traffic.

THE LATE DR. MURRAY.

It was sad news to learn that Professor George Murray had passed away. A scholar he was; in fact, one of Canada's leading literary figures, if not the very leader of them all. Doctor Murray was ever respectful of the soul's higher claims, ever a believer; he placed loyalty to God above the little learning and struggles of man. His mind was too clean, strong, and honest reckon without the God of the universe, of too serious a mould to be shattered by the empty theories and the speculative vagaries of either coxcombs or literary comedians.

His book reviews in the Star, together with his answers to "Notes and Queries," in the same paper, were, for a long time, a winning eature of our big daily. It is hard to replace a Dr. Murray, for they are few in their generation.

The deceased professor was a lifelong Anglican, and, we believe, very sincere adherent of his church. Under his influence, the Standard has shown evident signs of attachment to Church of England way, belief and manner. This has prevented it from serving the purposes of comical sects, even if tholics did receive little knocks now and then. At any rate, there is culture, at least, to Anglicanism, and Church of England clergymen are generally a proof of our statement in the concrete. The Star and the Standard will

now have to find a scholar upon whom to put Dr. Murray's mantle. May the new mentor prove worthy of the boon and task.

Representative Wiley of New Jerey stated recently that there re bacteria on dollar bills than on those of a higher denomination, for the same reason, we suppose, that the white sheep eat more than the black sheep, there are more of

Price, 15c. each.

life, and pours Kathleen O'Mear Hamilton peopl in garbage boxe a daily paper. post in letter bo At a Chinese f in Montreal a pi some other funer burned, but the

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If the lame stat omists were take many of the Irish as they say, ther have added to w them, we should constitute nearly whole Catholic C

'A quarter of a a goodly sum, we church debt in th been done by All tion of Jersey C Joseph H. Meehan tor. Most of the poor people. "Th with us," and the

A London des other things that been able to s means whereby di available to the p barred by its c that the poor pre of divorce which death. The poor preached to them.

At the close of Ottawa recently 1 we are told that the solicitation avowing their into Christians. The held, as some may Jewish Synagogue meeting hall, but Methodist Church.

They have arrest liquidator of Churc France. He will be tried by a jury whom the number also likely be allo free, so that he m turn the complimer in their turn, co What a wretched 1

"There are two ing a place on alm programme that s emphatic protest and parent," says urnal. "One is

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BROS. rnishers

CATHERINE ST. EAST

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Christ at Twelve Years, Hoff-n Plate size 6 x 8.

are printed in black only, er Dolorosa, Immaculate Con-eart of Jesus, Sacred Heart of The Angelus, Christ in the n. Madonna, Bodenhausen, natin Gethseus, St. Antho-puna di San Sisto, St. Cecilla, twelve Years, Madonna Fer-thée.

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DR. MURRAY.

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Phone East 246

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Are You Poisoning Yourself?

SDAY, MARCH 24, 1910.

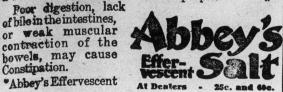
THE bowels must day, to insure good health. If they do not, the waste is absorbed by the system and produces a self blood poisoning. Poor digestion, lack of bile in the intestines,

bowels, may cause Constination. "Abbey's Effervescent Salt will always cure it. Abbey's Salt renews

stomach digestion — increases the flow of bile - and restores the natural downward action of the intestines.

Abbey's Salt will stir up the liver, sweeten the stomach, regulate the bowels, and thus purify the blood.

Good in all seasons for all people.



Echoes and Remarks.

Joy in God has something of eterin it.-Henri Perreyve.

Sadness in pure and compassionate souls grows out of the experience of life, and pours itself out in pity.-Kathleen O'Meara.

Hamilton people post their letters in garbage boxes, said a heading in a daily paper. What then do they post in letter boxes?

At a Chinese funeral held recently in Montreal a pig was burned. At some other funerals the client burned, but they call the roasting cremation.

"If I met a priest and an angel, I would salute the priest before salut-The Curé d'Ars ing the angel." spoke the words. There was more to him, infinitely more, than there is to penny upstarts whose hats refuse to come off, as the priest passes by.

Very little reflection, a half-ounce of common sense, will suffice to convince anyone that the war Popes is a war against the Church. Freemasons, more especially, are interested in deviltry opposed to Pe-

The surest sign that the Irish have kept the faith lies in the fact that they can enthuse the world in fifty thousand different centres each St. Patrick's day. No other people, nation or tribe could think of competing with us. We are hard to

If the lame statistics of fool-economists were taken seriously; if as many of the Irish had lost the faith as they say, then, with what we have added to what, according to them, we should have, we should constitute nearly one-third of the whole Catholic Church. Quite

A quarter of a million dollars is a goodly sum, we think, to pay on a church debt in thirteen years. It has been done by All Saints' congregation of Jersey City, of which Rev. Joseph H. Meehan is the happy pastor. Most of the parishioners are poor people. "The poor are always with us," and thank God!

A London despatch says among other things that "nobody has yet been able to suggest a practical whereby divorce can be made available to the poor, who are de-barred by its cost." It may be that the poor prefer the old way of divorce which is granted only by death. The poor have the gospel preached to them.

At the close of a service held in Ottawa recently by Herbert Booth, we are told that many stood up at the solicitation of the evangelist avowing their intention to become Christians. The service was not held, as some may imagine, in Jewish Synagogue or a freethinkers' meeting hall, but in the Dominion Methodist Church.

They have arrested the clerk of the liquidator of Church properties France. He will in all probability be tried by a jury of his peers, of whom the number is legion. He will also likely be allowed to go scot free, so that he may be able to return the compliment when the peers, in their turn, come up for trial. What a wretched lot!

"There are two dances rapidly finding a place on almost each dance programme that should receive the emphatic protest of every chaperon and parent," says the Ladies' Home Journal. "One is called the Firelly Dance." For this particular dance

Japanese incense sticks are tributed to each girl, which she places in her hair. The sticks are then lighted, the music begins,, the lights in the hall are turned entirely out, and the room is in perfect darkness save for the very dim lights furnished by the incense sticks in the hair of the girls. The 'Moonlight Dance' is the name of the other dance, and for this the room is also darkened save for a so-called "moonlight" effect produced by various means; on moonlight nights through a window, or on moonless nights from a subdued calcium light, or by some other or generally similar ef fects. These two dances are being introduced at affairs where carefully trained young people congregate, often at "dances" where the boys and girls are not over fifteen and sixteen years of age. It is from no desire of the young people to ignore the conventionalities that these dances have been introduced: they are rather the result of the modern craze for variety, for 'something dif-ferent.' With the novelty-hunting spirit of the age from dancing with lights turned low a step further has been taken with the lights entirely turned off. But it is a step far. The suggestiveness of dancing

against the temporal power of the amid surroundings of darkness or semi-darkness by young people to say the least, not wholesome, and it is too redolent of lurking dangers. Every parent, even in the most care ful circles, should take pains to ascertain if these or similar dances have crept into the 'dances' of the sets of which their sons and daughters are part."

The practice is more widespread than is thought.

THE END OF ANOTHER LIE.

A little while since—and they are still at it,-non-Catholic papers, among which the Canadian Church man, of Kingston, Ont., spread the National Feast lying news that 1,500 priests had left the Church in France, as a result of the law of Separation. Here now is the story flatly contradicted by two of the leading editors of Paris, MM. Edouard Drumont and François Veuillot: -

Paris, 8 mars, 1910. "L'UNIVERS,"

Journal quotidien,

142, rue Montmartre. Au directeur du "True Witness:"

Au directeur du "True Witness:"
Bien cher ami,
Je ne sais à quelle source on a
puisé la fantastique nouvelle sur laquelle vous me demandez des renseignements. Quels autrés renseignements, puis je vous fournir,
qu'un démenti formet et absolu?
Vous pouvez simplement mettre les
contradicteurs au défi d'apporter la
moindre preuve à l'appui de leurs
assertions. Même parmi les journaux les plus anticléricaux de Franter expressing the proceedings, after expressing the pride he felt in

assertions. Meme parmi les jour-naux les plus anticléricaux de Fran-ce, ils n'en trouveront pas un seul qui, se trouvant sur les lieux, ose émettre une pareille prétention. En réalité, depuis la séparation, le clergé de France a été admirable. Et malgré toutes les épreuves subles, toutes les tentatives essayées par le toutes les tentatives essayées par le gouvernement, nous n'avons eu à dé-plorer que quelques cas de défection. S'il s'en est produit sur nos 40,000 prêtres, depuis/quatre ans, une dou-zaine, c'est assurément le maximum. Veuillez agréer, bien cher ami, l'assurance de mes sentiments les de mes sentiments les

(Signé,) FRANÇOIS VEUILLOT.

(TRANSLATION)

(TRANSLATION)

Paris, March 8, 1910.

"L'UNIVERS"

A Daily Newspaper.

142, rue Montmarte.

To the Editor of the True Witness:
Very dear friend,
I fail to know whence people were
given that piece of wild news concerning which you write me for information. What other information
can I give you if not a formal and
absolute denial of the story? You
may simply challenge those who
contradict to furnish the smallest
proof of their assertions. Even
among the most anticlerical papers
of France they shall not find even
one—and they are on the ground—
that has dared pretend the like
(that 1,500 French priests have left
the Church).

e Church).
As a matter of fact, ever since the

Separation the French Clergy have acted admirably. While, in spite of all the trials suffered, all the efforts made by the County of the Count

Ce sont là d'ailleurs des questions qui demanderaient de longs dévelop-pements, et qu'il serait impossible de traiter dans une simple lettre.

Veuillez agréer, cher confrère, l'assurance de mes sentiments re-

(signé) EDOUARD DRUMONT.

(TRANSLATION.) (TRANSLATION.)
"La Libre Parole,"
14 Boulevard Montmartre,
Paris, March 7, 1910.
To the Editor of the True Witness:
Vary does confered.

Very dear confrere:

Very dear confrere:
The news you speak of is mendacious. What is true is that the Separation of Church and State has been the cause of great hardships for the lower clergy, who put up with their sufferings in a most valient manner. iant manner.

It would be well were those are wealthy, many of whom have retained religious sentiments, to show as much devotion as our poor snow as much devoted to country priests.

But these are questions which would call for extended treatment, and with which it is impossible to fully deal in the course of a simple

Kindly receive, dear confrere, the assurance of my respectful sentiments,

(Signed) EDOUARD DRUMONT And there you are! But are these weekly sheets that have helped spread the calumny, along some ungodly dailies, going to contradict the statements they made. Never fear! As they need untruths to work as arguments, they shall not interfere with the work of their calumny.

We challenge the Canadian Churchman, at least, to tell the truth. As for L'Aurore, the Presbyterian Witthe Orange Sentinel, etc., well-the least said the better.

Royally Honored.

(Continued from page 1.)

thier, Sir Thomas Shaughnessy, Mayor J. J. Guerin, Rev. W. B. Mar-tin, New York, C. J. Doherty, M. P., Rev. Gerald McShane, C Smith, Rev. Raymond Walsh, Hon J. J. Ritchie, M. Fitzgibbon and Lieut..Col. Gardner, president of St. Andrew's Society. An excellent musical programme

man in opening the proceedings, after expressing the pride he felt in presiding over so large and distinguished a gathering in honor of the Irish people, called upon His Grace Archbishop Bruchesi to speak a few

words.

His Grace made a brief address, in which he referred to the traditional loyalty of the Irish to the Catholic Church, and said he felt quite at home at the banquet, since where the children were there should the father be also. Referring to the history of St. Patrick, Mgr. Bruchesi said that the patron saint of Ireland was more a man of prayer than of action, and he recommended this land was more a man of prayer than of action, and he recommended this to all good Irishmen, that they should not neglect the efficacy of prayer. Perhaps the fault of the present day was that men worked very much and prayed very little. But prayer and faithfulness to his Church did not prevent any man from doing great things for his country, and he urged his hearers to combine patriotic work for their country with prayer and loyalty to their religion.

IRELAND TOASTED.

Canon Gauthier in French then spoke to the toast "Ireland" in most eloquent style. He referred to the traditional entente that had existed for ages between the Irish people and the French, and which was again exemplified by his being called upon to propose the national toast at such a national gathering. Rev. Father Martin, of St. Pat-

Separation the French Clergy have acted admirably. While, in spite of all the trials suffered, all the efforts made by the Government, we have had to deplore but a few cases of defection. If, on our 40,000 French priests, a dozen, in the four years, were faithless, that is surely the full number.

Kindly accept, very dear friend, the assurance of my most distinguished sentiments.

(Signed) FRANCOIS VEUILLOT.

The preceding letter speaks for itself. Anybody who speaks the French language has heard of "L'Univers" and its editor, the ilustrious writer whose signature guarantees the truth of the letter.

A second letter we have, as well, one from the thrilling pen of Edouard Drumont, editor of "La Libre Parole." Here it is:

LA LIBRE PAROLE.

14, Boul'd Montmarte

Paris, 7 mars 1910
Au directer du "True Witness":

Bien cher confrère, Le bruit dont vous me parlez est mensonger. Ce qui est vrai, c'est que la séparation de l'Eglise et de l'Etat a été la cause de grandes souffrances pour le petit clergé qui les supporte avec une vaillance admirable.

Il serait à souhaiter que les privilégies de la fortune, dont beaucoup ont conservé des sentiments religieux, montrent autant de dévoument of une proposed "Canada" and called upon Sir Thomas Shaughnessy to represident of the great C.P.R., as he rose.

Veuillez agréer, cher compérae.

Veuillez agréer, cher compérae. rick's Church, New York, was called upon to answer to the toast, and spoke at length on the future of

SIR THOMAS SHAUGHNESSY'S SPEECH.

"In dealing with the subject "In dealing with the subject of the toast it is not possible without occupying too much time to give more than passing notice to the period between the landing of Jacques Cartier, early in the sixteenth century, and the creation of the Dominion of Canada by the British North America Act. of 1867. The gradual America Act of 1867. The gradual lifting of the veil that shrouded the vast wilderness West of the Atlantic by bold, adventurous spirits who thirsted for discovery, the slow but continuous movement of population to the interior by way of the great rivers and lakes in which the coun-try abounded, the almost constant conflict with the savage tribes, who looked with jealousy and wrath on the invasion of the white man, the noble self-sacrifice of the splendid missionaries who submitted to risk and privation to forward the cause of the Christian religion and the spirit of civilization, and the thousand and one other phases of that long period of the country's history; are most interesting inspiring and furnish a magn nspiring and furnish a magnificent background to the picture of Cana-

da today.

When the fathers of confederation had completed their labors and the several provinces then existing had been moulded into the Dominion of Canada there was what might be designated a cleaning of the slate. Within a very few years the rail connection between Quebec and the Lower Provinces had been expelled. Lower Provinces had been completed and plans were being laid for carry-ing out the large project of a trans-portation system through to the Pa-cific Ocean, pursuant to the terms of confederation.

MARKED RAILWAY PROGRESS

The original Canadian Pacific Rail-The original Canadian Pacific Railway system grew from three to ten thousand miles in extent and, after the advent of Sir Wilfrid Laurier to the Premiership, two other transcontinental lines were projected and are being pushed forward. Our banking and commerce and shipping advanced in importance by leaps and bounds, hundreds of new towns and cities sprang into life, the revenue of the Government increased venue of the Government increased so rapidly that comprehensive public works were made easily possible, and now, barely forty years after the scheme of confederation was consummated, we have this great pros-perous Canada of ours, in which every citizen takes such justifiable pride and which is the wonder and

pride and which is the wonder and admiration of the civilized world.

"The prairie provinces will provide foodstuffs and other products for additional millions of people at home and abroad Reitigs (1)

the last twenty years.

After declaring with the remarkable religious privileges which we enjoy and which the speaker said we could not retain i' Canada changed her allegiance or even became independent nation he went on to a subject perhaps dearer to the hearts of his hearers and that was to speal of Ireland and her hopes. Sir Thomas said:

ADJUSTING OF IRELAND'S WRONG

felt that they were being subjected to humiliation and cruel wrong. The direction of world thought and world action has in recent, years been toward conciliation and compromise. compromise. The great employer of men have learned the lesson

of men have learned the lesson.
They can no longer say my wift and mine alone will prevail. They now see that intelligence and the capacity for analysis and discussion have extended down the line, and they must discuss, and they must analyze, and they must compromiee, and the world is better for it. The new order of things occasionally leads to exaction and disorder, but time will tame the aggressive spirit of organised forces and better things will result. While nations and individuals in all other portions of the world have been undergoing a charmer. nations and individuals in all other portions of the world have been undergoing a change of heart and reaching a better understanding, is it to be believed that England and Ireland can remain in their present illogical and unnatural attitude toward each other?

MODIFICATION REQUIRED.

In the case of Ireland, separation In the case of Ireland, separation is as undesirable as it is impossible and there may be other features of the Home Rule progamme that require modification or elimination. But why should the opponents of the Irish party dwell upon and emphasize only the features of the Irish the Irish party dwell upon and emphasize only the features of the Irish proposals to which they have objection? Why not take up and discuss the other sections possible? In the eyes of the opponents of Home Rule there are two dominating and all-absorbing bogies to the exclusion of everything else, namely, the control of affairs in Ireland by the predominating Catholic majority to the detriment and discomfort of the minority, and the idea that the whole scheme of Home Rule aims at separation.

ration.

Those of us who know our fellow Those of us who know our fellow countrymen best would give but little weight to the first of these because the maintenance of a cohesive majority for any long period of time would be contrary to the nature and tradition of the Irishman. (Laughter). And about, the other I have already expressed the conviction that separation would not be in the interests of the Irish people, and that for many reasons it would be impracticable, indeed impossible, and it should not stand as a bar to a rational home rule measure. (Aprational would be measure. (Aprational home rule measure.) rational home rule measure. (Ap plause).

plause). It was not my intention, Mr. President, to deal with the Irish question at anyilength this evening, and, indeed, I have probably encroached upon the territory of some of the other speakers by referring to it at all, but I cannot help feeling that the position of affairs in Canada, where the good government, and more particularly in the province of Quebec where a comparatively small minority is living in peace, happiness and conis living in peace, happiness and cor Is fiving in peace, happiness and contentment with a majority who belong to another race and religion, might suggest to the lawmakers of the Motherland, on both sides of the Irish question, a line of procedure and a form of legislative compact that will have the effect of removing an unity sore from the body, religious an ugly sore from the body politic of the Empire by according to Ireland the control of her own internal affairs, and wiping out conditions that have discouraged her population, stimulated strife and violence, and have prevented the introduction of capital and enterprise to the of capital and enterprise

MB. C. J. DOHERTY MAKES PA-TRIOTIC SPEECH.

Mr. C. J. Doherty, M. P., also responded to the toast with a patriotic speech, in which he dwelt upon the text that "All is well with Irethe text that "All is well with Ireland." Mr. Doherty pointed with
pride to a bouquet of Shamrocks he
was wearing, sent to him by Mr.
John Redmond, together with a letter from the Irish leader, in which
he said that the Irish cause was
"powerful and respected by all men
and linked with the democratic uprising in England against the power and three democratic uprising in England against the power of an unrepresentative and hereditary upper chamber. The ver, stars in their courses are fighting for in their courses are fighting Home Rule. God Save Ireland. E. Redmond.

responded to by Mayor Guerin, J. W. Percival, for the Irish Protestant Benevolent Association; J. J. Beauchamp, for St. Jean Baptiste Society; Lt.-Col. Gardner, for St. Andrew's Society; Mr. Mitchell, for St. Georgie, Society, Lt. Col. Jedestein George's Society; Lt.-Col. Lockerby for the Caledonia Society, and Mr for the Caledonia Society, and Mr. Jos. Jenkins, for St. David's Socie-

toasts of "The Ladies" and "The Press" ended the programme.

St. Patrick's Night Entertainments.

Y. I. L. & B. ASSOCIATION.

WRONG.

I would like to devote a few words to another subject that appeals to every man of Irish birth or extraction wherever he may live, and that is the prompt and effective amelioration of what are manifestly Ireland's wrongs, with the improvement in the position of her people that would surely result from such a policy. For generations there has been something in the nature of a feud between the people of Great Britain, and the Irish. At times the feeling on one side or the other has grown so intense as to lead to lawlessness and consequent reprisals. Neither party has been free from blame On the one hand there was the overbearing audacity of a class actuated by selfishness and assumed superiority. On the other the wrath, and vinditiveness of a people who

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

NOTICE is hereby given that the Beauharnois Light, Heat & Power Company will at the next session of the Legislature of the Province of Quebec, apply for an act amending its charter 2 Edward VII, chapter 72, as follows to wit: by (a) increasing its authorized capital stock and borrowing power; (b) extending the territory in which it may exercise its powers, (c) authorizing the enlargement and extension of the feeder mentioned in section nine of its charter and its continuation to one or more new junction points with the Saint Louis River or its replacement in whole or in part by a new feeder, and if found necessary the changing of the course of a part of the said river; (d) increasing the company's powers of expropriation; (e) authorizing the company to engage in all manufacturing my the company's powers of expro-priation; (e) authorizing the com-pany to engage in all manufacturing and other businesses using electric power, and to acquire shares and se-curities of other companies; (f) re-moving or modifying restrictions now existing on the exercise of its powers, especially those requiring in certain cases the consent of munow existing on the exercise of its powers, especially those requiring in certain cases the consent of municipal or other corporations; (g) changing conditions under which stock and bonds may be issued; (h) authorizing the company to sell and supply for municipal or other purposes water taken from Lake Saint Francis, and to do all that may be necessary to that end and authorizing municipalities to make arrangements with the company to take water from it.

BEAUHARNOIS LIGHT. HEAT

BEAUHARNOIS LIGHT, HEAT POWER COMPANY.

By FLEET, FALCONER; OUGHTRED, PHELAN, WILLIAMS RED, PHELAN, WILLIAMS BOVEY. Its Attorneys. Montreal, 22rd February, 1910.

Oshawa You can't afford to roof a Galvanized 'bing without Oshawa Gal-Steel shingles

Shingles, Send for the free booklet. PEDLAR People of Oshawa

ST. MARY'S YOUNG MEN.

St. Mary's Young Men's Society gave a most successful concert in their hall on St. Patrick's night. A very well arranged programme was enjoyed by a large and appreciative audience. Much pleasure was expressed at the appearance of Ecther audience. Much pleasure was expressed at the appearance of Father Cullinan, who has been ill at the Hotel Dieu, and who had come down expressly to speak a few words of congratulation to the organizers of the evening's entertainment. The orchestra rendered in finished style the chestra rendered in finished style the ever popular Irish airs, and then song, recitation and fancy dancing made up the rest of what was con-ceded by all attending to be a very choice programme. The young men of St. Mary's have every reason to feel proud of the result of their efforts to make St. Patrick's night concert the hest they have yet had the best they have yet had.

ST. ALOYSIUS.

E. Redmond."

The reading of this letter evoked loud cheers for Mr. Redmond and the cause of Irish Home Rule.

The toast of "Our Guests" was gratification was expressed by all proposed by Mr. H. J. Trihey, and present for the treat which had been so much enjoyed. The parishioners seemed to feel that their duty lay seemed to feel that their duty in attending in as large numbers as possible, and they did themselves proud. They were heartily welcomed by the Rev. M. L. Shea, passion to express tor, who took occasion to express his gratification for the splendid way they turned out at the morning's celebration. Mrs. McCann was lucky in selling the largest number of tickets, for which she received a very nice prize.

A MODERN MEDICINE FOR YOUNG CHILDREN

No sane mother would wish herself treated under the condition of medicine or surgery of half a century ago. Why then should she give her tender little child the old-fashioned inedicines that have not changed in half a century, and which more likely than not contain poisonous opiates that will not cure the child, but merely drug it into temporary insensibility. Baby's Own Tablets is a modern medicine prepared with all the care and skill of modern medical science. This medicine cures all stomach, bowel, teething and other ailments of childhood and babyhood. And the mother has the guarantee of a government analyst that it contains no opiate or poisonous drug. Sold by medicine dealers or by mail at 25 cents a bar fees The Dr. Williams' Medicine Co., Breckville, Ont.

Dear pussy, I love you, an' I'se your true friend, 'Cause I saved you a whippin' to-

day.

When cook missed her custard, and everyone said It was puss that had stealed it

It was puss that had stealed it away.

You know you are naughty sometimes, pussy dear,
So in course you got blamed, an'—all that!
An' cook took a stick, an' she 'clared she would beat
The thief out that mizzable cat.
But I—didn't feel comfor'ble down in my heart.

in my heart, So I saved you a whippin', you 'Cause I went to mama, an' telled her I 'spect She'd better tell cook to

me, Cause the custard was stealed by bad little girl no felt dreffely sorry Who

An' it wouldn't be fair to whip pussy, in course, When that bad little girl was to

blame! "Was it my little girlie?" my dear mama said, I felt dreffely scared, but I nodded

my head,
An' then mama laughed. "Go find nurse, for I guess
There's some custard to wash
a little girl's dress."
Well, then, 'course they knew

It was I, an' not you,
Who stealed all the custard an then ran away, But it's best to be true

n the things that we do,
An'--that's how I saved you spankin' to-day.
—Sunday Companion

Two Sides of a Question.

"It's too bad the way some girls look down on Jennie Scott because she wears such shabby clothes!"
The indignation in Abbie's voice was not to be mistaken. "As though a girl was any the worse for wea ing the same coat to school three o four years and trimming the same hat over! I think that what's in the head counts a good deal more that what's on it. If they took the pains to get acquainted Jennie they'd like her."

In the flush of defending friend Abbie looked decidedly tractive. It was disappointed to the tractive into see her expression change into It was disappointing look!" she exclaimed, nodding across
the street. "That is Elizabeth Parker in her new spring suit! I suipose she's despising all the people
whose fathers are not millionaires."
"I didn't know that you knew
Elizabeth," said Abbie's mother in

surprise.
"I don't and I don't want to.
Just to see her walk along the street
is enough for me." Here Abbie
minced from one end of the sittingmineed from one end of the sitting-room to the other in an ill-natured travesty of Elizabeth's manner. "She gets all her clothes in New York," Abbie continued, as if relating. a grievance. "I suppose nothing here is good enough for her."

"My dear child!" exclaimed Ab-

"My dear child!" exclaimed Ap-ble's mother, "a moment ago yoù were criticizing the girls who look down on Jennie Scott because of her shabby clothing. I quite sympa-thized with you, and now it is the more surprising to find you guilty of the same fault.

of the same fault."

"The same?" repeated Abbie, opening her eyes. "Oh, mother!"

"Yes, my dear. Some girls think Jennie must be uninteresting because her school coat is threadbare, and that is a very foolish and shortsighted judgment. But it is just as foolish to conclude that Elizabeth Parket put on airs because her father buys her clothing in

much she cares for them," Dolores observed, settling herself more comfortably at the foot of the bed.
"But it takes so little, if one watches out for sales and buys understandingly," Felicia urged. "This ribbon, for instance, cost only ninety cents at a sale, though it is ty cents at a sale, though it is worth more, and I have plenty for three sets of underwear. It is quite the most beautiful thing I've seen—so soft and silky."

so soft and silky."

Dolores did not answer. She
watched Felicia, seated on the floor dive into the shirt-waist quest of further treasures, thinking the while that her friend was 'quite the most beautiful' creature that she had ever seen in her long pink crape kimona, with her arms and neck and face so exquisitely colored, so perfectly shaped, so altogether lovely, the whole crowned with an abundance of nut-brown hair that howed glints of gold in the

light.

"I bought these yesterday," Felicia continued, exhibiting a pair of embroidered pink silk stockings.

"That makes five pairs; I would have had six, but mother borrowed a pair. Unfortunately, we wear the same size in everything. I told mother I didn't care for them again, since she had worn them once, so I since she had worn them once, so I gave them to her. You know, I simply can't bear to lend my things, Dolores."

"Oh!" The one on the caught her breath, and Felicia went on, leaning back against the box and critically examining her nails, which resembled delicate pink, shin-ing shells. "Nelita never objects to lending her things; but, then, shedoes not love beautiful things as

"Is your sister as late as every evening?" Dolores asked.
"No. I think she stayed to do an errand for mother; I was excused from the office half an hour earlier

to meet you. I want to sho to meet you. I want to show you this ribbon spool holder. Isn't it the dearest ever? It used to be one of my treasures till mother, one day, in my absence, helped herself to the pink spool and the blue, and it just about broke my heart when I found them gone."

"Felicia, dear, you don't mean hat!" Dolores cried in a shocked ittle voice. "Your own mother—the would give you anything she las! Why—why—" little voice.

"I know you think me selfish," Felicia interrupted, "but it is only being provident. It's part of a girl's duty to acquire beautiful things whenever she legitimately can keep them in order (which she can't possibly do if she's all the time lending them) and so have a goodly supply on hand for the rainy day that is sure to come to her, as it you think me selfish," that is sure to come to her, as it does to everyone at some time. Suppose I lost my position and couldn't get another for weeks; why, I wouldn't need to worry about my wardrobe, because it is so well stocked. There! That's Nelita com-ing up the steps."

The moment Dolores looked into Nelita's soft brown eyes, she felt drawn to her. And when Nelita said, "I'm not beautiful and witty and clever like Felicia, but I do hope you will like me a little," Dolores bent forward and you will like me a little, bent forward and kissed her.

"I like you very much, and I've wanted to meet you ever since Felicia boarded on the farm next to ours and told me about you," Doores declared.

Dolores had not been many hours under the Shannon roof before she became thoroughly distressed at Fe-licia's attitude toward her mother and sister. "Not what pleases others but what pleases myself," seemed to be Felicia's motto be Felicia's motto. Mrs. Shannon, a slender. tired-looking little lady who had worked hard to maintain her daughters till they had become self-supporting, had now evidently made up her mind to have peace at any price, while Nelita, three years older than her sister, apparently found it most comfortable not to oppose severely because she is dressed well as to judge another severely because her clothes are shabby."—Exchange.

Felicia's Rainy Day.

Felicia's Rainy Day.

To love beautiful things," Felicia confessed in a sweet, low voice to Dolores Redman, who had been invited to stay at Felicia's house while doing some fall shopping. The two girls were in Felicia's room, and the latter was intent upon exhibiting certain girlish possessions. "I spend half my week's salary on things I love, and that mark a real lady, such as pretty ribbons and laces and gloves and things."

A smile displayed two rows of small, even white teeth, and two distracting dimples in two firm, round, pink cheeks. "I' always feel sorry for a girl who does not care to own beautiful things." Felicia finished with a wirtuous air that sat unbecomingly on her delicate child-like face.

"Not every girl is able to buy heautiful things, no matter how be reita's motto. Mrs. Shannon, a slender. tired-looking little lady who had worked hard to maintain her daughters till they had become

greeted her mother with these words:

"Oh, mamma! I don't see how you can be so sweet and kind to me after the way I've treated you. And I don't see how Nelita can lend me her prettiest things to wear while I'm in bed, and bring me flowers and delicacies with the money she has earned, when I've been so selfish to her. I wonder if you both can forgive me." can forgive me.

Mrs. Shannon bent low to her daughter. The few minutes that followed were very precious to both And so Felicia's "rainy day" followed were very precious to a And so Felicia's "rainy de brought her an awakening that sulted in greater happiness for i self and her family.—Pittsburg

He is Risen! He is Risen!

He is risen! He is risen! Christ the Lord, the King of Kings; Rent the barriers of His prison; With acclaim blessed Zion rings! Alleluia! Alleluia! Sound the timbrel; swell the song;

Alleluia! Alleluia! Sings the saints' and angels' throng

Spirit told the anxious greeter Christ had conquered, left ea earth'

Told was youthful John, told Peter Christ to seek beyond the tomb. Christ to seek beyond the tomb. Saviour blest was seen by Mother By Magdalen, faithful all, E'en by Thomas, doubting brother, Kingdom's Peace to well install.

He had promised He should them,
Vanquish victory of the grave; lead This the pledge of Truth He gave.
Vain the soldiers' anxious keeping:
Naught the scoffers' empty threat;
Vain the will, and naught the sleep-

ing:

Hate with overthrow was met. Alleluia! Alleluia! Alleluia! Alleluia! Alleluia! Blest our God's unconquered fame! He is risen! As He told them;

Risen! yea, to die no more, And for Heaven's courts to hold There to love them as before!

He is risen! He is risen! Christ the Lord, Jerusalem's King; Sealed the fate, and changed

prison: Heartfelt thanks forever bring! Praise your God, ye joyful nations; Tell His glory now, fore'er; He hath filled our expectations— Goods of Heaven ours to share!

Christians, with your conque Saviour Rise beyond the deeds of earth: Let your lives, let your behavior, Bear the sheaves of other birth! Alleluia! Alleluia! Hearts on high! And Hope Praise!

Alleluia! Alleluia! This the burden of our lays!

(Rev.) R. H. FITZ-HENRY. Easter, 1910.

CURE WAS QUICK AND COMPLETE

Dame Parent's Heart Disease Cured by Dodd's Kidney Pills.

She Suffered for Two Years but Now Advises All Troubled as She Was to Give Dodd's Kidney Pills a

St. Robert, Richelieu Co., Que., Mar. 21. (Special) —'Il recommend Dodd's Kidney Pills to all my friends." These are the words of Dame Joseph Parent of this place. And the good dame gives excellent reasons why she does so. "For two years," she says, "I suffered from Heart Disease, Headache, Backache and a dragging sensation across the loins. Seven boxes of Dodd's Kidney Pills cured me. I hope all who are troubled as I was will give Dodd's Kidney Pills a trial."

Some people may ask how Dodd's

Kidney Pills a trial."

Some people may ask how Dodd's Kidney Pills, which are purely a Kidney Pills, which are purely a Kidney remedy, can cure Heart Disease. And the answer is simple. Diseased Kidneys fail to drain the impurities out of the blood. If these impurities are left in the blood they not only increase the work of the heart in propelling the blood through the body, but act or the valves causing disease. Pure blood removes the cause of the disease. Dodd's Kidney Pills make pure blood by putting the Kidneys in condition to strain all the impurities out of it.

NIGHT IN ASSIST.

Silently steals the moonlight's cold white feet
Along the empty street.
Assisi sleeps—what spell constrains
her guest
Whose pillow lies unpressed?
Not memories of old power and
pride and lust— Mere dust amid the dust Those men of blood and fire too long have lain Ever to live again.

We watch to see the slender form pass by Of one who cannot die. Above him

alight
The jeweled Umbrian night,
Ah, tear-dimmed eyes and ecstatic face, And hand upraised to trace The sign of peace, its sacr

scars,
Kissed by the reverent stars. -Amelia Josephine Burr, in Rosary GETHSEMANI.

My soul is sorrowful, yea, unto Upon it test the sins of all world; Not only of the world redeen

saved. But of those souls My Blood can naught avail Because the captive scorns his Ran

Those were the precious drops that fell to earth
While Jesus said, "There is no use in them." Take courage, then, O soul, depress ed and sad

What sorrow hast thou felt compared with His? Hast thou e'er yet shed a drop of blood To ransom souls in sin's capt

o ransom souls in sin's captivity? too severe? Perchance thou trustest in a panc

ply
He gave thee not, or look'st for
victory
Too soon. Forget it not, Gethsemani Precedeth Calvary. Look up with

Faith. For though thou see him not, an angel stands
To comfort thee. He holds the cha-

lice; drink! Its bitterness will turn to nectar sweet, For 'tis the chalice which the

ter drank,
Ah now, dear Lord, no longer complain The chalice to the very dregs I'll drain

-Father Van Rensselaer, S.J. WHILE YET 'TIS DAY.

Arise, my soul! nor dream the hours Of life away: Arise; and do thy being's work, While yet 'tis day.

The doer, not the dreamer, breaks The baleful spell, Which binds with iron hands the earth On which we dwell

Up, soul! or war, with fiery feet, Will tread down men; Up! or his bloody hands will reap The earth again

O dreamer, wake! your man
Is still a slave;
And thousands go heart-crushed this morn Unto the grave.

The brow of wrong is laurel-crown-Not girt with shame: And love and truth and right as yet Are but a name.

From out time's urn your flow fast away: —
Then, dreamer, up! and do life's While yet 'tis day. -Anon.

NOT UNDERSTOOD.

Not understood, we move along asunder; Our paths grow wider as the seasons creep Along the years; we marvel and we

wonder While life is life, and then we fall asleep. Not understood.

Not understood! We gather false impressions
And hug them closer as the years
go by;
The virtues often seem to us transgressions; And thus men rise, and fall, and

Not understood! Foor souls with stunted vision
Oft measure giants with their narrow gauge;
The poisoned shafts of falsehood and design.

The poisoned shafts or independent of the shafts of the sh lot understood! The secret springs of action
Which lie beneath the surface and the show,
re disregarded with self-satisfac-

We judge our neighbors, and they often go Not understoed.

Not understood! How trifles often

change us—
thoughtless sentence and the Destroy long years of friendship and estrange us

And on our souls there falls freezing blight,
Not understood.

Not understood! How many breasts

are aching

For lack of sympathy! Ah! day
by day

How many cheerless, lonely hearts
are breaking!

How many noble spirits pass away
Not understood.

O God! that men would see a little clearer,
Or judge less harshly where they
cannot see! O God! that men would draw a lit-

tle nearer To one another—they'd be nearer Thee,
And understood.

—Thomas Bracken.

VICTIMAE PASCHALI LANDIS,

(Church Prose at Easter Mass.) Christians, through the Easter Meant praise to Paschal Victim pay

The Lamb hath ransomed back sheep; Our Christ the erring now shall keep

And Death did join with other Life To pay sin's debt with anguish rife. The Lord once dead now rules the strife

Magdalen, tell us what didst see, While on thy way: this know would

What, I? The tomb of Living Lord, And victory of the man-made Word, The spirit-keepers, too, were there; death-shrouds folded, placed, with care.

My Christ, my Hope, hath risen

true; In Galilee He'll wait for you!

We know the Lord did leave the grave; Hath vanquished Death: the pledge

Hath Vanquished Death: the pled He gave! Victorious King, Thou'st wo Thou'lt save! Amen, Alleluia! (Rev.) R. H. FITZ-HENRY. Easter, 1910.

Protestants Tasting French Persecution.

Unthinking Protestants in this and Unthinking Protestants in this and other lands have been viewing quite complacently, where they have not aided and abetted, the warfare of the French atheistic government against the Catholic Church in France, says The Sacred Heart Review

But now it seems the anti-religious forces which they rejoiced to see op-posing Catholicity in France, are making some trouble for their own brethren in Madagascar; and they do not appear to like it a bit. The medicine which they thought good for the Catholics in France is very bitter when administered to the Perfor the Catholics in France is ver bitter when administered to the Pr testant in Madagascar. testant in Madagascar. Madagascar is a French possession off the coast of Africa. English Protestant missionaries have been at work there for some years, but the colonial government, following the lead of the home officials, has been lately interfering with the conscientious right of the Protestants, just as in France they are oppressing and persecuting Catholics.

The Congregationa ist tells us that the "militant secularism which has been the outstanding feature of French life at home, has even in an exaggerated and apparently malicious and bigoted form done its best to root out Christianity among the Malagasy people altogether.

The missionary schools have been broken up, the graduates denied French citizenship, the heathen rites broken up, the graduates denied French citizenship, the heathen rites encouraged, Christianity everywhere denounced and repressed. We have been saying from the first that the French government's war against Catholiaty was a war against all Catholiaty was a war against all forms of Christianity, and Indeed against all forms of religion. The reason why they attack the "athlic Church first is because she is the greatest and strotten be wark of religion. With her weakened or destroyed the sects would be only a mouthful to the gracious spirit of secularism.

mouthful to the gracious spirit of secularism.
Our est-semed contemposary. The Boston Herald, tofering editorially to this, says under the heading. "An ti-Christian France."
"Evidence accumulates that France in its reaction from a particular form of Theistian truth and policy has gone far on the way toward anti-religious views of a particularly secular and virulant form. Its state schools, that once were pledged to neutrality in madders of religion, are now, in many cases, agonetes for atneutrality in many cases, agencies for attack on religion as such; and the secular conception of the state and anti-religious tenor of governmental policy have gone forth into the colonies."

The Irish Party and Catholic Education.

no doubt (the Bishop said) no doubt (the Bishop said) that during the next session of Parliament the Party will be in a Position to render high service not only to Ireland but to the Irish Catholics in England. Those faithful children of the Irish race probably will be attacked in what is dearer to the test of the parliament of the Irish race probably will be attacked in what is dearer to them than their very lives, viz., the religious education of their little ones. Their cause, continued the Bishop, is ours; whatever is done for the very least of them is done for the trace of bad land laws, to protect the Catholic schools of Ireland, in England—these surely are great achievements. May it be given to Mr. Redmond and his followers to take their honored part in accomplishing them. honored part in accomplishing them.

THEY WILL DO THEIR DUTY.

Noticing the Bishop's letter, Mr. Redmond in his speech, gave assurance that he and his colleagues of the Irish Party would do their full duty in this important matter. The Catholics of England, he said, are our brothers. With the exception of a small minority, the Catholic body in England is an Irish body. The littie children in the Catholic schools of England are children of St. Patrick, and the highest duty that can rick, and the highest duty that can be discharged by an Irish National-istist Party is to protect their reli-gion and their interests. What is the position of the Irish Party on this question? We have been the only effective weapon to protect the Catholic schools of England. In the four years of this Parliament we have defeated four successive the four years of this Parliament we have defeated four successive attempts to do injury to the Catholic schools of England, and we succeeded in defeating those attempts although the Government had a majority of three hundred. Are we less likely to be powerful to protect those schools in the next Parliament, where, I take it for granted, no Government will have a majority anything approaching the majority that the Liberals had in the Parliament just ended?

EQUALITY OF TREATMENT DE-MANDED

Mr. Redmond then went on to state what the Irish Party claimed and demanded in reference to the Catholic schools. We insisted, said he, on equality of treatment for Catholic schools and non-Catholic schools. We insisted on a Catholic atmosphere in Catholic schools, and on Catholic teachers for Catholic children. And you may take it from me that I am going to England in a day or two, into-Lancashire and Yorkshire, to take such steps as may seem to me desirable and advisable Mr. Redmond then

Yorkshire, to take such steps as may seem to me desirable and advisable to protect the interests of the Catholic schools and of the Irish Catholic children in those schools. From all this it may be confidently expected that if any injury is done to the Catholic schools of England it will be only after resolute opposition and a stiff fight by lute opposition and a stiff fight by the united Irish Party. The general opinion seems to be that the Party will be able to obtain from the Liberal Government such a provision as will secure Father Vaughan's three C's—Catholic schools for Cachildren under Catholic teaching and management.

If one be troubled with corns and warts, he will find in Holloway's warts, he will find in Holloway's Corn Cure an application that will entirely relieve suffering.

A Terrible Indictment.

Wherever in the course of my spirtitual ministrations I have been brought face to face with tragedies of the soul, wherever I stood by the deathbed powerless to give any aid to the soul being fast borne to the awful verge of eternity, wherever I stood beside the corpse and could offer no word of prayer or consolation fer no word of prayer or consolation wherever I was forced to see the poor remains hacked by the dissecting knife and consigned to unconsecrated clay without a solitary word of blessing or appeal for mercy, wherever I saw the home dreary, fireless, foodless, reeking with filth, wherever I beheld the daughter with the brand of shame on her shameless face and heard that rasping voice face and heard that rasping voice and laugh which are the terrible sounds this side of hell, wherever I gazed on the loafing, worthless son, the besotted father, the mother to whom it was a prohell, fanation to apply that sacred name. I could almost invariably say: "This is the work of the bar-room"—Rev. L. Minehan, Toronto.

Troubled With Backache For Years. Now Completely Cured By The Use Of DOAN'S KIDNEY PILLS.

DOAN'S KIDNEY PILLS.

Mrs. W. C. Doerr, 13 Brighton St., condon, Ont., writes:—"It is with leasure that I thank you for the good our Doan's Kidney Pills have done me. lave been troubled with backache for ears. Nothing helped me until a friend rought me a box of your Kidney Pills. began to take them and took four boxes, at am giad to say that I am cured energy and can do all my own work and al as good as I used to before takes sick am positive Doan's Kidney Pills are you claim them to be, and I advise kidney sufferers to give them a fair at "

The Armo the Oil Brave F

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Owing to the our columns for Day issue, the se Rev. Father Wal 13th, was unavo h, was unavo The analogy be

The analogy of development of m progress, show ments in the na their counterpart supernatural statchild of God. Shaptized "babet analogy of the short supernatural statchild of God. Shaptized "babet analogy of the short supernatural statchild of God. Shaptized "babet analogy of the short supernatural statchild supernatural statchild supernatural statchild supernatural child of God. Shaptized "babes St. Peter speaks born babes," be and the Holy Glated by the "lav into the Kingdon be mystic body. the mystic body the head. Now the body in the plies an accession the advancing ye to the age of ma bor and moral re tainment of the tainment of the demand a new gisoul of the child threshold of the lete entering on t strength and skil in a life-loug cor is life eternal, re to make his ever vigorous and sugitivine grace beguifont is to be cochild of God becor this new need is this new need is
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be attained on this and that he must, dually adding sto-up the edifices of But this we do m Sacrament of Conf

BULWARK To understand a power of this Sac regard its effects point of faith of bulwark, and me faith, the foundat natural life. Man to faith, a triple duty, difficulty and a duty to perfor encounter, a dang with and armed ag is to hold, profess to fight and suffer Christ. "With the Christ. "With the Paul, "we believe with the mouth counto salvation." confess Me before n "I shall confess hi ther Who is in he ever shall deny Me

will I also deny ! Who is in heaven.' And hence the sai Catholic Church, tonot given to shed the truths of the ardently they longe are hailed and in sors. For to the the difficulty. "I c peace but the swo tian life is a blood all the more difficult cause of its duratic Christ, "whosoever his cross and come worthy of Me and c ciple," are more pitwo-edged sword, r division of the soul To men and womer our own day and in profession of the Coben a veritable na selves to the cross And hence the sai

DIFFICULTIE

Besides the diffict round man's duty of faith boldly and per is the danger of his jured or lost. "Ou against flesh and b principalities and p the rulers of the wo ness, against the sp in high places." a adds, "be strengther and in the might of ye on the armor

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ld the daughter with
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that rasping voice
h are the most this side of hell, d on the loafing, the besotted father, whom it was a pro y that sacred name. nvariably say: "This-the bar-room"—Rev.

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pletely Cured e Use Of DNEY PILLS.

err, 13 Brighton St.,
writes:—"It is with
ank you for the good
y Pills have done me,
of with backache for
sped me until a friendof your Kidney Pills,
n and took four boxes,
that I am cured enthe your work and
to before taken sick,
n's Kidney Pills are
to be, and I advise
to give them a fair

ney Pills do for yourne for thousands of all forms of kidney are to stay cured. It box or 3 hoxes for or mailed direct on The T. Milbura Co...

The Sacrament of the Battlefield.

The Armor is Buckled on in Confirmation, and the Oil of Anointing Strengthens For the Brave Fight in the Arena of Life.

The analogy between the physical development of man and his spiritual progress, shows that his requirements in the natural order have their counterpart in the needs of his supernatural state as the adopted child of God. St. Paul calls the baptized "babes in Christ," while St. Peter speaks of them as "new born babes," born anew of water and the Holy Ghost, and incorporated by the "laver of regeneration" into the Kingdom of God on earth, the mystic body of which Christ is the head. Now as the growth of the body in the natural order implies an accession of strength with the body in the natural order implies an accession of strength with the advancing years of human life to the age of manhood, physical labor and moral responsibility, the attenues of the way of bor and moral responsibility, the attainment of the use of reason. demand a new gift of God to the soul of the child standing at the threshold of the battlefield. The athlete entering on the arena where, his strength and skill are to be tested in a life-long conflict whose prize is life eternal, requires an unction to make his every limb and muscle vigorous and supple. The work of divine grace begun at the baptismal font is to be completed when the child of God becomes His soldier and this new need is supplied by the child of God becomes his soluter and this new need is supplied by the Sacrament of Strength. Confirma-tion is thus the complement and crown of Baptism, bringing to its perfection the work begun by cramental regeneration, leading soul to spiritual manhood and maturity, giving it a seven-fold strength to guard and develop the seven-fold virtue, infused and acquired in Baptism—Prudence, Temperance, Justice, Fortitude, Faith, Hope and Charity. Baptism has made man a Christian, Confirmation makes him a perfect Christian; not that the work of divine grace is then or thereby ended, or that he forthwith and therein is made morally perfect, or that the grace of this conul to spiritual manhood and perfect, or that the grace of his confirmation is the last of the helps to perfect, or the last of the helps to holiness that he is to receive through life. On the contrary, we know that the activity of grace is only then to be manifested, that instead of his becoming morally perfect his final perfection is not to stead of his becoming motary feet, his final perfection is not to be attained on this side of the grave, and that he must, day by day, gradually adding stone to stone, build up the edifices of his spiritual life. But this we do mean, that by the Secrement of Confirmation, the tour Sacrament of Confirmation, the foun-Sacrament of Confirmation, the foundations on which that spiritual superstructure is to be built, are laid in all their completeness, and that he is fully equipped with those graces which he requires not only to lead but preserve that life of faith on which he entered through the

gate of Baptism BULWARK OF FAITH. To understand and appreciate the regard its effects from the stand-point of faith of which it is the bulwark, and man's relation faith, the foundation of the super-natural life. Man has, with regard

And hence the sainted sons of the Catholic Church, to whom it was not given to shed their blood for the truths of the Gospel, however ardently they longed for martyrdom, are hailed and invoked as Confessors. For to the duty is attached the difficulty. "I came not to send peace but the sword." The Christian life is a bloodless martyrdom, all the more difficult and painful because of its duration. The words of Christ, "whoseover doth not carry his cross and come after Me is not worthy of Me and cannot be My disciple," are more piercing than any two-edged sword, reaching unto the division of the soul and the spirit. To men and women, not a few in our own day and in our own land, profession of the Catholic faith has been a veritable nailing of themselves to the cross of Christ.

DIFFICULTIES ASSAIL.

Bissides the difficulties which surround man's duty of professing the
faith boldly and perseveringly, there
is the danger of his faith being injured or lost. "Our warfare is not
against flesh and blood, but against
principalities and powers, against
the rulers of the world, of this darkness, against the spirits of iniquity
in high places," and the Apostle
adds, "be strengthened in the Lord
and in the might of His power put
ye on the armor of God, in all

Owing to the crowded state of our columns for the St. Patrick's pay issue, the sermon preached by Rev. Father Walsh on Sunday, the 13th, was unavoidably omitted. We give it herewith:

sword of the spirit which is the word of God that you may be able to resist in the evil day, and to stand in all things perfect, having your loins girt about with truth and having on the breastplate of justice, and your feet shod with the preparation of the Gospel of peace."

Behold the panoply with which the youthful warrior of Christ is clothed in Confirmation, his armor buckled on by invisible angel hands, the accolade of Christian knighthood given by the touch of the prelete who in the plentude of the priest-hood imposing hands over the kneeling recruit to Christ's army utters the words of Peter, nay, of Christ, "Receive the Holy Ghost with His gifts, wisdom to unveil to your vision the beauty of God's service, and the nothingness of all that is earthly; understanding to grasp and penetrate revealed truth; counsel to ald your judgment in the practical application of revelation and religions. aid your judgment in the practical application of revelation and religion to each action of your life; knowledge, the science of the saints, the reducing to practice the decision of counsel; fortitude, to animate your will with courage which springs from confidence in Divine aid, when temptations threaten and the work grows wearisome; piety, which lightens the labor and sweetens the bitterness of life and the fear of the Local the beginning of wisdom, not a craven, servile fear, but a reverential awe based on gratitude and love of God."

And all this has been our own experience, for each one of us has had a Pentecost. Have we received the grace of God in vain? "Neglect not the grace that is in you which was given by the imposition was given by the imposition of hands." "Grieve not the Holy Spirit of God whereby you are sealed unto the day of redemption," rather beseech Him to enliven in your souls the sevenfold grace of the Sacrament of Strength and courage. "Command Thy strength, O Lord, conform in us now, henceforth and forever what Thou hast wrought."

HEALS SIN-SCARRED SOUL.

Now, dearest brethren, if the Christian battlefield has its dawn and its noonday struggle, it also has its sunset, and the Christian warrior, "oft doomed to death, yet fated not to die," still holds the field and uplifts the standard of the Cross. His armor shows many a cleft and dent, his weary wounded limbs tell at ale of feebleness and failure, his waning strength porfailure, his waning strength por-tends disaster and defeat, but there is reserved for him a second anointing, the healing of the bleeding wounds, the soothing of the scorching pain, the strengthening of the weak, war-worn frame, the repairing of blunted weapons and shattered armor before the last onslaught of the foe, the "forlorn hope" of hell and its allies, the world without and the flesh within. Satan is playing for a bigh state of the same real. ing for a high stake, a human soul, and reserves with the skill of the experienced gambler his last and best card, for the final throw on which an eternity depends. Now, if ever, the soldier of Christ needs every card, for the final throw on the foundation of the supernatural life. Man has, with regard to faith, a triple relation, that of duty, difficulty and danger. He has a duty to perform, a difficulty to encounter, a danger to be reckoned with and armed against. His duty is to hold, profess and if needs be, to fight and suffer for the faith of Christ. "With the heart," says St. Faul, "we believe unto justice, but with the mouth confession is made unto salvation." "Whosoever shall confess him before My Father Who is in heaven, but whosever shall confess him before My Father Who is in heaven, but whosever shall deny Me before men, him will I also deny before My Father Who is in heaven."

And hence the sainted sons of the Catholic Church, to whom it was not given to shed their blood for the truths of the Gospel, however the truths of the Gospel, however the truths of the Gospel, however the sainted sons of the Catholic Church, to whom it was not given to shed their blood for the truths of the Gospel, however the truth of the truth of the solder of Christ needs every have with the theoth the solder of Christ needs every have with the theoth with the theoth the solder of Christ needs eve ness—completing the work of Penance as Confirmation perfects the effects of Baptism—removing all trace of sin, nay, even sin itself—bringing to the dying resignation to the separation of death, strengthening his mind with the faith of his child-hood and fortifying his will with the fervor of youth and innocence, saying to him, "a little while and you shall see Me and your heart will rejoice and your joy no one can take from you."

WHENCE THE POWER?

WHENCE THE POWER?

O blessed Sacraments of the Christian battlefield, twin fountains of strength for the Christian soldier, whence have you drawn your wondrous power? Surely as the Saviour knelt in Gethsemani, in all the agonies of desolation, and His Blood bedewed the ground amidst the olive trees of the garden of sorrow, some mystic efficacy was given to the fruit of those trees whose shadows fell in sympathy around the prostrate form of their Incarnate Creator, and whose leaves trembled with the breath which bore out on the night the agonizing sighs and prayers of the Man of Sorrows. And witnesses of that agony whose merits were to solace and sanctify the Christian deathbed, those olive

trees derived and deserved the dignity of supplying, as the matter of the Sacraments of the Battlefield, the oil which, typifying divine grace, "gladdens the face of man."

May the consideration of these sacraments inspire faith in their efficacy and our hope that we may share in the fullest measure the graces they contain, making thanksgiving to Him "who hath anointed us, who hath sealed us, and hath given the pledge of the Spirit in our hearts," to be our strength in the stress and storm of life, our consolation at the close of the conflict. O Death, where is thy sting? O Grave, where is thy victory? The sting of death is sin, and the strength of sin is the law, but thanks be to God Who hath given us the victory through Jesus Christ Our Lord, that sealed with the Holy Spirit of Promise being found faithful unto death we may obtain the crown of life.

Erin's Shield and Glory.

ful unto death we may obtain crown of life.

n the noon of her national glory, When Erin, untrammelled and free, Set the seal of her art and her

learning On mountain and valley and sea;
When the nations full-awed by her
beauty,
Were willing to seek her command,

her; Was scourged like the Master of

old;
But the bitterest cup of her sorrows
Was a crucible proving her gold!
Not the pitch-cap nor fever nor
famine;
Not dread of the fetters or bands; Not the might of the tyrant could

Take the Rosary blest from her When the light of the sunburst is

gleaming, On the robe of the "Dark Rosa-

When the prayers of heroes are answered,
And Erin once more is a queen,
E'en then in false pride we'll see her, Whose faith for long ages was

banned,
But low at the altar of Mary
With the rosary still in her hand.

From his place in the realms seraphic, At the sound of the direct day's

Will St. Patrick come forth all re-

splendent
To gather his children all;
And loved Erin, reflecting his triumph,

umpn,
In phalanx with martyr will stand
And their palms will grow richer in glory,
For the rosary still in their hand.
MRS. E. T. MOORE,
Montreal, March 17 1910.

SPRING BLOOD IS BAD BLOOD.

How to Get New Health and New Strength in the Spring.

winter months trying to their health Confinement indoors in often over-Continement indoors in often over-heated and nearly always badly ven-tilated rooms—in the home, the of-fice, the shops and the school—taxes the vitality of even the strongest. The blood becomes thin and watery or clogged with impurities. Some-times you get up in the morning or clogged with impurities. Some-times you get up in the morning just as tired as when you went to bed. Some people have headaches, and a feeling of langour; others are low-spirited and nevous; still others

gestion, reaumatism, and other diseases due to bad blood. 'Dr. Williams' Pink Pills actually make new,
rich blood which strengthens every
nerve, every organ and every part
of the body. Try this medicine this
spring and you will have strength
and energy to resist the torrid heat
of the coming summer.

Mr. Geo. W. Johnson, Hemford, N.
S., says: "A couple of years ago
when I came home from a lumbering
camp where I had been employed my
blood was in such a condition that
my whole body broke out in botls—
some six or eight in a nest. These
were so painful that I was confined
to the house and for three months
was treated by my family doctor. I
got no better; in fact the sores began to eat into my flesh, and 'at
times were so offensive that I refused to sit at the table with my
family. A friend asked me
why I did not give Dr. Williams'
Pink Pills a trial and I decided to
do so. I got six boxes and before
they were all gone the sores began
to disappear and my system was
much strengthened. I continued using the pills until I had taken 12
boxes, when every best of health."
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THE SYMPTOMS ARE

Tightness across the Chest, Sharp Pains and a Difficulty in Breathing, s Secretion of Thick Phlegm, at first white, but later of a greenish or yellowish color coming from the bronchial tubes when coughing, especially the first thing in the

Bronchitis is generally the result of a cold caused by exposure to wet and inclement weather and when neglected will become chronic.

She prayed at the altar of Mary,
And the Rosary shone in her handl
Then there came persecution upon of Dr. Wood's Norway Pine Syrup

Miss Martha Bour-

Bronchitis — Que, writes: "Last — Cured. — spring I was very — cough, sick head — a che, could not sleep, and was tired all the time. I consuited two doctors, and both told me i had bronchitis, and advised me to give ut teaching. I tried almost everything i ut none of the medicines gave me any telet One of my frieuds advised me to try In Wood's Norway Pine Syrup. I had searcely taken the first bottle when began to get better and when I had taken the fourth bottle I felt as well as ever, in eough had left me and I could sleep well.

Dr. Wood's is the original Pine Syrup. I had seen well as the cough had left me and I could sleep well.

cough had left me and I could sleep well.'
Dr. Wood's is the original Pine Syrup.
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When Coventry Patmore Entered the Church.

Coventry Patmore's health had become so much impaired by the long strain of anxiety and sorrow during his wife's last illness that, in 1864, he obtained leave of absence from the British Museum for a few months' travel. It was arranged that he should join Aubrey de Vere in Rome; but the bereaved poet seems to have anticipated the trip without enthusiasm. "I expect," he wrote to his daughter, the wise little Emily Honoria, "to be very dul the Emily Honoria, "to be very dull and miserable for the first two or three weeks, until I get to Rome; but when I am there I shall be all right, for nobody can be dull or miserable where Mr. de Verc is."

A more convelling though the servet.

A more compelling, though as yet an unacknowledged, magnet was drawing Patmore to the Eternal Ci-ty. For almost ten years—during which time he stood as a "High" Anglican—a shadowy but colossal vision of the Church Catholic had been looming before his conscious-ness, alternately claiming and repul-sing his affections. The Catholic po-sition, he tells us, had early been re-vealed to him as so logically perfect

sa almost to imply an absence of life: while from his reading of St. Thomas he discovered two luminous facts; first, the eminent reality of Catholic devotional literature; second, that "true poetry and true theological science have to do with one and the same ideal and that one and the same ideal, and that

one and the same deal, and that...

... they differ only as the Peak of Teneriffe and the table-land of Central Asia do." Yet the unalterable repugnance of his wife Emily (who was the daughter of a Dissention, while the (who was the dadgher of a Dissell-ing minister, and all her life "in-vincibly" prejudiced and terrified by some imaginary spectre of Papis-try!) had long seemed a tenable argument against the momentous change. In point of fact, what the poet needed, each day more imperiously, was just the gift of faith. And so, pilgrim-like, with unerring instinct, he travelled back that old, old road which leads to Rome.

Once in the Papal city, Aubrey de Vare introduced him into a Catholic

Vere introduced him into a Catholic circle of notable grace and distinction; and here, with "deliberate speed, majestic instancy," he continued his search after truth. It was not an easy struggle. We have the whole story in his little "Autobiowhole story in his little "Autobio"publy of the Spirit"; and it proves
that, while the man's reason was
soon convinced, his will remained
faltering and unpersuaded. The further he advanced—stepping into the
battle of truth and error, he calls it, ther he advanced—stepping into the battle of truth and error, he calls it, instead of being merely a spectator—the more vehemently developed his own natural reluctance. After several weeks of this ordeal, flesh warring against spirit and reason against conscience in the age-old strife of centripetal and contrifugal force, it flashed upon our poet that nothing but the definite act of submission—the experimental and bridge burning leap—could effect the reconciliation he sought. It was late at night when he reached this decision; but, like the importunate widow of the Gospels, Patmore rushed from his hotel to the Jesuit monastery, and would be denied neither by Rule nor padlock. Father Cardella, the learned and patient priest who had been his instructor, refused to permit the great step in this precipitate haste. But the neophyte made

"Bronchitis." Geo. W. Reed & Co.

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Department of Agriculture.

Sale of exhibition grounds of the ormer "Compagnie Industrielle et former "Compagnie Industriell Agricole de Saint-Jean," P.Q.

NOTICE.

The Quebec Government has decided to sell the above mentioned exhibition grounds, situate in the town of Saint Johns, P.Q., containing about 24 arpents in superficies—with the buildings thereon

The Minister of Agriculture invites all those desirous of becoming pro-prietors of such grounds, to visit prietors of such grounds, to visit same and transmit him their offers. Information may be had concerning the description of the said grounds and also the charges and conditions of the sale, by applying to the government office, at Montreal, 9 St. James street, the registrar's office, at St. Johns, P.Q., and the Depaetment of Abriculture at Quebec.

Quebec.

Tenders for the purchase of the said immoveable must be addressed to the Minister of Agriculture, at Quebec, on or before the 15th of April page 1 April next.

The government does not bind itself to accept any of the tenders. By order,

B MICHAUD,
Secretary of the Minister of Agri-

culture. Quebec, 21st February, 1910.

Province of Quebec, District of Quebec.

Province of Quebec,
District of Quebec.

PUBLIC NOTICE:

PUBLIC NOTICE is hereby given
by J. EMILE VANIER, Civil Engineer, of the City of Montreal; ARTHUR ST. LAURENT, Deputy Minister of Public Works of Canada, of
the City of Ottawa; ERNEST BELANGER, Civil Engineer, of the
City of Montreal; SIR GEORGE
GARNEAU, Civil Engineer, of the
City of Quebec; and PIERRE CHARTON, Civil Engineer and Provincial
and Federal Surveyor, of the City
of Montreal, all in the Dominion of
Canada; that they will petition the
Legislature of the Province of Quebec, at its next session, to constitute them and others under the
name of "THE ASSOCIATION OF
POST GRADUATES OF THE POLYTECHNIC SCHOOL, Montreal,"
with power to develor friendly and

POST GRADUATES OF THE POLY-TECHNIC SCHOOL, Montreal," with power to develop friendly and scientific relations between the Post Graduates of said school; to admit temporary and permanent members, to acquire properties, both real and personal, and for other purposes. Montreal, March 1st, 1910.

J. EMILE VANIER, ARTHUR ST. LAURENT ERNEST BELANGER, Sir GEORGE GARNEAU. PIERRE CHARTON. PIERRE CHARTON

NOTICE is hereby given that "The Art Association of Montreal" wil apply to the Legislature of the Pro-vince of Quebec, at its next session

vince of queec, at its next session for:

(a) The passing of an act to remove doubts which have arisen as to its powers to alienate property bequeathed to it under the will of the late Peniah Gibb:
(b) For the passing of an act to amend the Act under which said "Art Association of Montreal" was incorporated (33 Victoria, chapter 13) so as to extend its powers enabling it to acquire, hold and alienate registrate.

estate.

(c) For the passing of an act to amend its said Act of Incorporation to enable the City Council to exempt it from taxation.

FLEET, FALCONER, OUGHTRED,

PHELAN, WILLIAMS & BOVEY.
Attorneys for "The Art Association
of Montreal".
Montreal 23rd February, 1916.

then and there his general confession and two or three days later he was received into the Holy Roman Ca-tholic and Apostolic Church.—Kath-erine Brégy, in the Catholic World for March.

NORTHERN

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Dector Said Heart and Nerves Were Responsible

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the nervous system, that it cannot be quieted.

Mrs. Calvin Stark, Rossmore, Ont., writes:—"About two years ago I began is be troubled with a smothering sensement at night, when I would lie down. If get so had I could not sleep in the dark, and would have to sit up and rub my limbs, they would become so numb. By dooter said my heart and nerves were suppossible. I saw Milburn's Heart and Nerve Pills advertised and got a box to try them. I took three boxes and can may be down and sleep without the light beauing and can rest well. I can recommend them highly to all nervous and runders, women.

Price 10 cents per hox or 3 for \$1.50 as all dealers, or mailed direct on received place, by the T. Milburn Go., Limited Turnets, Ont.

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CONFERRING OF ALBERT MEDAL.

Hon. Charles Murphy Makes Speech Upon Presentation to Conductor Reynok's.

At the annual St. Patrick's Day celebration of the A.O.H. in Toronto, one very pleasing item was included, that of conferring the Albert Medal upon Mr. Thomas - Reynolds, the conductor who so heroically sayed several lives

Thomas Reynolds, the conductor who so heroically saved several lives in the disaster at Spanish River.

Massey Hall was packed to the doors with enthusiastic Irishmen, and it was declared to be the greatest function of its kind yet celebrated in Toronto by the A.O.H. For Irishmen, both Catholic and Protestath had prot under the society. tant, had met under the society's auspices to do deserved honor to the auspices to do deserved honor to the land of his birth (County Cavan, Ireland) and the country of his adoption (Canada).

The presentation came in the middle of a musical and literary programme of high merit. And the speaker of the occasion was Hon.

speaker of the occasion was Hon. Charles Murphy, P.C., M.P., who hurried from his duties at Ottawa as Secretary of State of Canada, to make the introductory speech in praise of Mr. Reynolds, and which was both inspiring and imposing. After thanking the members of the A.O.H. for the honor of addressing them, the Secretary of State spoke in part as follows:

The part that you have assigned

The part that you have assigned me in your programme makes it un-necessary for me to deal with the religious associations of the day we recigious associations of the day we celebrate. Now, it has often occurred to me that a very useful purpose might be served if we made St. Patrick's day the occasion for our national stock-taking; and a further thought in which I have quite as frequently indulged is that, if, in striking our national balance-sheet, we employed a little instrospection as well as the inevitable retrospection, the result, which it might not, at first sight, appear to be as flattering to our self-esteem as the indiscriminate and incincum self-esterm. discriminate and insincere praise to which we are too often treated, yet it would, I am convinced, in the long run prove to be a more correct estimate of the national character, and a safer standard by which we ought to be convent to be indicated. ought to be content to be judged by our fellow-citizens of other nationalities. To-night the absence of fulsome eulogy enables us to view Ireland's past in its true perspective and for that reason our task should be all the easier in ascertaining what really does stand to Ireland'



HON. CHARLES MURPHY ecretary of State for Canad

As a first step towards appraising our national assets let us consider what is the state of the account be tween Ireland and the other coun-tries of the world. There are many nations whose arms, and arts prosperity stand indebted to the Irish race. There is not one that owes us a grudge for a deed of wanton offence aggression. It is well to remember that even the centurieswith England is bounded by English rule with the shores of Ireland. And thus it is that by reason of these immemorial hap relations with other countries, the people of so many lands and of such widely different nationalities join with their Irish friends in doing honor to St. Patrick's Day. To-night celebrations such as this are being held from the poles to the tropics, and although at each of these countless gatherings her sons will sing the glories of Mother Ireland, at not one of them will there be heard a single note of exultation at the expense of any other race on the face of the globe. In that respect Ireland and her children occupy a position that is absolutely unique.

After giving a graphic picture of what is the expedit of the position of the property of the provided o nglish rule within the shores of

Ireland and her children occupy a position that is absolutely unique.

After giving a graphic picture of what is to the credit of the race considered by itself as a world-factor, the hone gentleman passed on to a consideration of what the Irish race. has done in a Canada.

In those stirring events of early colonial days from which the course and destiny of the Dominion may be traced, the Sons of the Gael bore a conspicuous part. In Quebec the records of the 17th and 18th centuries furnish proof that men of Irish blood were identified in large numbers with the historical changes that it is now the custom to refer to as the sign-posts of Canadian history. It may not be generally known that the famous Irish Brigade—the heroes of Fontenoy and other European battlefields—were in Canada in the service of France from

1755 to 1760. When peace proclaimed many of the Irish soldiers settled in Quebec, and their names and the names of their descendants are still to be found in the parochial church registers. The work of identifying these names has been rendered difficult by a Gallicisted form of spelling that in the course of time crept into the records; but the student who is able to identify in the Sylvians of to-day the O'Sullivans of a former century will find a veritable Hibernian treasure house in these old registers.

Since Confederation, the measure of our people's progress is the sum of their substantial control of their subst

Since Confederation, the measure of our people's progress is the sum of their contribution to the warp and woof of Canadian citizenship. In every walk of life they have assisted in building up the national "abric. The learned professions, the Arts and Applied Sciences, Literature, Journalism, Commerce, Finance, Politics, Education—all have been adorned by Irishmen and the sons of Irishmen. The noblest traditions of the Bench have been nobly upheld by men of our race. To the pulpit we have given many of its most brilliant orators, and the churches of all the leading denominations have numbered among their pastors men of Irish birth or despenses. pastors men of Irish birth or des-

Now, while it is true that about the time of Confederation and for a few years afterwards, we furnished the bulk of the labor that dug the canals and built the railroads, it is equally true that when the canals and railroads were completed, we had ready a force of had ready a force of superintendents and managers to oversee and operate them. And let us not forget that when the Canadian Pacific Railway, the first of our great transcontinen-tal railroads, was finished, the Irish race supplied the man under whose guidance the operations of the C.P. R. Company have been so extended on land and water that to-day it is unquestionably the greatest transportation system in the world.

The story of our progress in older parts of Canada is also story of our progress in the Provinces of the West. Last Provinces of the West. Last sum-mer it was my good fortune to visit, for the second time, Manito-ba, Saskatchewan, Alberta, and Bri-tish Columbia, and everywhere I found the Celt in evidence. In Manitoba the most extensive wheat-dealer is a millionaire Irishman who be gan life as a poor boy in Carleton Place. Among the pioneers of Sas-katchewan, whose broad acres run into miles of prairie, is a nephew of Thomas Davis, the Irish poet. The most progressive town in Saskatche most progressive town in Saskatchewan, if not in the whole Canadian West, is the town of Saskatoon. In that town I was the guest of the Irish Association—a society composed of Irishmen of all creeds and stations in life, and by long odds the most influential body in the community. If we had more societies like the Irish Association of Saskaton, Canada would be the stronger and happier for their presence.

How shall we maintain our position as a vital force in this Desir.

tion as a vital force in this Dominion? Rather should I ask, how shal! we improve that position, because we must not be content with merely moving forward, as the mass moves, but we must move upward as well.

There are many ways in which that can be done, but I know of no means that will so surely enable you to attain the desired end as the means afforded by the schools, the colleges and the universities of Sacrifice whatever else will, but do not sacrifice the advantages of education. In this land of equal rights and equal opportunities, see to it that your children accounts the education are resulted. quire the education so cruelly de-nied their forefathers. Neglect that duty, and you place a handrap on the young from which they will ne-ver recover. When I speak of edu-cation I do not weap book leavaire. recover. When I speak of edu-on I do not mean book-learning cation I do not mean dook-learning only, but I mean also the possessio of those qualities that go to mak up a man. The framers of the Pen al Code deliberately planned to des troy the manliness and self-reliance of the Irish people, and to this day of the Irish people, and to this day there may occasionally be seen traces of their work in the national character. Because of this, let us be assiduous in cultivating these very qualities, for here in Canada, as nowhere else on earth, have we the opportunity to do so. Let us not claim place or office on the score of race or creed alone; but, always insisting that ability must be the essential qualification. the essential qualification, let us re sist any attempt to make our race or creed a bar to public or private preferment. Let us never make the mistake of standing aloof from the life around us, but rather let us enter into generous rivalry with our neighbors in corresponding to the manufacture. ter into generous rivalry with our neighbors in every movement designed to advance the public good. Let us at all times be of the computer of

in this Province. You also recall that the horrors of the accident were relieved by the glowing reports of the heroism displayed by Conductor Thomas Reynolds on that occasion. When the accident happened, Conductor Reynolds was in the dining-car which plunged down an embankment of 38 feet into the Spanish River. At that moment there were 23 people in the car. All were instantly submerged in 10 feet of water. Freeing himself from the wreckage by which he was pinned down, Conductor Reynolds rose to the top of the water and swam to different parts of the car, assisting the passengers to suspend themselves from hat-racks, chandeliers and other projections. Then diving down in the ice-chilled waters he made his escape through a window which he was paned to break with his feet and brojections. Then the projections the ice-chilled waters he made his escape through a window which he managed to break with his feet and was fortunate enough to come to the surface of the river in the narrow opening between the top of the car and the edge of the broken ice. It required an absolutely unselfish man with the courage of a lion to take such a desperate chance. Pulling himself upon the car roof, he tore out a ventilator, and through that aperture and another opening that he made he rescued 18 passengers who, but for his bravery and presence of but for his bravery and presence of mind, would have been numbered with the dead. And all this he did while bleeding from his wounds and with the temperature close to 10 with the temperature close to 10 degrees below zero. His conduct on that occasion stamped Mr. Reynolds as one of the world's heroes; and when the facts became known to me I determined to secure for him the highest honor awarded for such deeds of bravery in the British Empire. Application, was accordingly.

pire. Application was accordingly made for the Albert Medal of the First Class, and through the exceptional kindness of His Majesty the King, of Lord Strathcona, and King, of Lord Strathcona, and the Right Honorable Winston Chur the Right Honorable Winston Chur chill, and later, of His Exceliency the Governor-General, the medal has arrived in time for this evening's celebration, and will be presented by His Honor Lieutenant-Governor Gibson. As a decoration, it corresponds to the Victoria Cross which

you know, is bestowed for bravery on the field of battle.

Now, it may be asked why should the medal be presented here? The answer is very simple. Mr. Reynolds is an Irishman; he is of the creed as Robert Emmett. Th creed as Robert Emmett, Thomas Davis, John Mitchell, Isaac Butt, Joe Biggar, Charles Stewart Par-nell, and Edward Blake, and his Catholic fellow-countrymen felt that they would be discharging som small part of the debt they owe hi Irish co-religionists by having Mr. Reynolds as their guest this evening and by doing him honor in such numbers as it would not be possible to get together in any other hall or place in this Province. All through the ages, deeds of bra-very have been an inspiring theme

for poets, orators and historians What school-boy has not felt his what school-boy has not left his blood tingle and his check glow as he read of Leonidas and his little band of 300 at the Pass of Thermo-pylae; or of "the dauntless three" who defended the bridge and saved Rome; or of the Charge of the Light Brigade at Balaclava? The bravery of these heroes was evoked by the shock of battle, and their feats were performed amid the sound of trumpet, the roll of drum and the encouraging cries of their fellows-in-arms. Not so with Conductor Reynolds. minds. Not so with Conductor Rey-nolds. His heroism was prompted solely by a sense of duty, no en-couragement came to him from the imprisoned and terror-stricken pas-sengers; and his only active. sengers; and his only assistants were the stout heart and the lightning brain that he inherited from his Irish forefathers in far-away County Cavan. I have said that his deed was heroic: but what grateful me-mories survive it! The heroes of mories survive it! The heroes war are vaunted for the destru war are vaunted for the destruction they wrought, for the death-rell te their credit. Again, not so with conductor Reynolds. To his credit there stand the lives of 18 persons who will bless and honor him to their last breath. In full sympathy with their gratitude, and sharing their admiration, I have now much pleasure in calling upon His Honor the Lieutenant-Governor to make the presentation to Conductor Ray.

fices, and a mother's the same in all tongues.

A Boston girl the other day said to a southern friend who was visiting her as two men rose in a carto give them seats, "Oh, I wish they would not do it!"

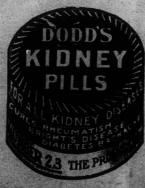
"Why not? I think it is very nice of them," said her friend, settling herself comfortably.

"Yes, but one ean't thank them, you know, and it is so awkward."

"Can't thank them! Why not?"

"Why, you would not talk to a strange man, would you," said the Boston maiden, to the astonishment of her southern friend.

D'ODD'S KIDNEY PILLS



Local and Diocesan News.

LAST SEVEN WORDS .- On Good LAST SEVEN WORDS.—On Good Friday evening at 7.30 o'clock, the 'Last Seven Words,' by Mercadantes, will be given in St. Patrick's Church by the Symphony Choir. The solemn rendering of this arrangement of the last earthly utterances of a dying Saviour cannot but appeal to the hearts of its hearers and exhort them to compassionate love for their crucified Lord.

RENOWNED PREACHERS DUR-ING CONGRESS.—A letter from Mgr. Heylen, president of the Eucharistic Congress, to the religious authorities here, gives the information that those attending the Congress will have the privilege of hearing Abbé Thellier and Abbé Meyers, both excellent, orators, one from France, the other from Germany. The names of Pere Janvier, the renowned preache of Notre Dame of Paris; also Fran cois Veuillot, of the Paris "Univers also mentioned as being among

GABRIEL'S JUVENILES CNTERTAIN.—The three-act Ir drama, Faugh-a-Ballagh, put on St. Gabriel's Juvenile Society on St. Patrick's night was the best thing yet produced. The talent was quite above the ordinary, and they acquitted themselves in splendid style. The programme of vocal and instrumental selections which the strumental selections which the strumental selections which the selection which strumental selections which enlive ed the play throughout was en-thusiastically appreciated, and everyone went away feeling that they had spent a most enjoyable they had spent a most enjoyable evening. These young men are certainly to be congratulated, for they had spared no efforts to give their audience the very best, and that they succeeded was evidenced by the fa-vorable comment heard on all sides.

ARCHBISHOP'S SUMMER ITIN-ERARY.—His Grace the Archbishop will hold confirmation services at the following places during May an

May 16, Pointe-aux-Trembles; 17 May 16, Pointe-aux-Trembles; 17, Ste. Claire, Tetraultville; 18, Longue Pointe; 19, Notre Dame des Victoires, Terminal Park; 23, Assomption; 24, St. Sulpice; 25, Repentigny; 26, St. Paul l'Ermite; 27, Lachenaie; 30, St. Janvier; 31, Ste Anne des Plaines.

June 1, Ste. Sonbie: 2, St. Hig.

Anne des Plaines.
June 1, Ste. Sophie; 2, St. Hippolyte. 3, St. Jerome; 5, St. Sauveur; 6, Ste. Adele; 8, Ste. Lucie; 9, Ste. Marguerite; 10, Ste. Therese, 12, Terrebonne; 18, Vaucluse; 25, Bordeaux; 25, Sault-au-Recollet; 26, Riviere des Prairies; 17 Riviere des Prairies; 17, St. Leonard de Port Maurice

FAREWELL TO DOMINICANS. What is intended to be a right royal send-off for the two Dominicans, Fathers Walsh and O'Neill, who have been giving the lenten course of sermons at St. Patrick's Church, will mons at St. Patrick's Church, will be given at the Monument National next Tuesday evening, the 29th instant. Both rev. gentlemen will make short addresses, and the Symphony Choir of Montreal will render a most attractive programme. Fathers Walsh and O'Neill have won the hearts of not only St. Patrick's large congregation, but hundreds of others throughout the city who, having come once to hear them, have been in regular attendance ever since. Tickets are on sale at present, and it would be well to secure them at once as the attendance cure them at once as the attendance promises to be very large.

A.O.H. BOARD OF ERIN.—Much their revealed for the destruction they wrought, for the death-rell teather extend the lives of 18 persons who will bless and honor him to their last breath. In full sympathy with their gratitude, and sharing their admiration, I have now much pleasure in calling upon His Honor the Lieureant-Governor to make the presentation to Conductor Reysolds.

A mother's love, a mother's sacrifices, and a mother's sorrows are the same in all tongues.

SEVERELY PROPER.

A.O.H. BOARD OF ERIN.—Much that Many is played last Monday night in St. Mary's Hall, by the members of the County Board of the Ancient Order of Hibernians, Board of Erin, Bro. J. A. Hefferman occupied the chair, supported by Bros. Markey, Foley, Burns, Donohoe, Palmer, Hughes, Dolan, O'Reilly, Clancy, Quinn, Brophy, Maguire, Landy, Kelly, and others. Very encouraging reports were received from the local branches, showing the membership to be rapidly on the increase. Applications were also made for the death-rell teather of the members of the County Board decided to make the necessary arangements without delay. An organization such as the Board of Erin, should embrace every the local branches, and the County Board decided to make the necessary arangements without delay. An organization such as the Board of Erin, should embrace every the county Board decided to make the necessary arangements without delay. An organization such as the Board of Erin, should embrace every the county Board decided to make the necessary arangements without delay. An organization such as the Board of Erin, Bro. J. A. Hefferban and occupied the chair, supported by Bros. Markey, Foley, Burns, Donoho, Palmer, Hughes, Dolan, O'Reilly, Clancy, Quinn, Brophy, Maguire, Landy, Kelly, and others. Very encouraging reports were received from the local branches, showing the membership to be rapidly on the increase. Applications we find an anything else explains the fear-less sort of trust in themselves that we find in our Christian Brothers' we find in our Christian Br A.O.H. BOARD OF ERIN .- Much purpose is to advance in every sible way Catholic and national sible way Catholic and national unity, and is prepared to lend a helping hand to any movement calculated to advance these objects. The ultimate aim which it seeks is to make Ireland independent and free. It is, therefore, the duty of all Irish Catholics to join this organization, and show a united and determined effort to assist in tearing the shackles off our too long plundered Erin.

shackies on the Erin.

The following resolution respecting the action of the Grand Trunk Rail-the seeking to run its tracks way in seeking to run its tracks over the burial ground of the Irish

over the burial ground of the Irish fever victims was passed:
"That we, the members of the County Board of the Ancient Order of Hibernians, Board of Erin, comprising delegates from every part of the city, avail ourselves of this opportunity to protest against the action of the G.T.R. in attempting to desecrate the hallowed spot in Point St. Charles where the remains of thousands of our countrymen have been laid to rest."

OBITUARY.

MR. ROBERT WARREN.

by his sorrowing wife and family, for Mr. Warren had retired on Saturday night in his customary good health, and at five o'clock the next morning he had yielded up his soul into God's keeping.

As a member of the Third Order of St. Francis, of which he was superior of men's branch for a number of years, he was most exemplary, and devoted the greater part of his leisure time to transacting the business of the order and as manager of the Franciscan Review. Mr. Warren was employed in the well known business house of Frothingnam and Workman since he was a boy.

He leaves to mourn their loss, besides his wife, three sons and four daughters. The funeral took place to St. Patrick's Church yesterday morning at 9 o'clock, and was very largely attended. May he rest in peace.

THE LATE JAMES CURRAN.

a well known and skilful farmer and market gardener of le grand Bernier, St. Johns. Mr. Curran succumbed, after a fortnight's illness, to an attack of blood poisoning which resulted from an accidental fall on the steps of the new rest stillness. steps of the new post office about a fortnight prior to his decease. The tuneral was held at the Catholic Church in St. Johns on Wednesday morning, when High Mass was sung by the Rev. Father Collin, Curé, and interment in the parish cemetery. The attendance was very tery. The attendance was very large and of a representative character. The pall beaeers were Messrs. L. Richard, V. Richard, M. Boudreau and Peter O'Cain. The decreased large research. ceased leaves a widow and four sons and three daughters. Three of the sons, Hugh, Thomas and William, have situations in Montreai, and John, a young lad, is at home. Of the daughters, one, Alice Mary, is the wife of Mr. James O'Cain, St. Johns, while the other two Sarak Johns, while the other two, Sarah Jane and Helen, reside at home. His death is sincerely mourned by the community at large, and the deepest sympathy is felt for the bereaved family.

Father McShane Entertained by the Boys.

There was a pleasant little enter-tainment in Stanley Hall, Monday afternoon, the 14th inst. It was Rev. Father McShane's feast day, the "Patronal Feast of Our Sog-garth Aroon" as the programme prettily read, and the boys of St. Patrick's School had their pastor all to themselves for a few hours.

Eton suits and some smaller natty in all-white gymnastic

Pastor feelingly replied.

But to one who has very vivid recollections and the happiest of the days when he was a schoolboy, and no contributed his individual mite to make successful many entertainments of a similar nature, the most striking feature of this concert, apart from their sincerity and whole heartedness, was the charmingly-manful, unconscious, almost inborn self-reliance of the entertainers themselves. "Knowledge is power" is a truism even in the case of boys still in their mid-teens. And this more than anything else explains the fearless sort of trust in themselves that we find in our Christian Brothers' boys.

Each seems to know perfectly that

Residents of St. Johns, Nfld., learn,

ed with regret and most of them with surprise, of the death on Sunday last, of Mr. James Curran,

all to themselves for a few hours.

"Twas most enjoyable from start to finish—a happy blending of song, chorus and solo, and recitation-story and fancy drill and march by the Chancel Choir in their neat behalf of the boys by Master Ryan, a boy's address to which the Rev. Pastor feelingly replied.

late Brother Azarias, without doubt
the most scholarly and brilliant subject that America has given to the
Brotherhood of St. John Baptiste
de la Salle, and one of the truest,
clearest, deepest thinkers, as well as
a writer of the purest and choicest
diction, that the American Catholic
world has produced, Rev. John Talbot Smith, himself one of the ablest
priest-writers of the day, says: "The
schoolroom is the Christian Brothers' world. To the training of
children in the Christian life they
devote their time and talent as inthers' world. To the training of children in the Christian life they devote their time and talent as individuals and as a congregation." Their theories and methods are centuries-tried. Side by side with the developing of the young mind, is the training of the will to be master in its own house. Perfectly disciplined themselves by a religious rule than which there are few in the Church more strict, to them teaching is a vocation. Certain of their pupils' confidence, given willingly in their early days, their wonderful success seems to lie along the road of gently-firm persuasion more than in any other way.

After warmly thanking his juvenile hosts, Father McShane called upon Rev. Father Donnelly of St. Anthony's, and Father Shea of St. Aloysius, who, with the Rev. Dominican Fathers Walsh and O'Neill, and Rev. Father Ethelbert of the Franciscan Monastery, addressed the boys in words of kindly encouragement and appreciation.

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NICOLET EXPRESS St. Lambert, St. Hyacinthe Drummondville, Nicolet and in termediate stations.

N.B.—Trains Nos. 17 and 18, between New Glasgow and Sydney, have been discontinued. All Sleeping, Dining and Passenger Cars leav ing Montreal are supplied with purest spring water from the celebrated Sugarloaf Mountain Springs, situated near Campbellton, N.B.

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District of Montreal No. 1175. SUPER SUPERIOR COURT. No. 1176. SUPERIOR COURT.

Dame Elizabeth Alice McIntosh, of
the City and District of Montreal
and Province of Quebec, wife common as to property of Lorne McDougall Cairnie, of the same place,
contractor, duly authorized to ester
en justice, plaintiff. vs. The said
Lorne McDougall Cairnie, defendant.
The plaintiff has this 14th day of
March, 1910, taken an action in
separation as to property against

march, 1910, taken an action in separation as to property against the Defendant.

Montreal, March 16, 1910, TRIHEY, BERCOVITCH & KEAR-NEY,

Attorneys for Plaintiff.

A Household Medicine.—They that are acquainted with the sterling properties of Dr. Thomas' Eclectric Oil in the treatment of many ailments would not be without it in the house. It is truly a household remedy and as it is effective in dealing with many ordinary complaints it is cheaper than a doctor. So keep t at hand, as the call for it may come most unsupertedly.

Vol. LIX., No

CHRIS

The Living

"This is the dimade; let us be therein. Psalm, cx To-day the Churc mourning and chan rief, to put on the mess and to sing sillia" in honor of the brings us to twe saw the Man cyletim of Sin, bur hands of His enem around which the men who knew no feat the silling and every battlefield sleepless vigilance. on every battlefield sleepless vigilance, reat stone rolled broken, the guards or stricken as dead we hear the anged not, for I know that of Nazareth who was seek you the living a He is not here, for He said unto you. Chace where the Lorishold He will go it. place where the Lord behold, He will go t Galilee; there you sh I have foretold it to Joyful and consolin sublime harmony wit of His life on earth. of His life on earth.
An archangel had
marmation, the ang
over the stable of Be
came and ministered
desert, an angel had
in the garden of Ge ow an angel annour we an angel announ retion in these wor sen." This is the e-tomb of Christ. Is, phesied: "His sepulc glorious." David "Thou wilt not give to see corruption," a to see corruption," a prophesies and His ov proposes and his over his life. "Destroy the in three days I she again. I lay down may take it up again, it from Me, but I lay Myself and I have po

down, and I have pool up again." When cha some striking proof some manifest evidence trine being from Heav werd thus: "The Sor be in the heart of the nights, and the third rise again." The Resummentally the lights. onsequently the living consequently the living Lord's Divinity, and this doctrine. Other is prepared the way fo his healing of the sick devils: and raising the ruler's daughter the heperated the way for the she had lazarus. Yet and lazarus was required, and ét we the mystery we delebre la it not, then, a de Lord hath made? To the first day of every Christian year. The g Had of the Church is by every member of His for ia His resurrection only the crowning testifaith in the words of S Christ the not risen age our preaching vain, and also is vain, and you are also, but now Christ is the dead and death is s in victory. O grave, wittory? O death, whe sing?

lown, and I have por

But we have also a pown resurrection, that a risen from the dead so walk in the newness of life. For if the Spirit naised up Jesus from the lie. For if the Spirit and the first of the first from the dead, so also your mortal bodies. This spirit who dwelleth the first from the dead, so also your mortal bodies. In Spirit Who dwelleth
This day witnesses the
victory of our Saviour.
All are been raised up
arth, I shall draw all
spel!" We have seen
by His enemies on the C
by behold Him raised up
am inherent power
am inherent power
am inherent power be behold Him raised use the behold Him raised use inherent power an inherent power and inherent power again. Death shall he sagain. Death shall he sain on that new life of lumanity. "wherefore he lumanity. "wherefore he lumanity. "wherefore with the same which is above evenue," and we rejoice with same which is above evenue," and we rejoice with same which is above evenue," and we rejoice with same of His triumph of all and death. We say be give Thee thanks by great glory, for Tho my, Thou alone art our lone art the highest, brist, in the glory of General Control of the control of th

The Cross is indeed the standard of Christian not a crownless Cr hich our faith and nop led. Mindful of II ought not Christ to in the standard of the control of the contro