

# ADIAN PACIFIC

**Excursions**  
 15th, 17th and 18th, 1909, until October 4th, 1909, FROM MONTREAL.  
 Chicago, Ill. \$15.00  
 St. Louis, Mo. \$17.25  
 St. Paul, Minn. \$17.75  
 Detroit, Mich. \$18.50  
 Minneapolis, Minn. \$18.00

**MINNEAPOLIS**  
 via Sault Ste. Marie, Detroit and Chicago. \$34.00  
 via Sault Ste. Marie, Detroit and Chicago. \$37.50  
 via Sault Ste. Marie, Detroit and Chicago. \$38.85  
 via Sault Ste. Marie, Detroit and Chicago. \$37.50

**FARES**  
 15th to Oct. 15th, 1909, inclusive.  
 Colonist fares from Montreal to Chicago, \$47.70  
 to St. Louis, \$49.00  
 to St. Paul, \$51.25  
 to Detroit, \$52.50  
 to Minneapolis, \$51.25

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 PORTLAND, ORE. \$49.00  
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 Class Tickets will be on September 30th, 1909, from \$89.00

## COLONIAL WAY

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 RETURN. 7.30 p.m. October 11th, 1909.

## Excursions

**TO POINTS IN BRUNSWICK AND SCOTIA**  
 to 31st December 4th, 1909.

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### THE STAGE

## NUN HEROINE.

VERY POOR IMITATION.  
 The Nun of the Stage, as of the Novel, is Unreal.

(By Augustin McNally, author of "The Catholic Centennial as a Newspaper Man Saw It" and "Plain Facts About the Stage.")  
 Celibacy, the involuntarily of the confessional, the despair of the immersed nun, and that more romantic phase of cloistered joy, namely, the supposititious instance of a professed religious suddenly awakening to the material fact that she has mistaken her vocation have been favorite topics of dramatists of all countries. Expert writers for the stage, men of quick wit and brilliant artifice, have succeeded, now and again, in building a tolerably interesting drama from an incident indirectly associated with a nun's remorse. The most notable modern instance is Mr. Louisa's N. Parker's artful play of "The Cardinal"—but none, not even the brilliant dramatists of France in the day of Corneille and Racine, have achieved permanent victory with the love-sick, and consequently unreal, nun as the central figure of a theatrical portrait. Long after the Roman empire was dissolved, theatrical draughtsmen were attracted by the halo of the vestal virgins, and during the period succeeding the Reformation (1543) those pens that had built sacred drama for the famous French society, Confrerie de la Passion, turned to the convent for their heroines. Though a very few of these representations were effected with dignity and reverence, the greater number were designed with a view to propagating the impudent cry of the boulevards that animal felicity laughs at locksmiths and convent walls. Only the most fragmentary allusions are made to them, in dramatic literature and he is a daring manager indeed who attempts to offer a modern audience a play with a professed nun as the central figure.

### POOR ADAPTATION.

Such an attempt was made last week at Daly's Theater by a reputable management, and while it was presented with dignity and artistic finish as far as the acting of it was concerned, it proved to be the most unconvincing play of the autumn season, excepting only Mr. Zangwill's dream of an amalgamation of the clans set forth in "The Melting Pot." "The White Sister" at Daly's is by no means the entertaining bit of fiction by Marion Crawford. It is poor adaptation, and in the process of adapting the fine portrait reverently traced by the dead novelist has been overlooked. But Mr. Crawford's nuns are never life-like, never real. They are coy lapwings in the wrong nest. This one is the most unreal of all, and the dramatization has accentuated the fiction. The result is a forlorn maid, atired in the habit of a white nun, and a brilliant theological discourse between a chivalrous young fellow and a learned prelate of episcopal dignity called Saracinesca. The officer—the "story runneth thus"—when the action of the play begins, is supposed to have been killed in an engagement.

### MOTIVE OF SACRIFICE.

To drown her sorrow at his departure his promised bride "takes the veil," and—most excellent compassion upon herself—requests to be known as Sister Giovanna, the feminine form of her dead lover's name. With that name and the eternal motif that was behind it she was certain to make rapid and permanent progress in the way of perfection. Why not? She had a lover in heaven, didn't give a continental for anybody upon the face of the earth; she had sacrificed everything "ad maiorem Dei gloriam." You really pity this white-robed maid when you have heard of her great courage, her contempt of the earth and its fire-works, for you know that what she thinks courage and what her friends believe to be a sacrificial act, is nothing more than the petulance of a good-looking female bereft of her handsome and pledged husband. Of course, she would forget and she would deny herself the natural curiosity of a worldly young woman. It would never enter her mind to doubt the story of Giovanna's death—not she! A garrulous old maid walked into the reception room of the hospital to which she was attached and calmly hinted that Giovanna might still be alive. And here, Giovanna says to herself, I should be brave. I should still forget. The next moment Giovanna entered the room, and the lovely Giovanna was seized with a general paralysis of her five senses. The momentary master of the novices. He announced that the pair should have an amicable understanding, or, as Giovanna plaintively put

### JESUITS OPEN MEDICAL COLLEGE.

ALWAYS IN THE VANGUARD.  
 Splendid Outlook For Catholic Students.

It has long been the intention of the Jesuits to establish a university complete in every department. The beginning was made last year with the law department known as the Lincoln Law School; many young men as soon as the announcement was known left other institutions of the city and went to the Lincoln Law School to be under the direction of the Jesuits. But last week another move forward was made when the completion of the affiliation with the Illinois Medical College was agreed upon and that institution became the medical department of Saint Ignatius College. Father Burrows as president of St. Ignatius will appoint the professors and dictate the policy of the school. Thousands of students flock to Chicago every year to study medicine, but hitherto they have had no college where their faith and morals would be safeguarded. In opening this new department the Jesuits will accomplish the double purpose of giving the Catholic student a thorough course in medicine and at the same time look after his spiritual direction.

### DEAN IS EMINENT PRACTITIONER.

The school is under the management of Dr. J. F. Burkholder, who is known in the profession as not only a man of great administrative ability but is the author of a work on the brain which has been highly praised in a recent review by Prof. Henry H. Donaldson of the Neurological Laboratory of the University of Chicago. The Illinois Medical was recently officially examined at the request of Dr. Burkholder by the Association of American Medical Colleges and was pronounced as thoroughly equipped and prepared to do the work in most advanced methods. Young Catholic men throughout the middle west, who are seeking an education in medicine can enter this college with the absolute assurance that they can enjoy all the advantages of larger colleges and at the same time be safeguarded in their religious belief, and that at the end of their professional studies they will be better equipped for their life work than if they had attended any other medical college in the city of Chicago. Last year every one of the eighteen graduates of the school passed the rigid state examination. No better proof can be given of the efficiency of the school.

### Mission in the Eastern Townships.

Danville, Oct. 11, 1909.—Rev. Fathers Leclerc and Garant, C.S.S.R., of Hochelaga, and Rev. Father Holland, C.S.S.R., of St. Ann's Church, Montreal, have just finished a most successful mission in our village. There are about thirteen hundred Catholic families in the parish, forty of which are English-speaking. It was for the latter that Father Holland spent a week in our midst giving three sermons a day and going on Sunday afternoon after closing the mission to Asbestos, the zealous parish priest not wishing to leave his four English families without their share of what the missionaries were willing to do. The church at Asbestos was not large enough to contain all the parishioners, so that the women, numbering over five hundred, listened to the inspiring words of the Redeemer in the evening. The men are crowding the sacred edifice this week at the evening services. About two hundred men, all French-Canadians, occupy the pews, at the 4.45 Mass and about three hundred assist at the 8 o'clock Mass every morning. Thirty-nine men took the pledge of temperance for one year, and as many boys took it for life at the close of Father Holland's sermon on Sunday afternoon, after which the farewell discourse was given, and the missionaries blessing followed by the Papal benediction imparted to the kneeling worshippers. A solemn Te Deum, followed by the Benediction of the Blessed Sacrament brought the delightful season to a close.

We hope to see the Fathers again next year in Danville, when the population will have increased by the addition of a new chair factory, the construction of which has just commenced. Our village has just received the blessing of a Brother's school, a convent, and a zealous pastor who spares no pains to please his people and lead them to God. A brass band has just been started in the village. It counts forty performers, and before long they expect to give a good account of themselves.

### RELIGION OPENLY ATTACKED.

MAGAZINES BELITTLE FAITH.  
 These Popular Journals Should be Rebuked by Catholics.

One of the biggest money-making enterprises in America to-day is the popular magazine, says the Catholic Universe. Our Catholic people are doing their share to support it, and, as usual, get little recognition in return. A recent venture, taking a new lease of prosperity, states its policy as follows: "People are interested in two things—their job and release from the weight of life through pleasure and entertainment. This embraces really all the wholesome and proper things for men and women." This is fair warning to Catholic parents who take this magazine into their homes that its appeal is strictly worldly, leaving God and His interests entirely out of consideration. Most of the popular magazines follow this policy, but none of them stops with it. The one quoted above the American Magazine, of New York, has during the past year been practically offensive in two series of articles, one by Professor Thomas of the University of Chicago on "Woman," and the other by Ray Stannard Baker on the "Spiritual Unrest."

### THE AUTHOR PRESUMES.

In his October contribution Mr. Baker says: "There is something infinitely pathetic in the effort of the old Jews to maintain their religion in New York, and in less exaggerated form one may see the old Catholics, Methodists and Roman Catholics struggling desperately to preserve all the old conditions and customs of their churches." Mr. Baker nowhere gives name or date or authority for his presumption that the Catholic Church is in the same boat with the other religions. Altogether he has mentioned in the course of his investigation having visited only two Catholic churches, and he testifies that both of them were crowded. But he seems to find a special delight in throwing the name "Roman Catholic" into his accounts of the desperate straits of Jews and Protestants and insinuating in a general way that the Catholic Church is sharing all their ill-luck.

For instance: "A few Jewish congregations in New York have bought out and rearranged (as synagogues) abandoned Protestant or Roman Catholic churches." We have not the data at hand to denounce this with the short and ugly word, but we would want to see sworn proofs before believing it of even one Catholic church in New York City.

### SHAMELESS MISREPRESENTATION.

Again he says: "A world-wide liberalism is shaking ancient institutions—old walls are everywhere tottering." The Roman Catholic has his modernist, the Protestant his higher critic and the Jew his reform movement." Mr. Baker likes this statement so well that he publishes it twice, in both the October and September numbers of the same magazine. It is the greatest misrepresentation. The October "Missionary," published by the Apostolic Mission House, says of it: "To class modernism among Catholics with higher criticism among Protestants and the reform movement among the Jews is about as fair and accurate as to class the plague of San Francisco in 1909, where a few rats were infected, with the Black Death of London in 1348, where nine out of every ten men died."

Catholics have too much at stake to let this sort of thing go unrebuked. Pastors and parents must safeguard the mind of impressionable youth, and every Catholic is obliged to "make straight the way of the Lord" for non-Catholics who are hungering after the divine life. Loyalty to the Church and the true missionary spirit alike call for action. William Randolph Hearst appears to have been terribly upset on returning from Europe lately to find that his editor, Brisbane, had roused the Catholics of New York by attacks on the Church, and is now exerting himself to placate Catholic opinion. Similar good results might be expected if every reader of this wrote to the American Magazine demanding for Ray Stannard Baker's detraction of the Church either proof or retraction.

A unique ceremony took place at Cork on Sept. 10, when the Golden Jubilee of two brothers in the Catholic priesthood was honored by a presentation from the Bishop and priests of the diocese to the Right Rev. Monsignor Shinkwin, Dean of Cork, and Very Rev. Canon Shinkwin, P.F. Bandon.

### AGAINST CO-EDUCATION IN ENGLAND.

IS IT DESIRABLE?  
 Strain is too Great, Therefore Children Become Unfit.

"An ex-Pupil" has replied to a recent article by Anglican Canon Rawnsley in The Morning Leader on the co-education of boys and girls with the following arguments: Amidst all the controversy that has recently raged round the question of co-education, one is constrained to ask if any of those so blandly theorizing about the system and generalizing as to the good work done by mixed schools had ever known anyone who received their education at one. Only those who have sampled the system as essential units in the scheme—as scholars—are qualified to speak of its blessings. So that we must look to the rising generation to either laud co-education as a thing desirable above all other school systems or sound its death knell. There are many struggling in the world to-day who would willingly raise their voices at its last obsequies—so many, one may venture to say, that the hymn of praise sung by the advocates of co-education would not be heard above the din. Co-education spells half-education to the boy impressed into the system. The wisecracker of the present may easily assert that woman is man's equal in brain power up to a certain age, and may point a conclusive finger at a list of clever girls and women who have beaten men at their own game. All this and much more theorizing of a like nature, however, proves nothing. Unfortunately, it is a corner-stone in the founder's yard, and hence the boys suffer. Girls are most certainly not equal to boys of the same age in mental strength or mental activity, and because of a few exceptions which merely prove the rule, they are forced to run in double harness with those who are far stronger. As a consequence, both boys and girls suffer. It is the pace that kills—in co-education in a double sense. Girls suffer because the pace is too fast; boys because it is too slow.

### PACE TOO FAST FOR GIRLS.

Mathematics, a subject that the average middle-class boy is generally very keen about, is a hopeless stumbling block to most girls; and the dullard amongst the boys can laugh with assurance and relief at the absurd, yet pitiful, attempts of the weaker sex to cross the pons asinorum, or to master the subtleties of the Rule of Three. The master, seeing only a pupil who must be brought up to the standard required by an inexorable Board, and knowing nothing of the intricate mechanism of nerves within the quivering frame before him, rails at the stupidity of the girl unable to understand so quickly a maxim that the boys behind her have mastered and grown weary of. Sometimes the struggle ends, as I have known it end, not once or twice, but many times, in a passionate fit of weeping. The more brutal among the lads have hugged themselves in silent joy at the scene, while the girl, degraded and humiliated before all, blindly gropes for her seat—to be comforted by her female friends as best she may. The same story can be told with truth of the whole curriculum of subjects "taught" under the system. The lessons with the girls were the joy of the idlers and the horror of the serious-minded. To get through a lesson without the order "pens down," and the consequent wearying explanations of the girl in fault, was rare indeed. If it occurred, the cause would probably be found in the elementary nature of the work upon which—for the girls' benefit—we are engaged. To be kept back in this manner is a serious thing for those who have only their brains, backed by their education, to depend upon for their existence. The world is not such an easy place that anyone can afford to enter it in a state of unpreparedness.

### NERVES SHATTERED BY STRAIN.

Canon Rawnsley, in his exposition of the system, declares that girls easily keep pace with boys. The answer lies in the fact that the boys meet their opponents on a lower plane. Since the girls cannot ascend, the boys must remain at their level, overjoyed (or perhaps disheartened) at the little exertion required in order to keep pace with them. The mixed-school boy spends most of his time in revision. When he has nothing better to do he gets amusement out of the efforts of the girl to do his work. Despite the assurance that the "bread-and-butter" belongs to a by-gone generation, one does not care to feel that the female generation to come will be hailed as one to whom sentiment

### UNDENOMINATIONAL INSTRUCTION.

CHANGES IN TEXT BOOKS.  
 All Reference to God and Religion Expurgated.

A writer in the London Tablet says: A fortnight ago we called attention to the increasing dilution of what is known as undenominational instruction. That is already in evidence here in England, but it does not yet afford us the curiosities which emerge from the system of that country for neutrality in France. In that country school books are being diligently expurgated, professedly in the interests of the non-Christian child, but really, of course, in the hope of de-Christianizing the youth of the nation. Some of the absurdities which have been perpetrated in this regard have been gathered together in an article in the Correspondant and these go to show with what grotesque thoroughness the savage anti-clericalism of the youth of the nation. Some of the absurdities which have been perpetrated in this regard have been gathered together in an article in the Correspondant and these go to show with what grotesque thoroughness the savage anti-clericalism of the youth of the nation. Some of the absurdities which have been perpetrated in this regard have been gathered together in an article in the Correspondant and these go to show with what grotesque thoroughness the savage anti-clericalism of the youth of the nation.

### NO GOD FOR MODERN FRANCE.

Even the poets are not spared from this kind of expurgation. Thus a selection of passages from Victor Hugo, Alfred de Musset, and even Voltaire was excluded by the same censorship, evidently because these authors were sufficiently retrograde to retain in their vocabulary the expressions, altar, prayer and God. English readers will learn with amazement that the writings of Voltaire are considered to be too deeply infected with the views of religion for the sensibilities of the children of France. Commenting upon this a writer in The Church Times said: "It would be psychologically valuable to know how these proceedings strike the general body of the French people. They seem to indicate a fanaticism as repulsive as any superstition; a waste of ingenuity better exercised in composing something new rather than patching what is old; also a hazy conception of fair and open teaching hopelessly at variance with the theory of the brotherhood of man. The sight of clever Frenchmen engaged in a futile attempt to place literature on the Index for containing references to religion is really more ludicrous than painful."

and feminine instincts will not appeal. It is the little touches of hysterical femininity and sentiment that, after all, makes the womanly woman; and growing girls are bundles of nerves quivering with feminine emotions. It is such subtleties that give the lie to the statement that what is true about the few is true about the many. A few clever women have certainly kept pace with the men, but this argues nothing in regard to the other thousands of the sex. And it is a pity that mothers send these tender little plants to be roughened by the necessity for "man." At a time when the future mothers of a nation are at that fearful anxious stage between the maiden and the woman, while they are straining their physical and mental powers

### AMERICAN FRANCISCAN IN CHINA.

MISSIONARY'S PATHETIC TALE.  
 Dreadful March Through Swamp on Way to Post.

A tale of hardship is told by Rev. Frederick Murphy, an American his life to missions in Central China. A few months ago he left for his work, and on the land journey nearly died at one time from the effects of the strain of marching in the swamps and from the effects of the sun and elements. Father Murphy was born in Canton, Mass., about twenty-eight years ago. At the age of fifteen he left Boston and went to Washington, and after finishing his classical studies there he joined the order of St. Francis in St. Louis, Mo. Last year Bishop Fabbiano Landi, Vicar Apostolic, O.F.M., left his work in China and visited Italy for the purpose of securing missionary priests, and on his way back to China came to America, landing in Boston, and soon after Father Murphy left Boston to join Bishop Landi for the journey to China, being the first Boston priest ever adopting mission work in China.

### THIRTY DAYS' TRAMP.

In a letter dated at Lao Ho Kau, China, August 2, Father Murphy says: "We reached here July 29, after a trip that nearly put me in my grave. For thirty days we tramped through the jungles and over the mountains of central China. There are no railways here, nor even roads or streets. For forty hours steady we trudged along in a blinding rain. Wading through the great fever swamps up to our waists in water, jumping ditches, swimming rivers, sleeping on the hillsides or in the jungle was the order of the day. The rainy season was at its worst, the entire province was flooded, crops destroyed, famine threatened us, and the natives were hostile. They did their best to send us to the bottom while we were crossing the Yum River. We barely escaped with our lives. All our baggage, such as it was, was lost. I had not tasted food for sixteen days, except the wine and water at Mass. After days of travel, either in the rain or in the broiling sun of the tropics, I was worn out. On July 3 I was down with a terrible fever. No food, no medicine, no assistance of any kind was to be had. On July 4 my companions thought I would die. It seemed impossible that I could live longer. About 1.30 in the morning I received the blessing of my good Bishop, and in holy resignation offered up my life for the conversion of the people."

### HORRIFYING SITUATION.

"All that day I lay on the ground in a miserable mud hut, a pig grunting and snorting about my head. Vermin were eating my body and filth was on all sides of me, and the air was pestiferous. I was dragged where I now am. We do not need to go back to the days of the apostles for real missionary journeys—ours will compare with any of them, and the worst I am not telling you. The Bishop, who is a veteran in the mission field, declared it was the roughest journey he had ever made. For a Bostonian, in the twentieth century, it seems almost like a dream. I am rector of a college and seminary here. Our buildings, of course, are but rough mud huts, yet what we lack in buildings we try to make up in teaching and scholarship. I teach, although I ought to be in bed. English, German, French and Italian, and we have the proud distinction of having the first and only college in China where all these languages are taught.

"The country is in the most primitive condition. My city here is one of the great cities of the empire in regard to the antiquity and nobility of its people, and is very interesting. beyond reasonable limits at home work and day study, is it right that they should be humiliated in front of a class of boys—boys certainly of their own age, but much younger in mind! The advocates of the system in generalizing as they do are unconsciously cruel to a future motherhood. It is unfortunate that they cannot see the effects of their handiwork and wreck the scheme as at present constituted, before we have a nation of unfit boys and unwomanly girls."

(Continued on Page 8)



THURSDAY, OCTOBER 14, 1909

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MORRISON & HATCHETT

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SYNOPSIS OF CANADIAN NORTH-WEST

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MY ROSARY.

(Brooklyn Tablet.) It is a very beautiful one, composed of smooth pearl beads, ornamented with silver trimmings.

Before becoming mine, my Rosary had belonged to my dear mother. Have I forgotten the joy and pleasure with which she received it from the hands of a priestly relative upon his return from a foreign land?

My mother's death left me alone in the world. For a long time she had been an invalid, and I left school to become her helpmate, and later her nurse.

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AN ENGLISH TOUR-IST IN IRELAND.

Goods and Foodstuffs of Own Manufacture Abound.

(From the Dublin Leader.) Camping out recently in the South of Ireland, I happened to want some commissariat necessaries.

The town was Dungarvan, Co. Waterford. It is a little place in which the main street, bulged in the middle out into a square, predominates.

I first wanted some tobacco. The shop pointed out to me looked like a publichouse, and turned out to be one, but it sold tobacco also.

"No, sir," she said, "we haven't got any English goods."

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IRISH MADE HATS.

By this time I had got used to my longitude, and so, when I looked into the first straw hat I fancied in the shop over the word "Wexford" inside.

The hat fitted me, however, and I took it. In the same shop were great piles of cloth. I didn't want any, but I noticed, judging from the cards attached, that most if not all of it was made in Blarney, a village, I understand, in the next county, Cork.

The man in charge was engaged selling to a customer in the same language (as I judged) I had heard the young lady and the cyclist speak. I passed him by to where I saw what I wanted in a case. A card was attached to the case—"Irish Poplin, Elliott, Dublin!"

I shan't weary the reader with further adventure. Suffice it to say that, as I cycled out from town that evening by the shores of the blue bay, I felt as though King Henry II of ours had never landed in this island of Ireland. And, later on, as I sat on the ditch of my green field, smoking my Irish tobacco out of my Irish pipe, pensively scratching the specks of Irish limestone mud out of my Donegal tweed breeches with the stump of one of my Irish-made matches, after my supper of Irish coffee and biscuits and butter, I had now and then to mutter to myself that I was still myself and not somebody else. In fact, not till I fell asleep was I quite free of a sense of loneliness in my new-found isolation.

Let me not be misunderstood. I have no fault to find with Ireland as far as I know it, for it is all right. Nor with the Irish manufactured articles. Least of all with the Irish people from whom, let me admit here, I have received civility and consideration that would have done credit to a people more favorably circumstanced with respect to the ways and usages of civilized society.

ENGLISH MERCHANTS INERT.

No, what I have to find fault with, growl about it if you will, is the sleepy inaptitude of our own manufacturers, and see that that won't open their eyes and see this market at their very doors. We heard a lot about our world-wide commerce and we put our hands to the elbows in our pockets to build Dreadnoughts to guard it, but here is Ireland feeding and clothing herself, filling her own pipe with her own tobacco and lighting same with her own matches, sleeping (I make no doubt) in her own blankets after a supper off her own strabout, or beer, or coffee, as the case may be, finally wearing her own hat and doffing same to no one but her own priests, and we oblivious of it all. I hope I am no alarmist, but I fear I can see the end of it. It is harmless enough to inform an English visitor that "you're sorry, but you can't oblige him" with a bit of our English manufacture, the day may come when he won't be obliged with one of our English visitors, as he does everything else, on his stomach. Serious considerations of that sort, however apart, our manufacturers should wake up. That particular county of any other—could not experience, I do believe, and comfortably, if England were sunk under the sea in the morning.

Worms feed upon the vitality of children and endanger their lives. A simple and effective cure is "Mother Graves' Worm Exterminator."

To Awaken the Liver

Coated Tongue, aching head, biliousness, indigestion, constipation, alternating with looseness of the bowels, feelings of depression and ill-temper.

These arise from sluggish torpid action of the liver.

Relief comes after the use of one of Dr. A. W. Chase's Kidney-Liver Pills and cure within a few weeks after the use of this great regulator of the liver.

With the liver right there is usually no disturbance of the digestive system or bowels. Therefore get at the cause of the trouble by awakening the liver to action by use of Dr. A. W. Chase's Kidney-Liver Pills.

Mr. L. Phillips, Virgil, Ont., writes: "I have used a number of boxes of Dr. Chase's Kidney-Liver Pills and consider them excellent for torpid liver."

25 cents a box, at all dealers, or Edmanon, Bates & Co., Toronto.

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Pimples are invariably due to bad or impoverished blood and while not attended with fatal results, are nevertheless peculiarly distressing to the average person.

Miss E. L. Lang, Esterhazy, Sask., writes: "My face and neck were covered with pimples. I tried all kinds of remedies, but they did me no good. I went to many doctors but they could not cure me. I then tried Burdock Blood Bitters, and I must say it is a wonderful remedy for the cure of pimples."

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**ITEMS OF LOCAL INTEREST SOLI-  
 CITED.**

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

—Pope Pius X.

**Episcopal Approbation.**

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

PAUL,  
 Archbishop of Montreal.

THURSDAY, OCTOBER 14, 1909.

**THE INFLUENCE OF THE CHILD.**

In the course of an extended com-  
 ment, as published in the October  
 issue of *The Missionary*, we read the  
 following words from Father Martin  
 Callaghan's lecture in Washington:  
 "Children can be apostles of sur-  
 passing excellence. Christ blesses  
 them. His benediction was not  
 fruitless. The magnetism of child-  
 ren should not be overlooked." Fa-  
 ther Martin is privileged to deal  
 with the subject, for the children  
 have always found a heart-winning,  
 soul-chastening magnetism in that  
 good and true priest himself. The  
 child may, indeed, win souls to God  
 and His Church; they may prove  
 "apostles of surpassing excellence."  
 But, in order to make sure they will  
 they must be properly reared, care-  
 fully trained, not hampered, not  
 slain, simply taught to be little men  
 and women. No laws of a Draco  
 are called for! The child must not  
 be beaten down to atoms, and his  
 character crushed! The school,  
 with properly trained and thor-  
 oughly educated teachers, must  
 work hand in hand with the influ-  
 ence of the home. The only school  
 for the Catholic child is, then, the  
 Catholic school. This shall the  
 child grow to love his Church and  
 his religion, his priest and his pray-  
 ers. If made the victim of bush-  
 whackers with half a harness in  
 their hands, the child will soon  
 grow to think and say that his  
 only work along missionary endea-  
 vor must consist in learning how to  
 strike back. Let him be treated only  
 half as well as Father Martin can  
 treat him, and he will prove an  
 apostle.

**A PAPER IN THE CATHOLIC  
 WORLD.**

Reverend Doctor Louis O'Donovan  
 had a very interesting paper in the  
 Catholic World for October, which  
 paper is published in the present  
 issue of *The True Witness*. He asks  
 himself the question: "Should Con-  
 verted Married Ministers be Allowed  
 to Retain their Wives and Become  
 Priests?" Of course, the issue is  
 rather theoretical than of the do-  
 main of practical working. A married  
 Greek priest of the Orthodox  
 Schism joined the Catholic Church a  
 few years ago. His wife was liv-  
 ing at the time. He was received  
 into the fold and was permitted to  
 turn his efforts and endeavors along  
 the line of mercantile pursuits. In  
 joining the Church he became a full-  
 fledged Catholic priest, for his Or-  
 thodox Orders were recognized as va-  
 lid; yet it was not deemed advis-  
 able for him to undertake a priest's  
 work. He had come over to the  
 Latin Rite, and there was the seri-  
 ous obstacle of marriage in the way.  
 But converted ministers from any  
 sect bring no valid orders with

them. Outside of a handful of re-  
 negade priests "turned turtle," there  
 is not five cents' worth of validity  
 in any preacher's orders, from Re-  
 verend Therrien, of the Grande Ligne  
 Mission, up to Bishop Ingram, of  
 London's Anglican diocese. We are  
 sure our readers will relish Doctor  
 O'Donovan's paper.

**THE "WHITE SLAVE" TRAFFIC.**

The agents of Hell and the "White  
 Slave" traffic are still at their fil-  
 thy work. It appears that fully  
 fifteen hundred girls are annually  
 kidnapped, in some way or other, by  
 the leprosy scouts who do vanguard  
 service for the loathsome business.  
 Believe it, dear reader, if you wish,  
 but what we say we vouch for with  
 competent authority to rely upon. It  
 appears that the headquarters of  
 the nefarious trade are situated in  
 Chicago, operations being carried on  
 over the land and water routes.  
 Hon. Edwin Sims says that "the  
 hirings of this traffic are station-  
 ed at certain points of entry in Can-  
 ada, where numbers of immigrants  
 and emigrants are landed, to se-  
 cure victims from these unprotected  
 or unaccompanied by friends." Ad-  
 vertisements are inserted, even in  
 honest papers, unknowingly, of  
 course, calling for girls to occupy  
 positions in millinery shops and in  
 other proper avocations; but it  
 sometimes transpires that the ad-  
 vertisements are bogus, the girls  
 being decoyed by incarnate demons  
 into awful earth-hells. Thousands  
 of filthy men and filthy women  
 are living in luxury upon what is  
 earned by unfortunate girls who  
 are victims of the "White Slave  
 traffic." Young girls and women  
 are even shipped to China from Can-  
 ada, where large prices are paid  
 out of Hell's coffers for them. The  
 evil has assumed such alarming  
 proportions the world over, that lately  
 there was held a convention in  
 Paris, made up of representatives  
 from European governments. An  
 international agreement was reached  
 for the purpose of controlling and  
 squelching this shameful trade of  
 souls and bodies. Thirteen govern-  
 ments signed the agreement, each  
 naming a representative to act as  
 plenipotentiaries to see to its en-  
 forcement. Here in Canada, surely  
 all our police officers are not  
 "dead heads." But how is it that  
 the minor offender is so easily se-  
 cured, and that the foul buzzards of  
 Hell's industries nearly always  
 escape? Why can't some men with  
 the means grant a few thousand  
 dollars towards paying the living  
 and travelling expenses of detectives  
 especially set apart for the work  
 of entrapping the agents of vice?  
 Whenever an honest citizen knows  
 of any such carrion-bird in the vic-  
 inity, it is his duty to let the  
 authorities know of the danger. Let  
 us have a crusade on all sides!

**TWO CONTEMPTIBLE PRINTS.**

Ex-priest McCabe and a fellow  
 named P. D. Kenny, evidently, too,  
 a species of upturned turtle, have  
 each cursed the world with stuff  
 from their pen. McCabe, who de-  
 lights in Abelard and Heloise  
 romance, and who is a past master  
 in disfiguring eminent saints and  
 scholars, such as St. Augustine, has  
 begun to tell the world of the de-  
 clare and approaching fall of Cath-  
 olicism; and, as the ex-priest can  
 write fairly well, all the gullible  
 readers, poetasters, and blue-stock-  
 ings will help swell his purse a lit-  
 tle more from this on. McCabe, like  
 Voltaire and L'epher, knows that  
 lies effect what honest talk can-  
 not, along some lines and with  
 some people. But P. D. Kenny, in  
 his "Nineteenth Century and After,"  
 is out with slander and calumny for  
 the Irish priesthood. Let our read-  
 ers please remember the name of  
 the publication! Kenny needs a spir-  
 itual bath more than anything  
 else. If the fellow had even the  
 excuse of a good stylist to offer he  
 would have something, at least, of  
 which to be proud. But he is a  
 cunning individual, after all. He  
 knows that he may calumniate a  
 class, if he is only wary enough  
 to avoid giving names. Most like-  
 ly the only trouble with himself is  
 that, like an over-mature egg, the  
 explanation is from within. With  
 the Kennys, McCabes, and some  
 others to the fore, we shall never  
 be able to do without hygienic pre-  
 cautions; we shall even need our  
 fingers and the benign work and en-  
 couragement of the Anti-Leprosy  
 League. Both outputs, the ex-  
 priest's and the fellow Kenny's,  
 should not be kept outside a refrig-  
 erator, or, rather, a morgue. "Our  
 thanks to the Nineteenth Centu-  
 ry!"

**WHAT DO YOU THINK ON T**

There are people in Canada who  
 surely have the gall of a goat, as  
 Shakespeare would have gently said.  
 Our bishops are regularly lectured

by manikins with a pen in their fist  
 and a bottle of yellow ink at their  
 side. Now, it has come to pass  
 that the editor of the *Toronto News*  
 wants to see the French-Canadian  
 give up his language and wed him-  
 self solely and entirely to English.  
 Were the News made for others but  
 Orangemen, its readers would have  
 reason to die a sudden death twelve  
 times in their lifetime. Give up  
 French! What is the scribe dream-  
 ing about? If the citizens of the  
 holy village of Toronto were to  
 study French equally as hard, and  
 with so telling a success, as the  
 French-Canadian studies English,  
 this stinking complaint concerning  
 Canada's dual language would soon  
 be at rest.

**THE PAPER IN THE SCHOOL.**

It is admitted on all sides to-day  
 that the Catholic weekly press, in  
 Canada and in the United States,  
 has grown to be a power for good.  
 Unfortunately, however, more could  
 be done. The work, in fact, will  
 not be properly started until the  
 Catholic weekly is encouraged in our  
 schools. We may think what we  
 like, and we can say what we have  
 a mind to; but, unless the child is  
 directed as to what he or she should  
 read, that child will soon choose for  
 himself or herself, very often to the  
 utter detriment of mind and soul.  
 Dealing with the matter at issue,  
 an esteemed contemporary, the Pro-  
 vidence Visitor, has this to say:  
 "The prescribed school reading in  
 the parochial schools should include  
 the reading aloud of one or more ex-  
 tracts from a Catholic weekly. Com-  
 plaint has been made publicly and  
 privately that we Catholics in this  
 country are not a reading class, and  
 that, consequently, we do not offer  
 support, financial or moral, to Cath-  
 olic authors and publishers. To  
 inculcate a taste for Catholic litera-  
 ture is one of the duties of our  
 schools, and one of the methods to  
 be used is that of interesting the  
 children in current topics of interest  
 to Catholics, and in the writings of  
 living Catholic writers."  
 On our part, we do not mean to  
 force our paper down anybody's  
 throat. There are Catholic weeklies  
 in abundance. We should, however,  
 be gratified were we always given  
 the encouragement those responsible  
 for the new Choral Union have so  
 nobly given us. Even if the *True  
 Witness* has thousands of well-wish-  
 ers, we welcome still more.

**A BOOBY'S ESSAY.**

A booby by the name of Lewis D.  
 Stillwell, son of School Commis-  
 sioner Giles Stillwell, president of the  
 Syracuse Board of Education, read  
 a paper at the closing exercises of  
 the Syracuse Central High School,  
 to which the *Catholic Sun* takes ex-  
 ception; for the booby's paper was  
 nothing but a mean long drawn-out  
 insult for the Irish in America. Not  
 that the Irish suffer in any serious  
 way from such attacks, but simply  
 that we may remember that, al-  
 though the Indians are nearly all ci-  
 vilized by now, there are unregener-  
 ated barbarians to take their place,  
 if not worthily, at least noisily and  
 contemptibly. And, then, is it not a  
 sad reflection on human nature to  
 see Booby Stillwell write of the  
 Irish as foreigners, when they have  
 been in the United States so long,  
 that they were among the first-  
 comers; and so well, that Washing-  
 ton found them his best soldiers.  
 Most likely, Booby Stillwell—the up-  
 start with the stagnant name—hails  
 through his grandfather, from Eng-  
 land or the North of Ireland. If he  
 is of New England stock, he is but  
 a piece of wreckage saved in a vast  
 cataclysm. It was not, at all  
 events, thanks to his brains only,  
 that he deserved not to fall a vic-  
 tim of race-suicide.

**UNITED AGAINST CALUMNY.**

M. l'abbé Santol, writing from  
 Barcelona, Spain, told "L'Univers",  
 some time ago, that all the religious  
 communities of women have decided  
 to unite in common action against  
 the soul "Dépêche," of Toulouse.  
 Over five hundred valiant nuns have  
 jointly and severally called upon the  
 services of M. Joseph Ménard. Pro-  
 ceedings will be gone through in  
 Toulouse. The "Dépêche" news-  
 paper published infamous reports  
 about the convents of Barcelona, at  
 the time of the July fires and con-  
 flagrations. The paper declared,  
 among other things, that the Span-  
 ish "Republicans" had found cells  
 with corpses in them surrounded by  
 instruments of torture. The foulest  
 sheets of France and of Italy copied  
 the lies of the "Dépêche." M. l'Abbe  
 Santol finally decided to take up the  
 case, and run the liars down; he is,  
 therefore, worthy of the deepest Cath-  
 olic gratitude and of the highest  
 encomiums. The scamps who edit  
 papers like the "Dépêche" know that  
 Catholics are very patient, too pa-  
 tient, in fact, but when such scamps  
 and rascals are thoroughly brought  
 to task their purses cause them a  
 qualm of conscience. Here in Mon-  
 treal we have a few little black-  
 guards who want to dictate to arch-  
 bishops, bishops, and the clergy in  
 general. The more Montreal will  
 get of that kind, the poorer our city  
 will be. They are generally more  
 loathsome than a whole colony of  
 lepers. They often finish their days  
 in the worst corners of hospitals.

**WHAT DO THEY CARE?**

The New York Presbyterian min-  
 isters "ordained" a Reverend Mr.  
 Black the other day, and that in  
 spite of the fact that the candidate  
 held strange views, views antagon-  
 istic to Scripture. Some dailies ap-  
 peared to be surprised, even scandal-  
 ized! Their editors are too intelli-  
 gent, we believe, to have taken the  
 matter seriously. Whether Mr. Black  
 believes in the Bible or does not,  
 is now a question that is not meant  
 to bother the heads of even many a  
 Presbyterian brother in the minis-  
 try. The Methodists are, seemingly,  
 no better off. In response to the  
 query of a Japanese student, did a  
 leading Methodist minister appear to  
 be afraid to admit too frankly, the  
 efficiency of prayer said to Our Sa-  
 viour as truly God. He homaged and

**THE METHODISTS AND POLI-  
 TICS.**

At a special meeting of Methodist  
 zealots, up in Toronto, it was de-  
 cided that the sect should get into  
 politics. But, pray, when were they  
 out of politics? John Wesley is a  
 long time dead, and it is now the

chosen task of Methodism to breed  
 fuss-makers and busybodies. In fact,  
 the Methodists are the bane and bur-  
 den of our parliamentarians. They  
 have an exaggerated notion of their  
 importance; and, as the Wesleyan  
 creed is weakening, the brethren fall-  
 ing off, something must be done  
 that chaff may continue to enter  
 people's eyes. They spoil any move-  
 ment of reform with which they  
 identify themselves; and when some  
 of our most decent public officials  
 or representatives hear the approach  
 of a body of the selfsame Methodists  
 they sing "Back to the Woods for  
 Me!" A cloud of locusts could not  
 produce a more telling effect. But  
 it is all over when they have  
 gone, except for the harm done a  
 good cause. Let them get into po-  
 litics! They may as well die the  
 victims of themselves!

**THE END OF THE WORLD!**

Our friends, the Holy Rollers, are  
 sorely put out over the fact that  
 the end of the world did not come  
 when they looked for it. They had  
 prayed for it, and had even fixed  
 a date when it should all happen.  
 They were disappointed of course,  
 even if their leaders were in no hur-  
 ry to rank among the goats, on the  
 side they have so earnestly been  
 striving for. The end did not come,  
 but the leaders "are in" a few thou-  
 sand dollars, thanks to the business  
 side of the struggle. The poor fool-  
 ish followers were gathered togeth-  
 er. Provisions were supplied by  
 their apostles, and money helped  
 food to their mouths. Therein,  
 alone, is a proof that the leaders  
 are but shams and comedians. What  
 would they have cared for money, if  
 really convinced the end of all things  
 earthly was at hand! Spain and  
 Italy are looked upon as behind the  
 times in civilization. The Church is  
 blamed on the score. Is it because  
 the two countries are "backward in  
 coming forward" with new religions?  
 We must suppose so. England and  
 the United States are the makers of  
 all the farcial religions; at least,  
 of the nineteenth-twentieth among  
 them. The circus, side-shows slimy  
 theatres in slums, etc., etc., come  
 from the "Hands Across the Sea"  
 countries. "Hands across the Sea"  
 —yes, and in somebody else's pocket.  
 If a religion were to be started  
 to-morrow even ten times more ridi-  
 culous than the "Holy Roller" fi-  
 nancial scheme, it could thrive in  
 some parts of the United States and  
 in some corners of Ontario.

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**THE FOOLISH UNIVERSITY  
 AGAIN.**

The following news item, dealing  
 with "a phase of thought and criti-  
 cism," in John D.'s ridiculous uni-  
 versity of Chicago, speaks for it-  
 self and for the professors:  
 "How can we teach total abstinence  
 from the Bible which represents  
 Jesus as partaking of wine at feasts  
 and which even tells how he miracu-  
 lously produced wine from water on  
 one occasion when the supply fell  
 short?"  
 That is one assertion among others  
 regarded as startling in the leading  
 editorials of the *Biblical World* for  
 October, issued yesterday from the  
 University of Chicago press. While  
 the editorial is unsigned, the Editor-  
 in-Chief is Prof. Ernest Dewitt Bur-  
 ton, D.D., head of the department of  
 New Testament Literature and In-  
 terpretation. Dr. Burton said the  
 entire staff of the *Biblical World*  
 endorsed it.  
 The editorial has started a relig-  
 ious wrangle, and the University  
 of Chicago is declared by many  
 churchmen to have rejected the Bible.  
 Now, those blasphemous Baptist  
 ministers should "come out" and  
 openly declare themselves pagans  
 and infidels. The Baptist sect is,  
 like all sects, erroneous and clog-  
 gedly heretical; yet, and notwith-  
 standing the professors and their  
 blasphemy, thousands of good Bap-  
 tists are, we may easily believe,  
 in the best of faith. What right  
 have the infidel preachers of the  
 University of Chicago to call them-  
 selves Christians? Are they too  
 well paid to openly avow what their  
 conscience holds? Or must they live  
 and die for old John D.? Which?  
 Even the old Pagans of Imperial  
 Rome had more religion in them  
 than some "freak" professors of to-  
 day.

**WHAT IS THE MATTER WITH  
 THE CHURCHES?**

Early in 1909, the editor of the  
 Delineator magazine addressed a  
 letter to a number of the foremost  
 leaders of the religious denomina-  
 tions of America, with the request  
 that they would answer the ques-  
 tion: "What is the matter with the  
 Church in America?" The replies,  
 with one from His Eminence Cardi-  
 nal Gibbons, are printed in the Oc-  
 tober number of that publication.  
 The Presbyterian, the Jewish, the  
 Baptist and the General Evangelical  
 spokesman simply mixed up matters  
 in a worse way than before. Dr.  
 Parkhurst, Dr. Aked, and Rabbi  
 Hirsch are failures in the field of  
 religious economy—if we may so  
 speak; but Cardinal Gibbons has  
 answered the editor's question from  
 the Catholic, and only true, view-  
 point. Commenting on the fact,  
 Father Spillane, (America, Oct. 8)  
 says:  
 "None of the ministers consulted  
 has offered, we venture to say, any-  
 thing approaching a satisfactory  
 answer to the question proposed. It  
 is not by the reading or the study  
 of a discredited book, or the inspira-  
 tion and authenticity of whose  
 several parts cannot be proved ex-  
 cept by the Catholic Church; nor by  
 establishing guilds for workmen, or  
 Young Men's Christian Associations  
 where everything is taught save  
 Christianity and membership is open  
 to Jew and Gentile; nor by means  
 of refuge, industrial centres, and  
 settlement houses, which may be all  
 very good in their way, but should  
 be the flower and fruit of religion  
 and not its creative element; nor is  
 it by leveling the ministry, endor-

**A Happy Accident.**

Pa. he sat down on ma's old hat—  
 Pa's big around and wide and fat—  
 And when he saw what he had done  
 He rose and seemed to want to  
 — run.  
 But ma, she grabbed it with a  
 smile  
 And said: "Land sakes, it's just the  
 style."  
 \* \* \*  
 Mr. Yinks—"I have just bought a  
 Gordon setter.  
 Mrs. Yinks: Well, I hope to  
 gracious it will set better than our  
 other hens.

Abbe  
 Effer-  
 vescent  
 that "pla-  
 gish liver  
 Ab-  
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 gives new  
 cious ren-  
 eating or  
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 25 cts.  
 Echoes  
 The M.A.A.  
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 The Montreal  
 that the Sham-  
 cross!  
 All the  
 were sure that  
 play!  
 It is funny to  
 men may be ch  
 Joe Lally can  
 We can hardl  
 that Inspector  
 asked to retire  
 The Gazette  
 "Light on Wel  
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 And still sui  
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 be called journa  
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 We should cert  
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 Rabbi Hirsch,  
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 some Jews who  
 terested in the  
 fic." How som  
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 A preacher had  
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 and Parliaments.  
 A despatch wh  
 says that "the s  
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 tines of moral fi  
 Count Holstein-  
 Premier of Denm  
 The Danes, unlik  
 men, are willing  
 man at hand, ever  
 lic. Happily, ho  
 prime minister is  
 all," not a Catho  
 Perhaps one  
 priest McCabe, of  
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 elining is due to  
 no longer with  
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 work in keeping  
 English renegade  
 kind.  
 The Herald says  
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 Romish people wh  
 will be all the m  
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 pected that some  
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 count.  
 McGill students,  
 Gazette, waited  
 Hall from ten

**BUY**  
 shirts mean.  
 me right to us.  
 ybody—\$.1 up.  
**BROS.**  
 rnishers  
 CATHERINE ST. EAST  
 Phone East 246

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ion Edition of  
 n, Dunton and  
 ner's System of  
**manship**

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cial Features  
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 of formation, Uniformity  
 of style of Capital letters,  
 of the formation of  
 illustrated by diagrams,  
 of sentences, Perfect and  
 Thorough drill in  
 review practice, Clear  
 Copies written and full of  
 quality of materials used  
 of manufacture,  
 aptation to school use, being  
 this purpose by practical  
 employed in teaching the

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 MONTREAL

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criticism and the new  
 d changing religion  
 individualistic to the so-  
 again, by increasing  
 ministers; not by  
 these methods are the  
 and filled and salvation  
 mong men.

---

Protestant leaders  
 go Protestant leaders  
 a legitimate authority  
 set up in its stead  
 of private judgment.  
 of Protestants to-day  
 diminishing candidates  
 and their crumbling  
 of creeds, is but the  
 of a principle working  
 in churches, where the  
 sture in science or  
 ation government or  
 even  
 attractively discussed  
 or laymen, may find  
 members within their  
 this style of preach-  
 make its auditors  
 impress the world-  
 truths of Christiani-

---

Church, and the  
 ch alone, holds the  
 tery. As His Emili-  
 Gibbons observes:  
 ) have no reason to  
 Catholic people. In  
 churches are crowded  
 five or six masses of  
 in the rural dis-  
 weather and in bad,  
 find any difficulty  
 condition so intoler-  
 to dispense with  
 attendance at the  
 on Sunday.

---

that the Catholic  
 from the disting-  
 of the churches about  
 many reasons which  
 ranced with truth,  
 er freedom from jar-  
 rom uncertainty of  
 y shadow on her  
 holic and Apostolic.  
 d dominant reason  
 and given the Catho-  
 line mission, and  
 ly the powers need  
 mission, but a  
 that the gates of  
 of darkness, shall  
 er her. In a word,  
 cher stands before  
 definite truths which  
 , with definite laws  
 obey, with definite  
 which men must  
 visible Head holding  
 mission from Christ  
 to teach, guide and  
 and for all time.

---

ore, teach all na-  
 ing, then to ob-  
 riest McCabe, of England, finds  
 and behold, I am  
 gys, even to the  
 the world."

---

**Accident.**  
 n man's old hat—  
 wide and fat—  
 what he had done  
 to want to  
 obed it with a  
 eaks, it's just the

---

The Herald says that Mary Cald-  
 well embraced no other religion af-  
 ter leaving the Romish Church. The  
 Romish people who read the Herald  
 will be all the more anxious now  
 for the next pony contest. We sus-  
 pected that something was wrong  
 with Mary when she married that  
 count.

---

McGill students, according to the  
 Gazette, waited at the Strathcona  
 Hall from ten o'clock on Tuesday

**Abbey's Effervescent Salt**  
**THAT FEELING OF**  
 Lassitude and general debility,  
 that "played-out" feeling is the result of a slug-  
 gish liver.  
 Abbey's Effervescent Salt affords imme-  
 diate relief, stirs the liver to proper action, and  
 gives new life and ambition. It is a most effica-  
 cious remedy for all troubles caused by over-  
 eating or drinking. People of sedentary habits  
 particularly, should not be without it.  
**25 cts. ALL DRUGGISTS. 60 cts.**

**Echoes and Remarks.**  
 The M.A.A.A. ought to feel proud  
 of its Shamrock lacrosse team, too!  
 The Montreal Daily Star regrets  
 that the Shamrocks can play lac-  
 rosse!  
 All the "has-beens" in lacrosse  
 were sure that Shamrocks could not  
 play!  
 It is funny to see what kind of  
 men may be chosen to do the work  
 Joe Lally can do!  
 We can hardly say we feel sorry  
 that Inspector Lamouche may be  
 asked to retire.  
 The Gazette has an article headed  
 "Light on Wesley's Life." For the  
 sake of his followers let us have lots  
 of it.  
 And still suicides continue, for  
 many people will never try to lead  
 honest lives. Ontario's crop is  
 abundant!  
 We are doing splendidly, here in  
 Canada, in the matter of keeping up  
 our own record copying of American  
 railroad disasters!

night until eight o'clock next morn-  
 ing to get a good seat at a theatri-  
 cal performance. And some of these,  
 are no doubt studying for the minist-  
 ry. How long would they wait at  
 a church door for the same pur-  
 pose?  
 We are glad to see that Bishop  
 MacDonald, of Victoria, is still mak-  
 ing it hot for the semi-heretics and  
 other half-baked theologians who  
 like to make the world believe they  
 are well versed in such subjects as  
 the "Holy House of Loretto." The  
 first upstart thinks he has a right  
 to be an iconoclast, but it is good  
 a Bishop MacDonald takes care of  
 them.  
 La Verite hopes that while the Ca-  
 tholic Church Extension Society is  
 building chapels and about to start  
 a newspaper for the Ruthenians in  
 the West, that under the specious  
 pretext of Canadianizing them, they  
 will not seek to Anglicize them. It  
 is hard to say what the Verite  
 do next to cement the cordial rela-  
 tions between the several nations  
 which go to form the Catholic  
 Church.  
 The Rev. F. B. Meyer says "it was  
 quite an interesting experience to  
 address 400 young Chinese who were  
 respectful to Christianity, and were  
 prepared to hear a man talk who  
 would give them credit for being  
 religious in their own fashion."  
 Since the four hundred had, accord-  
 ing to this, every qualification ne-  
 cessary for Protestants, it would be  
 far more interesting if the rev.  
 gentleman would tell us why he  
 went to China at all.

**"THIRTY YEARS IN HELL!"**  
 A book with the above name is  
 going the rounds. It makes pious  
 reading such as old Chiquiqu could  
 provide for people whose only crav-  
 ing is for mind-carrion. More than  
 probably, too, some of the "Good  
 Book" merchants will find it suit-  
 able for the atmospheres and general  
 surroundings of their shelves and  
 customers. Father Phelan, of the  
 Western Watchman, has what fol-  
 lows to say of the nasty book in  
 question. (The man who wrote  
 "Thirty Years in Hell" will have a  
 chance of keeping further and en-  
 larged editions of his volume on the  
 market, if he does not change.)  
 Let us hear the distinguished St.  
 Louis editor:  
 "We have been receiving from many  
 parts of the North, South, East and  
 West indignant letters about a cir-  
 cular that is just now being scat-  
 tered broadcast through the mails,  
 advertising in flaming red head-  
 lines a book purporting to have been  
 written by a converted priest, and  
 entitled, "Thirty Years in Hell."  
 The reason we have been flooded  
 with these letters is, the book ad-  
 vertised in these circulars is alleged  
 first to pass through the mails and  
 we were then as now annoyed by  
 letters of indignant inquiry. We  
 made every effort then to locate the  
 publishing house, but were un-  
 successful. But we succeeded in hav-  
 ing the book excluded from the mails,  
 and pursued the matter no further.  
 But we learned that a couple of  
 dealers in obscene pictures and  
 lectures were responsible for the  
 book. No respectable preacher had  
 anything to do with it. We have  
 not seen the book, but the frontis-  
 piece represents a priest in cassock,  
 a rosary dangling at his girdle, in  
 Hell, his hands uplifted to clutch  
 a Bible that an angel holds above his  
 head. Underneath is a picture of  
 a nude female with an anaconda en-  
 folding her in his coils, with the  
 head of a priest in baretta. The con-  
 tents must be in keeping with these  
 illustrations, and the authors of the  
 publication are liable to the peni-  
 tentiary.

We have not made any effort to  
 ferret out the authors of the filthy  
 publication, for we think when  
 priests are attacked in this way the  
 laity should come to their defense.  
 We are happy to be able to state  
 that some Catholic laymen in this  
 city have already taken up the mat-  
 ter with the postal authorities and  
 clever detectives are now engaged in  
 the case. In fact, we believe that  
 the ring leaders are already in the  
 toils. This is as it should be. When  
 approached on the subject we de-  
 clared that it was something that  
 the laity should themselves attend  
 to, and our view of the case was  
 accepted. We hope to be able soon  
 to lay before our readers the whole  
 conspiracy against decency and vin-  
 dicate the fair name of our city.  
 The United States will not be a  
 party to the dissemination of im-  
 moral literature if it knows it. But  
 it is impossible to keep a close  
 watch on everything that passes  
 through the mails. In Europe it is  
 different. Over there they do not  
 seem to know what indecency is.  
 The vilest pictures and pamphlets  
 are publicly offered for sale with-  
 out the least interference from the  
 police. One of the chief offenders  
 in this line is the "Asino" of Rome.  
 It has a large circulation among the  
 Black Hand and Anarchist elements  
 in the United States. Some time  
 ago the attention of the postal au-  
 thorities was directed to this infam-  
 ous publication, and orders were at  
 once issued to exclude it from the  
 mails. But it still reaches the news-  
 stalls of the big cities—how we can-  
 not say. But if the publishers of  
 "Thirty Years in Hell" ever get be-  
 hind the bars we can assure them  
 that after some years they will be  
 able to add a very thrilling biog-  
 raphical chapter dealing with con-  
 ditions in which Rome has no part.  
 It is a mistake to hold the preach-  
 ers responsible for these ribald pub-  
 lications. They are gotten up by  
 the vile for circulation among the  
 vile. The hero of this Thirty Year  
 episode was an unfortunate priest  
 of a diocese in the Middle West who  
 before he was one year in the minist-  
 ry convinced himself and his suc-  
 cessors that he never had a voca-  
 tion. The thirty years he calls his  
 sojourn in Hell describes the pen-  
 itence he had to perform for his mis-  
 deeds. He was in St. Louis for  
 six years, but all the time in a re-  
 formatory. What can be done with  
 such men? Are bishops to allow  
 them to mingle with and scandalize  
 the laity? An initial blunder was  
 committed in their ordination, and  
 from that original mistake all the  
 horrors of Hell flow both for the  
 unfortunate priest and the people  
 who suffer from his misconduct. But  
 call it Hell, or call it what you  
 will, it is the only place for a priest  
 who never had a vocation, or having  
 had one lost it."

Little Tommy—"Say, maw, if I  
 was twins would you buy the other  
 boy a glass of lemonade, too?" His  
 Mother (at the counter)—"Of course  
 dear." Little Tommy—"Then, maw,  
 you ain't going to do me out of an-  
 other glass of lemonade just because  
 I'm in one piece?"  
 Sleeplessness.—Sleep is the great  
 restorer and to be deprived of it is  
 vital loss. Whatever may be the  
 cause of it, indigestion, nervous dis-  
 rangement or mental worry, try a  
 course of *Farnele's Vegetable Fil-*  
 ly regulating the action of the stom-  
 ach, where the trouble lies, they  
 will restore normal conditions and  
 healthy sleep will follow. They  
 exert a sedative force upon the  
 nerves, and where there is unrest  
 they bring rest.

**What Other Editors Say.**  
 A FALSE DIAGNOSIS.  
 Prof. Struempel, the Vienna special-  
 ist-whom the late Edward H.  
 Harriman consulted, assured the pa-  
 tient and his family that his condi-  
 tion was not serious and that his  
 recovery was certain, and then in-  
 formed his New York physicians that  
 his case was hopeless. The Aus-  
 trian doctor justified this deceit on  
 the ground that it would have been  
 cruel to tell the truth, and that the  
 last days of the railroad magnate  
 were made happy by hope of a cure.  
 This deliberately false diagnosis is  
 approved by a number of European  
 medical men.  
 Catholics do not desire a doctor  
 like Struempel. When death is ap-  
 proaching, they want to know it,  
 so as to make full preparation. They  
 do not care to be temporarily buoyed  
 up with falsehood. They will want  
 to receive the last sacraments in  
 due season, while they yet have  
 all their faculties unimpaired by dis-  
 ease or drugs.  
 Death is inevitable. It must  
 come to all of us. When it is at  
 hand, we prefer to be told.—Catho-  
 lic Columbian.

**JESUITS ALWAYS A TARGET.**  
 The socialist editor of the Milwau-  
 kee Social Democratic Herald makes  
 a rabid attack upon the Jesuits in  
 his latest issue. It may encourage  
 him to learn that his master, the  
 devil, is engaged in precisely the  
 same line of useless labor. Socialists  
 and the devil both hate the Jesuits  
 and for the same reason.—New  
 World.  
**THE PRIEST ON SICK CALLS.**  
 The ministry of our Holy Church  
 is at its best in the care which it  
 manifests towards the sick. In the  
 sick room and at the death bed the  
 Catholic priest wins the grateful  
 love of the faithful and the admira-  
 tion of those who are not of the  
 one fold. There is no part of his  
 ministry, no service that is able  
 to render to his flock, that is more  
 calculated to make men love the  
 Church. When they see the zealous  
 priest making his way to the homes  
 of the poor, through darkness or  
 rain or snow, when they know that  
 no dread of contagion can keep him  
 away, that no danger is worthy of  
 notice when a soul is at stake, they  
 realize that the priest believed what  
 he teaches, and they rejoice that  
 they are members of the Church of  
 which he is a minister.—Providence  
 Visitor.

**WE HOPE NOT.**  
 Report comes from Ireland that  
 Hon. John E. Redmond will close  
 his political career at the next ge-  
 neral election. We sincerely hope  
 the report is untrue. Mr. Redmond  
 has done much, but his work is not  
 yet completed. His influence is  
 needed now more than ever.—Buffa-  
 lo Union and Times.  
**THE SACRED OFFICES OF A  
 PRIEST.**  
 The Protestant minister is first  
 of all a preacher. The Catholic  
 priest is a preacher also, but first  
 of all he is a priest—one set apart  
 to offer sacrifice to Almighty God.  
 Yet the preaching of a Catholic  
 priest has a force, a directness, an  
 earnestness which is very attractive  
 even to Protestants. When the ce-  
 lebrated Phillips Brooks was in Eu-  
 rope for the first time the best and  
 most vital sermon he heard was  
 from the lips of a priest in the  
 Frankfurt Cathedral, and the draw-  
 ing and most forlorn form of a Pro-  
 testant chaplain in the same city.  
 —The Sacred Heart Review.

**THE FAITHFUL PARISHIONER.**  
 Every pastor of a parish, in the  
 midst of his own trials and cares,  
 is comforted by his faithful parish-  
 ioners.  
 They are the members of the con-  
 gregation who practice their reli-  
 gion persistently, who frequent the  
 sacraments, who lead Christian lives  
 who have pious homes, who are  
 generous to charity, who belong to  
 the societies of the parish, who send  
 their children to Catholic schools,  
 who subscribe for Catholic publica-  
 tions, who have a pew in church,  
 who take part in the activities of  
 the congregation, and on whom the  
 pastor can depend when good ex-  
 ample needs to be given or sacri-  
 fices have to be made in the in-  
 terests of faith.  
 Some members of a parish have  
 no more to do with it or its pastor  
 than they can't get out of, and  
 some do not even fulfil their strict  
 duty in these respects. But the  
 faithful parishioner goes much fur-  
 ther and in many ways shows his  
 devotion to the church and his re-  
 gard for the pastor. He is one  
 of those on whom the priest can al-  
 ways rely for sympathy and co-  
 operation.—Catholic Columbian.

**GOOD ADVICE.**  
 People as a rule speak well of the  
 dead. It ought to be a more gen-  
 eral rule to speak well of the living.  
 The dead are dead, and we cannot  
 really harm them, but the living feel  
 the cuts and jabs of the bitter  
 tongue. "Hold your tongue" is  
 good advice.—Catholic Universe.

**CONSERVATOIRE LASSALLE**  
**Free French Elocution School**  
**GRAND TOMBOLA**

organisée pour l'installation  
 du local spécial au  
**CONSERVATOIRE LASSALLE**  
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 & d'art dramatique appliqué.  
 (Reconnue d'utilité publique)

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*Le Directeur Eug. Lassalle*

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

AGENTS WANTED.

**THE IRISH LANGUAGE.**  
 We regret to find that the subject  
 of the Irish language as an essential  
 in the National University has as-  
 sumed an acute form. Resolutions  
 pledging the councils not to levy an  
 education rate unless such a ruling  
 be made by the Board are being  
 passed in County Councils and Bor-  
 ough Councils, and other strong  
 ones protesting against the dismis-  
 sal of Rev. Dr. Higgins by the Board  
 have been passed by many branches  
 of the Gaelic League. The Board  
 has explained that the dismissal was  
 an act of discipline and nothing else.  
 We believe it would be a lamentable  
 day for Ireland when any misunder-  
 standing between the hierarchy and  
 the people should break the mutual  
 tie of long years of suffering nobly  
 borne which has hitherto kept them  
 closely together. Hence a little mod-  
 ernness of language is necessary  
 just now. Nothing is to be gained  
 by hot words or strongly-worded re-  
 solutions, but a great deal of harm  
 may be done.—Standard and Times,  
 Philadelphia.

**A SIGN.**  
 The dreadful and almost fatal ac-  
 cident which befell Rev. Father D.  
 O. Crowley Monday evening, (he  
 was run down by a taxicab) has  
 demonstrated a fact that is not too  
 often brought home to public cogni-  
 zance. It is this: that the world—  
 this worldly world—loves and re-  
 vears that highest type of manhood,  
 the true priest of God. It is a good  
 sign. This is an irrevocable age, we  
 are told—and often we feel it sorely.  
 An indifferent age, a world that  
 cares only for worldly things. But  
 a sudden stroke that lays low a  
 plain and modest man who is quietly  
 spending his life for the glory of  
 God and the Faith of Christ, just a  
 plain Catholic priest—sweeps like a  
 knife to the very heart of this same  
 worldly world, opens a fount of  
 love and noble feeling, and reveals  
 the seed of God's eternal truth bur-  
 ied, deeply and long hidden, perhaps  
 but none the more surely, in that  
 truly loving heart.  
 Yes, it is a good sign we say,  
 this genuine love and reverence for  
 a Catholic priest. It is a sign that  
 must point inevitably to the eternal  
 source of his own strength and cou-  
 rage,—God, the loving, the Father of  
 all poor homeless humanity.—San  
 Francisco Monitor.

**The Dangers  
of Summer.**

Many dangerous and distressing dis-  
eases prevail in summer and fall, and as  
they occur suddenly, often terminate  
fatally before aid can be had.

Complaints such as Diarrhoea, Dys-  
entery, Colic, Cramps, Cholera, Morbus,  
Cholera Infantum, Summer Complaints,  
etc., are quickly cured.

This wonderful  
remedy has been  
on the market for  
64 years and it  
has been used in  
the thousands of  
homes throughout  
the country during this time.

You do not experiment when you buy  
an old and tried remedy like this. Ask  
your druggist for Dr. Fowler's, and insist  
on getting what you ask for. Do not  
take some substitute which the unprin-  
ciple druggist says is "just as good."  
These cheap imitations are dangerous to  
your health.

Mrs. Jeff Flaherty, Belfontain, Ont.,  
writes:—"In the month of September,  
last, my youngest child took Summer  
Complaint and the doctor had very little  
hopes for her. My neighbor told me to  
get Dr. Fowler's Extract of Wild Straw-  
berry, so that night I sent my daughter  
to get it, and when she came home I  
gave the baby one dose and in half an  
hour there was a change for the better,  
and after the third dose she was com-  
pletely cured. We feel it is far and be-  
yond any other remedy for Summer  
Complaint and besides it saves paying a  
doctor. I advise everyone to use it.  
Don't accept a substitute for Dr. Fowler's.  
The original and only Fowler's Extract  
of Wild Strawberry is manufactured only  
by The T. Milburn Co., Limited, Toronto,  
Ont., Price 35 cents.

**Kindness in Convention.**  
The ease with which conversions  
are sometimes brought about was  
strikingly illustrated by Father Ro-  
bert, the well-known Passionist, in  
an address at a recent meeting of  
the Catholic Converts' League in  
New York.  
Patience and kindness, said Fa-  
ther Robert, are indispensable fac-  
tors in converting non-Catholics.  
They have been left to "wilder" the

**THE BEST FLOUR  
IS  
BRODIE'S  
Self Raising Flour**  
Save the Bags for Premiums.

wildest and most absurd yarns  
about the Catholic Church, and this  
erroneous impression can be re-  
moved in a great many cases if Ca-  
tholics will only go about it in the  
right way.  
As an instance he cited the case of  
a non-Catholic woman whom he met  
during a thunder-storm in the town  
where both lived.—The woman  
sought temporary shelter in the door-  
way of the monastery. As this was  
only a partial protection from the  
rain, the priest invited her to come  
into the reception room.  
"But I'm not of your religion,"  
she exclaimed.  
The priest told her that made no  
difference, and the woman reluctant-  
ly entered and stood in the vesti-  
bule. It was the first time she had  
ever been in a place of the kind,  
she said.  
She expressed the greatest sur-  
prise when portraits of the Madon-  
na and saints were explained to her.  
Her astonishment was intensified  
when a confessional was shown  
her and the Sacrament of Penance  
explained to her. The story was so  
much at variance with what she  
had been taught that surprise gave  
away to curiosity and the woman  
began asking questions.  
Finally she left and said she  
would call again for information.  
She did, and in a short time became  
a Catholic. She then went to work  
and was instrumental in converting  
several of her friends and acquaint-  
ances, all of whom still profess pro-  
found sorrow over their failure to  
familiarize themselves with the doc-  
trines of the Catholic Church earlier  
in their lives.

**Editorial Limitations.**  
The belief that an editor knows  
everything is widespread, but one  
small boy discovered the limitations  
of the editorial mind. Here is the  
anecdote as we get it from a con-  
temporary:  
"Father," asked the small son of  
an editor, "is Jupiter inhabited?"  
"I don't know, my son," was the  
truthful answer. Presently he was  
interrupted again.  
"Father, is there any seasport?"  
"I do not know, my son."  
The little fellow was manifestly  
cast-down, but presently rallied, and  
again approached the great source of  
look like?"  
"Father, what does the north pole  
information.  
But, alas! again the answer: "I  
don't know, my son."  
At last, in desperation, he inquired,  
with withering emphasis, "Father,  
how did you get to be an editor?"  
++++  
**'Tis Distance Lends Enchantment.**  
An exact definition of a gentleman  
has been tried many times, never  
perhaps with entirely satisfactory  
results. Little Sadie had never heard  
of any of the various definitions,  
but she managed to throw a gleam  
of light on the subject, albeit one  
touched with unconscious cynicism.  
The word was in the spelling-  
lesson, and I said:  
"Sadie, what is a gentleman?"  
"Please, ma'am," she answered,  
"a gentleman's a man you don't  
know very well."—Woman's Home  
Companion for October.

There is no poisonous ingredient in  
Holloway's Corn Cure, and it can  
be used without danger of injury.

# OUR BOYS AND GIRLS



CONDUCTED BY AUNT BETTY

## There Was a Little Boy.

There was a little boy, with two little eyes,  
And he had a little head that was just the proper size,  
And two little arms, and two little hands,  
On two little legs this little boy he stands.  
Now this little boy would now and then be cross,  
Because he could only be the very thing he was.  
He wanted to be this, then he wanted to be that:  
His head was full of wishes underneath his hat.  
"I wish I was a drummer to beat a kettle drum;  
I wish I was a giant to say fee-fo-fum;  
I wish I was a captain to go sailing in a ship;  
I wish I was a huntsman to crack a nice new whip.  
"I wish I was a horse to go sixty miles an hour;  
I wish I was a man who stays up in the light house tower,  
I wish I was a sea gull with two long wings,  
I wish I was a traveller to see all sorts of things.  
"I wish I was a carpenter; I wish I was a lord;  
I wish I was a soldier with a pistol and a sword;  
I wish I was the man that gets up high in a balloon;  
I wish, I wish, I wish I could do something soon.  
But all the wishing in the world is not a bit of use;  
That little boy this very day he stands in his own shoes;  
That little boy is still but little Master What-do-you-call,  
As much as if that little boy had never wished at all.

## Wanted an Office Boy.

This is what happened to 75 responses to an advertisement for an office boy:  
The man who advertised was a Pittsburg banker. He thought he could select the boy needed in his office by examining the written application and the references given. When the 75 answers came, he first tossed the 20 postal cards unread into the waste basket.  
"This job," he said, "is worth more than a postal card to the boy or girl who gets it."  
Of the fifty-five remaining letters, 12 had evidently been hurriedly scribbled in the office of the newspaper which printed the advertisement. All 12 followed the postals into the basket. There remained 43.  
The first test to which these were put was that of penmanship. Eighteen were disqualified on that score.  
The remarks of the banker as he rejected the 18 were illuminating.  
"An office boy must write a plain, easily readable hand. Only a genius can adopt bad penmanship as a mark of his individuality."  
Faulty spelling barred 10 more of the applicants. "Business men," said the banker, "must adhere to the kind of spelling found in dictionaries. They cannot countenance or promote reforms, much needed as they may be, in their business correspondence."  
Four letters were not considered because the writers had worded them like telegrams. One of these said: "Just say your ad. Offer my services. Am eighteen. Car. call to-morrow."  
He was not invited to call, for although economy is a virtue worth practicing, it is misplaced when applied to words in an application for a position. Such a note is discourteous.  
The advertisement called for two references. In only three letters which passed the other tests had this requirement been remembered, so the selection narrowed itself down to these.  
Of the three writers, only one showed that he understood something of typewriting. He had been graduated from the grammar school, had taken up commercial work in an evening school, and had rented a typewriting machine, so as to fit himself for office work. This boy received a notice to appear at the banker's office.

## "For Mother."

"Don't you get tired rummaging about all day long with these bits of work for your mother, Jennie? It takes a good many steps to do all her errands, I am sure."  
"It does take a good many steps, but they are all for mother. I don't get tired when I do it for her. She's always doing something for me. That's all she works for, she says." Jennie's face glowed as she says this. It makes all the difference in the

world for whose sake one is busy. To work for those one loves makes the feet light because the heart is light.

## Polly's Elation.

The other day when Polly was about to start for the party, the baby cried. Polly picked her up and rode her to "Banbury Cross," till the baby was laughing again. But as Polly looked down at herself her face clouded over. "Oh, dear!" she said, "I never thought. Now I'm all wrinkles, and I'm not fit to go to the party."  
Aunt Amanda came out and looked her over. Then she patted Polly's quivering cheek. "Just you wait," she said, "in five minutes we'll have you as good as new."  
It was more than five minutes, as it turned out, but not so very long, after all. Two flatirons were placed on the hottest part of the stove, and Polly took off the wrinkled skirt. In a very short time the sheer lawn was smooth again, and the grateful Polly gave Aunt Amanda half a dozen kisses.  
"You're like a good fairy," she said.  
Aunt Amanda returned both the kisses and the compliment.  
"I've noticed," she said, "that you have a flatiron of your own that smooths out a great many wrinkles. Now run along! Hurry or you'll be late."

It was really a very puzzling remark. Polly thought about it a number of times as she made her way along the slippery pavements, and then forgot it in the interest of the party. There was a new girl among the guests, a girl who sat primly in a corner by herself, with a queer little pucker about her lips, as if it would have been the easiest thing in the world to cry. Polly made it her first business to get rid of that pucker. Then there was Dora Case, who was always getting cross because she fancied she was not chosen in the games as much as somebody else. Polly chose Dora herself, and suggested to good-natured Elinor that she should do the same, and in less time than it takes to tell it, Dora was beaming like a full moon.  
So it went all the evening, and it was not till Polly was falling asleep that it occurred to her that she had forgotten to ask Aunt Amanda to explain her mysterious remark. But you must have suspected that the kindness which forgets self, and was smoothing away the lines in other people's faces which told of trouble or anger, was the wonderful flatiron by means of which Polly ironed out so many obnoxious wrinkles.

## The Birthday Surprise.

"I'm going downtown after school to buy a birthday present."  
"A birthday present!" Madge repeated. "I didn't know any of your family had birthdays this month."  
"They don't," laughed Flossy.  
"That's the funny part of it. The birthday present is for somebody I never saw." Then seeing the curiosity in her friend's eyes, she explained: "My cousin who lives in the country wrote me about her. She's quite a poor little girl, and she's had the rheumatism so that she can't walk at all. Kitty said she meant to make a cake for her birthday, which is the fifteenth, and I decided I'd send her a little present. Just think, only 14, and the doctors say she can't ever walk again!"  
"I wonder if she wouldn't like a box of paints," Madge said thoughtfully. "I got two almost alike at Christmas."

## Suffered For Thirty Years With Catarrh of The Stomach.

Mr. John Raitt, 71 Courser St., Montreal, Que., has used Milburn's Laxa-Liver Pills and recommends them to all his friends. He writes:—"I take pleasure in writing you concerning the great value I have received in using Milburn's Laxa-Liver Pills for Catarrh of the Stomach, with which I have been a sufferer for thirty years. I used five bottles and they made me all right. I also had a very severe attack of La Grippe, and a few doses acted so quickly that it was unnecessary to call in a doctor to cure me. For the small sum of 25 cents we have our own doctor when we have Milburn's Laxa-Liver Pills."  
Price 25 cents per vial, or 5 for \$1.00, at all dealers, or mailed direct on receipt of price by The T. Milburn Co., Limited, Toronto, Ont.

"Of course she'd like them," Flossy exclaimed, and then Sadie Sargent interrupted to inquire what it was that was interesting her friends. When she heard, she announced that she had some books she couldn't ever read again, and perhaps the girl up in the country might enjoy them.  
As fire creeps through dry grass, passing from one withered blade to the next, so the plans for a birthday surprise went through Mrs. Parker's school till not a girl was left out. Everybody was comparing notes, so that no two should send the same thing, and by the fifteenth they all felt acquainted with the little shut-in in her far-off country home.  
Flossy's cousin wrote them all about it. "She was the most surprised girl you ever saw," the letter said. "I carried the cake over, thinking that it would be about all that she had for her birthday, and there the table was covered with packages. Poor Lydia was so excited she didn't know what to do, and every few minutes her mother had to get behind the door and wipe her eyes. She told my mother that when Lydia was in bed, she called her back after she'd kissed her good-night, and said, 'Having so many friends who never saw me, most makes up for other things, mamma.' Wasn't that sweet?"  
And the girls who read the letter were satisfied with their share in that birthday surprise.

## When Jim Was Janitor.

"You're too small for the place," "I'm awfully strong," Jim stretched himself up and struck out with his arms.  
"The pay is small and there is a good deal of work."  
"I want the pay, Miss Evans, and I know I can do the work."  
"But," looking at the determined face, "can't you get something a little better to do out of hours?" It seems to me there are better things than being janitor to one room."  
"I don't know of anything, and janitor's good enough if I do the best I can."  
"Go on and do it, Jim," Miss Evans, teacher, smiled encouragingly at the undersized applicant.  
The school was in a ramshackle old building on the edge of a town which was outgrowing itself so fast as to find difficulty in keeping up with modern improvements. No one was specially to blame because things were ill-kept and at loose ends.  
"I will, you'll see. Please give me a recommend, Miss Evans," he coaxed. And she did so. With the beginning of the next week Jim began his work, glad to find that his duties were to be in the room in which his grade was placed.  
He came to it with an air of proud proprietorship which it was good to see, and his work soon won the notice of the teacher, she finding that her comfort was much increased by his faithful cares. The ashes were kept out of the old stove so that a good fire could be made, and on cold mornings it was made. And before long it was noticed that Jim made it a part of his business to look out for the best wood about the place. No more shivering in the poorly-built room while wet wood dimly steamed and sizzled. No more smoke, for Jim had pounded the old pipe into shape.  
Jim found one of his chief trials in the boys, who made matters worse by their careless ways. Unnecessary mud, he thought, was brought in, notwithstanding he had picked up an old scrap of carpet and put it on duty as a doormat at the entry. At Jim's polite request that it be used, some of the youngsters, possessed by a hoodlum spirit, made a point of walking around the mat. In sudden wrath Jim seized one of them. A scuffle ensued and the principal was called, who reprimanded Jim for making a disturbance.  
But near the close of school Miss Evans sent Jim out for a supply of pencils, and took the opportunity to say:  
"If you were all as faithful to duty as Jim is, we could have better work done and a cleaner room."  
The next morning some of the boys came with an intention of chaffing Jim, but he stood by the door-mat, and, as they drew near with a double share of mud on their shoes, said, pointing a stiff finger at it:  
"Use that."  
And while still pretending to make game of the small janitor, they thought it best to obey.  
"What is that for?" Miss Evans asked, as after school one day, Jim came far to the room tugging a step-ladder far too heavy for his size and strength.  
"It's for these curtains," Jim gazed from one window to the other with a face of contempt. "Look at 'em. Some ragged, some saggy, hitching this way and that way, not one of 'em that'll run up smooth or that you ain't afraid 'll come

whacking down on you if you touch it."  
"You are right about that, Jimmy," she said, laughing.  
"Now that the weather's left up and its getting so I've got a little better of the mud and the wood, I'm going to tackle these."  
"Jimmy," Miss Evans sat down and looked earnestly at the boy. "do you think it's worth while?"  
"Oh, yes, ma'am," said Jim cheerfully. "Some of 'em's real good yet and with a little tinkering they'll all be lots better."  
"But I don't mean about the curtains only, but a good many of the things you do that no one but you ever thought of doing. You won't make anything by it. You won't get any more pay than if you let things run as they ran before."  
"Miss Evans"—Jim looked straight out of straightforward, honest eyes—"haven't you ever had a feeling—that you can't feel real satisfied unless you do the best you can? Not just the things you're told to do, or the way to do 'em, but—" It was plain that Jim's powers of expression were not equal to the bigness of his "feeling." "I mean the good feeling inside when you know you're doing more than you just have to. Proud, you know, and satisfied." "Jim drew himself up; then, as Miss Evans went to the door, he opened it for her.  
"I am ashamed of myself,"—she went out, speaking it under her breath, thinking hard—"to have tried to put such a sordid idea into the mind of a nobleman."  
As the days were lengthening and brightening Jim went to the principal.  
"I'd like to have some plants for the windows in our room, sir," he said.  
The principal looked with interest and curiosity at the boy whose ambitions seemed out of proportion to his size.  
"What put that idea into your head?" he asked.  
"They had 'em where I used to go to school before I moved here. It's nice. And they had pictures on the walls, and maps. I wish we could have some here."  
"Perhaps we will some day. We're hoping for a new schoolhouse some day soon."  
"I wonder if they'll keep me then," began Jim.  
"Is it so much to be a janitor?" "I don't know as 'tis," Jim appeared to be doing a little thinking about it. "But I heard somebody say that it isn't so much what you do as the way you do it."  
The principal gazed after the boy as he went out.  
"That little chap has got down to the true gist of the matter," he said to himself. "He has a small place but makes it a proud one because he is proud of it."  
Miss Evans and the principal talked among their friends, and before long Jim's heart was gladdened by the plants. It is unnecessary to say how well they were taken care of. The maps and pictures came by slower degrees, but before the end of the year "Jim's room" was looked on as the banner room of the school. Boys and girls rejoiced in being promoted to it and lamented on being "passed" out of it.  
Then it became Jim's turn to pass on, and his heart was heavy when it was thought best that his duties also should pass on. But he carried his faithful activity with him, and soon another room showed that Jim held to his sturdy views on "the way to do it."  
The boy was too intent on his everyday studies and duties to have any time to consider whether his doings attracted more than the usual amount of attention. But all boys, as they go on, are making a record of one kind or another. It is a pity that some slouch through their school days, half doing, half crying to a slouchy manhood, carrying the half-doing through a life of failure, while others, setting their feet firm on the ladder whose steps are founded in faithful effort and laudable ambition, mount to the top.  
When a new high school was finished, Jim was given the place of head janitor, with able assistance. When his four years' course was ended, he applied for a continuance of the work; but others had been thinking about him.  
"He is not the kind of boy to keep at such work," they said. So Jim was helped on to college. And those who have watched his faithfulness in a few things feel sure that in whatever life work he may be led, they are likely to be satisfied by "the way" he does it.

## M. Clemenceau and the Swiss Priests.

An amusing incident is related about M. Clemenceau at Carlsbad, writes the Paris correspondent of the Irish Catholic. In drinking the waters there he made the acquaintance of a Swiss priest who is a professor in Germany. The ex-Prime Minister of the French Republic took a great fancy to his religious friend and talked to him about his projects. Some of them were most ambitious. One day when the good priest was reading a book in the shade of a tree M. Clemenceau came up to him and noticed the volume had evidently greatly interested him, because he had marked numerous passages with a red pencil. In reply to the question, "What book are you reading?" the priest said, "It is a volume by Noriac." When then asked what passage he had underlined, the priest refused to satisfy the ex-Minister's curiosity. As, however, M. Clemenceau insisted, he handed him the book, and the ex-premier read underlined with a pencil. "A monkey in office is more powerful than a fallen minister."  
M. Clemenceau walked away whistling, and for the future avoided meeting the priest.

## A Strange Story.

Mouldering away on the walls of the old monastery in Milan, Italy, hangs the famous "Last Supper" or Leonardo da Vinci. Like every other masterpiece, the painting required many years of patient labor, it is perfect in its naturalness of expression and sublime in its story of love. In addition to these qualities it has an incident in its history that contributes not a little toward making it the great treat that it is. It is said that the artist, in painting the faces of his Apostles, studied the countenances of good men whom he knew. When, however, he was ready to paint the face of Jesus in the picture, he could find none that would satisfy his conception; the face that would serve as a model for the face of Christ must be dignified in its simplicity, and majestic in its sweetness. After several years of careful search, the painter happened to meet one Pietro Bandinelli, a choir boy of exquisite voice, belonging to the Cathedral. Being struck by the beautiful features and tender manner, that bespoke an angelic soul, the artist induced the boy to come to his studio for the painting of the face of Jesus. All was done most carefully and reverently, but the picture was yet incomplete, for the face of Judas was absent. Again the painter, with the zeal of a true lover of his art, set about in search of a countenance that might serve for the face of the traitor. Some years passed before his search was rewarded and the picture finally completed. As the artist was about to dismiss the miserable and degraded wretch who had been his awful choice, the man looked up at him and said: "You have painted me before." Horrified and dumb with amazement, the painter learned that the man was Pietro Bandinelli. During those intervening years, Pietro had been at Rome, studying music, had met with evil companions, had given himself up to drinking and gambling and fallen into shameful dissipation and crime. The face that was now the model for the face of Judas, had once been the model for the face of Christ. Here is the story of a sinful life, and alas! how often has it been repeated! The soul that has lost by sin the innocence and beauty that God gives it, has in this story the reflection of its own existence. Every soul that is without sin is Christ-like; but the soul that is transfigured with sin, is as hideous as the soul of Judas was.—Southern Messenger.

## New York Chinese Missions.

Father Montanar, in charge of the mission for the Chinese of New York, has opened a new house for his work in the heart of Chinatown. This will be supported by the diocese. Twenty-two Chinese are at present under instruction. Several of the catechumens will soon be baptized. The lower floor of the house has been fitted up as a chapel the next floor will be used as a meeting room, and there will be rooms for sleeping accommodations for those preparing for the Sacraments. Some of those under instruction live at a distance from the mission, and it is to keep them under proper influence that this provision has been made. The missionary will live at the house, together with his catechist, a young native who came from Canton last year.

## ADVICE FROM A MOTHER TO ALL OTHER MOTHERS.

The young mother—the inexperienced mother—is always glad to get the advice of the more experienced in the care of her little one. Thousands of mothers have emphatically said that there is no medicine equal to Baby's Own Tablets for keeping little ones well, or restoring health if illness comes suddenly. The young mother can safely follow the lead of these others. Mrs. John Shortell, Georgetown, Ont., says: "I would not be a day without Baby's Own Tablets in the house. I believe they saved my youngest child's life. At the age of three months she cried all the time with indigestion. Our doctor did all he could for her, but did not seem to help her. Then I got Baby's Own Tablets and they worked a wonderful change. They seemed to tone the stomach, and she has ever since been a healthy child." Sold at 25 cents a box by all dealers or by mail from The Dr. Williams' Medicine Co., Brockville, Ont.

## Autumn.

Thou comest, Autumn, heralded by the rain,  
With banners, by great gales incessant fanned,  
Brighter than brightest silks of Samarcand  
And stately, oxen harnessed to thy wagon,  
Thou standest, like imperial Charlemagne,  
Upon thy bridge of gold; thy royal hand  
Outstretched with benedictions o'er the land,  
Blessing the farms through all thy vast domain!  
Thy shield is the red harvest moon, suspended  
So long beneath the heaven's overhanging eaves;  
Thy steps are by the farmers' prayers attended;  
Like flames upon an altar shine the sheaves;  
And following thee, in thy ovation splendid,  
Thine almoner, the wind, scatters the golden leaves!  
—Longfellow.

## GANANOQUE MAN OUT OF TROUBLE.

Had Rheumatism, but Dodd's Kidney Pills cured it.

Hugh Abernethy on His Feet Again—Cure is Easy, Simple, Natural and Permanent.

Gananoque, Ont., Oct. 11.—(Special).—That Rheumatism can be cured surely, simply and permanently is the good news that Hugh Abernethy, a well-known resident of Kingstreet, is spreading among his neighbors.  
"I had suffered from Rheumatism and stiffness of the joints," Mr. Abernethy states. "My muscles would cramp. I could not sleep, and I had terrible headaches. I took many different medicines but nothing did me any good till I tried Dodd's Kidney Pills. Six boxes put me on my feet again."  
Others who have taken Mr. Abernethy's advice and used Dodd's Kidney Pills are also loud in their praises of the old reliable Canadian Kidney remedy. For Dodd's Kidney Pills cure Rheumatism and other blood diseases by curing the kidneys. Sound Kidneys keep the blood free from impurities. And with no impurities, such as uric acid in the blood, you cannot have such painful and dangerous diseases as Pain in the Back, Rheumatism, Lumbago, Neuralgia, and Heart Disease.  
Keep your Kidneys strong and well with Dodd's Kidney Pills and you can face the cold, wet days of fall without a fear of rheumatism.

## "Help Thou My Unbelief."

Lord, I believe, for oft my wondering eyes  
In life's strange scene have seen  
Heaven's good and evil arise,  
Where evil rest and evil sore had been,  
And men forgetting Thee, had sunk in sin.  
Lord, I believe, for I have known  
Thee near  
When all my heart was filled with pain and fear,  
Thy very Presence, Mighty Lord, I know,  
Thou on Thy needy children dost bestow.  
Lord, I believe, not yet as fain I would;  
Dimly Thy dealings have I understood:  
Thy word and message yet to me have brought  
Only a shadow of Thy wondrous Thought.  
Fain would I follow on to know  
Thee, Lord,  
Fain learn the meaning of Thine every Word,  
Truth would I know, the truth that dwells in Thee,  
Setting the honest heart from doubting free,  
Lord, I believe, Oh fan this trembling spark,  
Lest all my hope be lost in endless dark,  
And where I yet believe not, lead Thou me,  
And help my unbelief, which seeks for Thee!  
—Elizabeth French.

## Sport Near Wake Station, G. T. P.

In the vicinity of Wake Station, or the Lake Superior branch of the Grand Trunk Pacific Railway, good duck hunting is to be found. The lakes in the vicinity are also well stocked with maskinonge and mountain and salmon trout. Moose, caribou and red deer are plentiful and good sport is assured any one visiting that district. Guides may be secured by writing to W. Porter Hogan, Wake, Ont. Wake is 160 miles from Fort William.

## The One Loyal Church.

In a sermon at the opening recently of a new church in Belfast, Ireland, Father Bernard Vaughan, S.J., paid eloquent tribute to the loyalty of the Catholic Church to the whole teaching of Christ. "Tell me," said the famous preacher, "what is today named that Church which to-day teaches the whole Gospel of Christ, shrinking from none of its tenets, minimizing nothing of its provisions? There is one Church and one only which dares to be loyal and true to the whole moral teaching of Christ. The Catholic Church stands alone in repudiating divorce, in repudiating racial suicide, in repudiating any compromise in the matter of Christian education. Nay, not only will the Catholic Church have nothing to say to revising the Athanasian Creed, but she holds tenaciously to all the doctrine that it teaches and she shrinks from none of the responsibilities which her teaching necessarily involves. How splendidly loyal she is to the revelation entrusted to her to define and to teach."  
A Safe Pill for Sufferers.—There are pills that violently purge and fill the stomach and intestines with pain. Parmelee's Vegetable Pills are mild and effective. They are purely vegetable, no mineral purgative entering into their composition and their effect is soothing and beneficial. Try them and you will be convinced. Thousands can attest their great curative qualities because thousands owe their health and strength to timely use of this most excellent medicine.

## Conve

## Should

Several months ago I was cured of a very serious case of rheumatism by the use of Dodd's Kidney Pills. I had suffered from this disease for several years and had tried many different remedies without success. I was unable to walk and my joints were so stiff that I could not move. I was in a very bad state of health and was almost blind. I had heard of Dodd's Kidney Pills and decided to try them. I bought a box and took it as directed. In a few days I began to feel better and in a few weeks I was able to walk. I am now perfectly cured and can do all the work I wish to do. I can only say that Dodd's Kidney Pills are the best medicine I have ever taken. I have since recommended them to many of my friends and they have all been cured. I have since written to the publisher of Dodd's Kidney Pills and they have kindly sent me a copy of the book "Dodd's Kidney Pills" which I have read with much interest. It is a very interesting and instructive book and I have since bought several copies for my friends. I have since written to the publisher of Dodd's Kidney Pills and they have kindly sent me a copy of the book "Dodd's Kidney Pills" which I have read with much interest. It is a very interesting and instructive book and I have since bought several copies for my friends. I have since written to the publisher of Dodd's Kidney Pills and they have kindly sent me a copy of the book "Dodd's Kidney Pills" which I have read with much interest. It is a very interesting and instructive book and I have since bought several copies for my friends.

## HISTO

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E MAN TROUBLE.

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His Feet Again—simple, Natural and

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Converted Married Ministers and the Priesthood.

Should Converted Married Ministers be Allowed to Retain Their Wives and Become Priests?

(Louis O'Donovan, D.D., in the Catholic World for October.)

Several months ago fifteen non-Catholic ministers, almost simultaneously, "went over to Rome," and the belief obtains in high places that very many more would soon follow were they, being married men, allowed to become priests and keep their wives. To them, therefore, it not also to us, it cannot be an un-

interesting question whether or not the Church should offer such terms to these "other sheep." And when we recall that not many years ago in England, a minister brought his whole congregation with him when he came into the Catholic Church, one may fancy the proportions that might be assumed by a tidal wave

"homewards" were the dyke of priestly celibacy allowed to sink before the sea of prospective home-

coming ministers on both sides of the Atlantic. The question is not, of course, whether or not celibacy is to be maintained as a sine qua non for the clergy in general. Neither is it whether or not converted ministers should be allowed to marry after being ordained priests. But whether or not non-Catholic ministers already married may continue to live with their wives.

Further, it is not intended here to discuss the probable gain in numbers by lay accretions from the various non-Catholic sects, were such a step taken. Neither shall we question whether such expected converts would prefer as guides, confessors and directors, their one-time married non-Catholic ministers and their then married Catholic priests—

whose time and means must then necessarily be divided between family and flock—or whether they would rather be directed and led by life-long celibate priests. We leave aside also the question of probable shock and its scandalous consequences, in gravity and numbers, were such news borne to the ears of the Catholic faithful. And this even though it were explained to be only an exceptional, extraordinary case of the Church becoming "all things to all men in order that (she) might save all" (1 Cor. ix. 22).

We also pass by the probability of non-Catholic laymen or ministers, who contemplate entering the Church and the priesthood, taking advantage of this relaxation to marry before entering upon their studies for the priesthood. Finally, we do not raise the issue whether married Catholic laymen would, or would not, ask that they, the children to the manor born, be accorded equal privileges with outsiders, and, at least, material heretics, should they wish to become priests.

HISTORIC PRECEDENT. Cutting off all these questions, interesting and important though they are, the question of historic precedent only is here considered; namely, what has been the Church's practice in the past in such a situation—quod semper, quod ubique, quod ab omnibus. Nor shall we consider what individuals have asserted as their personal convictions, even though it should be a St. Jerome asking: "What is practised by the Churches of the Orient? What by those of Egypt and the Apostolic See?" and then answering: "For they receive either virgin or continent cleric; or if their cleric had wives, they cease to be married." No matter if it be a Pope St. Gregory the Great writing to his Subdeacon Peter in Sicily that: "It seems good to me that from the present day all bishops be notified not to presume to make any one a subdeacon unless he has promised to live chastely. . . . But those who, after the prohibition, will not live apart from their wives, we do not wish to receive Holy Orders."

Leaving aside all these ancillary questions, we shall consider only more or less general laws, formulated by early synods, that is, during the fourth, fifth and sixth centuries, in both the east and the west. Let some be shocked by statements hereinafter made, let them bear in mind that laws are made for the worst, the relatively few, and are no indication of the moral status of the generally good. They should not lose sight of our Lord's own warning, "that scandals needs must come"; that even among the Twelve Apostles one fell afoul of the most fundamental law. And then, too, it should not be forgotten that these synodal canons that we are about to review were formulated in reconstruction days, times when to be dealt with—men who had broken through many laws, human and divine, and who needed the healing physic, or even, at times, the cutting scalpel of the Divine Physician, as well as the self-sacrificing nursing of Holy Mother Church, to bring them back to a sanitary, spiritual condition. This much premised, we may take up the main inquiry.

In the year 305 (Hefele, History of Church Councils, Book I, sec. 18, Ed. Clark, Edinb., 1894), in Antiochian Spain, surely nineteen, possibly forty-three, bishops gathered and held the Synod of Elvira, for the purpose of reconstruction after the persecutions of the preceding three centuries. Of the eighty-one canons, the thirty-third orders: "Bi-

shops, priests, and deacons and all clerics in the ministry to separate from their wives and not beget children" (Hefele, Councils, Book I, sec. 13). Here is the first synodal legislation on celibacy, and the note struck is quite clear and to our point, showing no uncertainty or compromise in Spain, at least in the early fourth century, and implying that the same had always been in vogue, at least generally, if not indeed, universally.

COUNCIL RECTIFIES ERRORS. Not ten years later, in 314, near where the Rhone debouches into the Mediterranean, a great number of bishops, estimated variously at from thirty-three to six hundred, from all the provinces of Constantine's Empire, held the great Council of Arles. Its purpose was to rectify abuses that had arisen from the Donatist schism. And while it was not an oecumenical council, yet it has been called a general council of the West. In its last canon (sixth or twenty-ninth) it declares: "We exhort our brothers that priests and deacons do not live with their wives, because they are occupied with daily ministrations" (Hefele, Councils, sec. 15). The tone of legislation embodied in this canon, it will be noticed, is less imperative than that of Elvira, and it embraces the sentiment of a far vaster part of the Church—all the West.

This same year, 314 (Hefele, Council, Book I, sec. 16), a smaller number of bishops, variously put down as from twelve to eighteen, met at Ancyra in Asia Minor, to readjust matters there after the persecutions. The tenth of the twenty-five canons formulated was: "If deacons, at the time of their appointment (election), declare that they must marry, and that they cannot lead a celibate life, and if accordingly they marry, they may continue in their ministry, because the bishop (at the time of their institution) gave them leave to marry; but if at the time of their election they have not spoken, and have agreed in taking holy orders to lead a celibate life, and if later they marry, they shall lose their diaconate" (Hefele, Councils, sec. 16). Here is still greater leniency in words yet the wording implies that as a general thing it was assumed by the very fact of ordination that the candidate intended celibacy, and should he wish to marry he must so declare before receiving deaconship. It should be noted, though, that there is question only of the diaconate, and that nothing is said of the priesthood.

Of priests who marry after ordination, the Synod of Neo-Caesarea, in Cappadocia, Asia Minor, held bycya and that of Nicea in 325, between the date of this Synod of Ancyra, in its first of fifteen canons, that: "If a priest marry, he shall be removed from the ranks of the clergy" (Hefele, Book I, sec. 17). Therefore, we interpret the mind of Ancyra by the text of Neo-Caesarea, so near in time and space, Ancyra would forbid all married life for priests.

So far, then, legislation in the West and East forbids priests to live with their wives. In the East, it is true, while saying nothing explicitly of priests already married who remain with their wives, the legislation positively forbids both priests and deacons to marry after ordination, and, by implication, forbids priests already married to live with their wives.

NICAEA PASSES LAW. One naturally desires to know what legislation on celibacy was passed at Nicea. Here, in Asia, seventy-five miles southeast of the present Constantinople, the first truly oecumenical council met, A.D. 325, and over three hundred bishops were present. The third of the twenty canons says: "The great synod absolutely forbids, and it cannot be permitted to either bishops, priests, or any other cleric, to have in his house a suneisaktos (subintroducta), with the exception of his mother, sister, aunt, or such other persons as are free from all suspicion" (Hefele, sec. 42). But what does the term subintroducta mean? Does this forbid "spiritual" marriages, real marriages, or does it forbid all women but the true wives? Each opinion has its supporters (Hefele, loc. cit.). And hence the Fathers of Nicea are not clear, for us at least, on this point whatever they might have been for themselves.

At Rome, in 386, eighty bishops met in synod and declared: "We advise that the priests and levites should not live with their wives" (Canon 9, Hefele, Book VIII, sec. 105). This expression "advised" is explained as no retrogression but as meaning that priests are advised to observe what is already a law and no new legislation. At Carthage, in Africa, in 397, a synod of Bishops, priests and levites to live apart from their wives" (Hefele, Book VIII, sec. 106). Fourteen years later, in 401, the Sixth Synod of Carthage (Canon 4) decreed: "Bishops, priests, and deacons may not live with their wives, or they will be deposed from their office. The rest of the clergy, how-

ever, are not so bound" (Hefele, Book VIII, sec. 13). Africa seems, therefore, to have stood with the West for absolute, unqualified celibacy of the priesthood.

This same year, 401, a synod at Turin addressed a synodal letter of eight canons to the Gallican bishops, and declared: "No one who has been ordained irregularly, or has begotten children while discharging the ministry of the Church, may be promoted to any higher grade" (loc. cit.). The parallel here implied between irregularity and fatherhood in the priesthood of course precludes the latter from being permitted to priests. It would seem that the Gallican bishops appealed to Rome on some points of this letter, and the next year, 402, the Synod of Rome, under Pope Innocent I., decreed among other things that: "Bishops, priests, and deacons must remain unmarried" (loc. cit., p. 114, can. 3). No doubt, therefore, seems ever to have clouded the legislation of Rome on this point.

FRANCE'S STRINGENT CANONS. In the year 441 a synod was held at Orange, in south-eastern France, when thirty canons were formulated. The twenty-second is: "Married men shall not henceforth be ordained deacons unless they have previously vowed chastity." The twenty-third is: "He who, after receiving ordination to the diaconate, shall live with his wife, shall be deposed." Yet, in a more indulgent strain, the twenty-fourth declares: "Those, however, who at an earlier period (before the passing of this law) were ordained deacons, and have fallen back into married intercourse, are exempted from this punishment. But, in accordance with the decrees of the Synod of Turin, they must not be advanced to further dignity." And canon twenty-fifth is: "Persons twice married, in case they are received into the number of the clergy by reason of their upright conduct, shall not be advanced higher than the sub-diaconate" (Hefele, Book X, sec. 102). Hereby not only priests, but even deacons, are prohibited to have wives unless married before the law was promulgated.

The Second Synod of Arles (443 or 452) enacted fifty-six canons, the second declaring: "A married man is not to be made a priest unless his conversion (i.e., vow of chastity) has preceded" (Hefele, Book X, sec. 164). Nothing clearer, or more to the point, could be asked in our inquiry. In 461 a dozen Gallic bishops met at the Synod of Tours and passed thirteen canons, the first being: "Priests and levites are exhorted to perpetual chastity, because they may at any moment be summoned to the discharge of a sacred function—sacrifice, baptism, etc." (Hefele, sec. 211). Four years later, in 465, the Synod of Vannes, in Brittany, published sixteen canons, number 11 speaking of "priests, deacons, subdeacons, and all those who are themselves forbidden to marry" thus taking celibacy as an established fact. Again, in southern Gaul, in A.D. 506, thirty-five bishops met at the Synod of Agde. Of the forty-seven canons received as genuine, the ninth says: "Incontinent clerics shall be deprived of all ecclesiastical dignities and offices. Only those who did not know that the continuance of married life was forbidden, may be allowed to retain their office if they live apart for the future" (Hefele, sec. 222). And canon sixteenth is: "If a young married man wishes to be ordained, he must be asked whether his wife also agrees, and is willing to depart from her husband's abode and practice continence." France, therefore, made no compromise, but demanded celibacy of all her priests. In 517, in the province of Taragona, in Spain, a synod of seven bishops decreed: "If married men are ordained, they must, from the subdeacon to the priest, not bring live with their wives," etc. (Hefele, sec. 229). Thus Spain, too, demanded and had a celibate priesthood, and would tolerate no other.

APPEAL TO POPE. In A.D. 535 two hundred and seventeen bishops met at Carthage, in an African general council, to reconstruct legislation and morals after the Vandal Kingdom's devastation. They discussed the question "whether those who had been Arian priests of the orthodox doctrine, after reception in their offices, should only be taken into lay communion. All the members of the synod inclined to the latter view; yet they would not decide, but resolved, unanimously, to apply to Pope John II. for guidance" (Hefele, sec. 248).

The Pope's answer was that: "Their office in the Church could not be left to converted Arian priests, but that they should receive support from the property of the Church." Here, nearly fourteen centuries ago, in now "darkest" Africa, was formulated an interesting and practical solution of the case which will not endanger orthodox faith, yet not financially embarrass newly-converted ministers. This same year the Synod of Clermont, in Auvergne, decreed: "If any one is ordained deacon or priest, he must not continue matrimonial intercourse. He becomes a brother of his wife. As, however, some have cast off the yoke of the warfare of Christ and have returned to matrimonial intercourse, it is ordained that such must lose their dignity forever" (Hefele, sec. 249).

The Third Synod of Orleans, A.D. 538, decreed: "No cleric, from a subdeacon upwards, must remain with his wife, whom he formerly dwelt with. A bishop who allows it is to be suspended for three months" (Canon 2, Hefele, sec. 251). Three years later the Fourth Synod of Orleans, attended by thirty-eight bishops, and twelve representatives of bishops, decreed: "Sacredotes (bishops and priests) and deacons must not have the same dwelling with their wives, so that they may not be brought into suspicion" (Canon 17, Hefele, sec. 253). Not only must the priesthood be celibate, but all "suspicion" was to be avoided. Again, at the Fifth Synod of Orleans, A.D. 549, it was decreed: "If a cleric of any degree whatever returns again to his wife, he shall for his whole lifetime be deprived of the dignity of his order and deposed from his office" (Canon 4, Hefele, sec. 264).

The First Synod of Macon, A.D. 581, was attended by twenty-one bishops, who formulated nineteen canons; the eleventh is: "Higher clerics who persist in married life are deposed" (Hefele, sec. 266). Just after this synod, one at Auxerre declared: "No presbyter may, after his ordination, dwell with his wife, or resume married life with her. So with the deacons and subdeacons" (Canon 21). At Lyons, in 583, eight bishops met and decreed: "The married clergy may not

live with their wives" (Canon I, Hefele, sec. 286). Thus Gallic synods are consistently for celibacy. COUNCILS AND SYNODS IN UNITY.

At the General Council of Toledo, held in 559, to set right the abuses resulting from Arianism in Spain, it was prescribed that: "As the bishops, priests and deacons, that have come over from heresy, still partly live in matrimony with their wives, this is now forbidden to them. Whoever does so shall be regarded as a lecher" (Capitulum 5, Hefele, sec. 287). And at Saragossa, A.D. 592, a provincial synod declared: "If an Arian priest becomes a Catholic and upright, particularly if he is chaste, he may be ordained as priest anew on repentance. So also a deacon" (Canon I, Hefele, sec. 288). Finally, another Spanish synod at Huesca, A.D. 598, ordained that: "All clerics must lead a chaste life."

Summing up, therefore, we find that of these twenty-seven synods, not selected because of any biased legislation on the subject, but because they are the earliest dealing with the case, dating from reconstruction days after the terrible double catastrophe—the persecutions and the early heresies—summing up, we find that three synods were held in the east and twenty-four in the West. Of the three held in the East, the major one—that of Nicea—is apparently not clear as to the obligation of celibacy for those newly-converted who wished to exercise the priesthood. Indeed, the synod seemed to have inclined to the obligation of celibacy, but was probably, if we may hold the account historical (see Hefele, sec. 33), prevailed on by Paphnutius not to forbid these newly-converted, already married, to live with their wives.

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VOTE FOR A CELIBATE CLERGY. In the West eleven of the twenty-four oblige celibacy in priests, while thirteen presuppose, or imply, or exact celibacy. One of these latter would have converted priests

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Could Not Sleep in the Dark

HEART AND NERVES WERE RESPONSIBLE, SO THE DOCTOR SAID.

There is many a man and woman tossing night after night upon a sleepless bed.

Some constitutional disturbance, worry of mind, has debilitated and irritated the nervous system that it cannot be quieted.

Mrs. Calvin Stark, Rosemore, Ont., writes: "About two years ago I began to be troubled with a smothering sensation at night, when I would lie down, I got so bad I could not sleep in the dark, and would have to sit up and rub my limbs, they would become numb. My doctor said my heart and nerves were responsible. I saw Milburn's Heart and Nerve Pills advertised and got a box to try them. I took three boxes and can now lie down and sleep without the light burning and can rest well. I can recommend them highly to all nervous and run down women.

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

General News.

The death is reported from Paris of Colonel Edward O'Brien, head of the family who claim descent from the one-time Kings of Ireland. Colonel O'Brien was 84 years of age.

A commission appointed by the Pope has made an investigation and reports that several of the Vatican buildings, including the Sistine Chapel, were slightly damaged by the earthquake experienced in Rome on the afternoon of August 31.

Again this year the King of England lunched with the Abbot of Tepl, who is the ground landlord of Marienbad, and who has received the honor of an honorary knighthood in the Royal Victoria Order. The Abbot has been a commander of the Victorian Order for several years.

The Archbishop of Auch, who was fined 500 francs for discharging an episcopal duty, and has refused on principle to pay, has received notice from the French government that if he persists in refusing goods and chattels of his will be seized and sold in the market place.

A monument made from a boulder weighing over nine tons has been placed at the foot of Modjeska mountain, at Arden, the former home of the actress. On the face of the monument is a bronze tablet, with Modjeska's name inscribed upon it. The site is in a glen, where Mme. Modjeska spent much time.

The Bishops of France have issued a pastoral letter warning Catholic parents in France that the teachings in the public school jeopardize the faith of their children. The letter forbids specifically the use of a score of public school text books, principally histories, and appeals to parents to unite in protection of the faith.

In recognition of his work in the cause of Peter's Pence, Rev. Joseph Neeson, pastor of the Church of the Most Holy Trinity, in St. Matthew's suburb, Louisville, Ky., has received the Pope's blessing conveyed by an elaborate diploma sitting forth the Holy Father's appreciation of Father Neeson's love and zeal for the Apostolic See.

Adolphe Rette, the noted French radical and socialist, who recently made a pilgrimage to Lourdes and was converted, writes to a friend: "I have just made a retreat here (a Benedictine monastery), and the Father Abbot has decided that my novitiate-to-morrow, and am profoundly happy in consequence."

The Franciscan Fathers of St. Boniface's monastery, Golden Gate avenue, in San Francisco, Cal., are preparing to put on the boards this fall the sacred drama of the passion play. Much time and labor are being expended on rehearsals and all needed preparations, and the indications are low that the play will draw crowds not only from California, but from other states as well.

Most. Rev. Robert Seton, of Newark, N.J., Archbishop of Heliopolis, and during recent years a resident in Rome, has been visiting Spain, where he received a warm reception especially for the celebration of his seventieth birthday, which occurred in Barcelona, where the clergy of the place and several American friends greeted him most enthusiastically.

Father Walter Elliott, the Paulist, gave the first non-Catholic mission ever given in the United States, at Detroit, Mich., about fifteen years ago. He then spent one year with Fathers Kress and Graham, of the Cleveland diocese, and prepared them to carry on the work. Thus the Cleveland apostolate became the first one established in the United States.

In Cork the other day Rt. Rev. Charles J. O'Reilly, D.D., Bishop of Baker City, Oregon, conducted the interesting ceremony of the consecration of three altars in the Father Mathew Memorial Church of the Holy Trinity. The ceremony had not been performed in Cork for nearly twenty-five years, and consequently was followed with very great interest by a large congregation.

A crowd costing more than \$80,000 has been presented to the Church of San Francisco at Celaya, Mexico, as a tribute to the Immaculate Virgin Mary. The crowning of the image of the Virgin, took place October 12. Elaborate services were arranged for the occasion. The 480,000 which was paid for the crown was subscribed by members of the church in the city of Celaya and vicinity. Its composition is gold and silver inlaid with precious stones.

Gratifying figures are given in the report of the first year's work of the Josephite mission band, composed of Revs. Samuel J. Kelly, John J. Plantevigne and John J. Albert. In the period covered by the report—February 9, 1908, to May 1, 1909—the band conducted seven missions for Catholics, seven for non-Catholics and four for Catholics and non-Catholics combined. The work was in small parishes in the South, and was remarkably fruitful, as will appear from the number of conversions recorded, 249.

CATHOLIC SOCIAL WORK.

WORTHY OF EMULATION.

German City Gives Practical Education to Children.

An interesting glimpse of an interesting German city is given by a writer in the Ave Maria in the following brief description of Munchen-Gladbach and its suggestive social activity under Catholic auspices. "Munchen-Gladbach has acquired a reputation for Catholic social work in Germany. It is the home of the Volkverein organization; at its central bureau, under the present direction of Dr. Brauns, with his able staff of collaborators, is given a yearly summer course of lectures dealing with the ways and means of the Christian Social Labor Organization. The attendance is made up of students from various Catholic universities—Louvain, Innsbruck, Bonne, Fribourg in Switzerland, and its sister university of Freiburg in German Breisgau. Among the enrolled appear also the names of not a few editors who, weary of rky battles, leave the sanctuary to draw new inspiration, and are abreast of the times in the way of practical ethics and the freshest problems of labor and sociology. Thus to keep informed is a necessity for the Continental editor, whose paper must present ex-professo tracts on religion, science, and moral conduct,—weighty topics which in this country we are content to leave to the monthly periodical and the quarterly. To see the truth of pure principle in the midst of the confusion of erroneous and rationalistic theory in the domains of faith, thought, and action, is a task sufficiently arduous to say the least; and the Continental editor may well seek assistance therein.

"Munchen-Gladbach is an example of charity begun at home. Its orphan asylums, homes for the aged, hospitals, nursery for infants, elementary and higher schools, are under State support, and are satisfactorily conducted. Throughout the laboring population—a large number from Paddington to the above-named place and from thence to Ross-lea, whence an excellent service of trains are run to all parts of the South of Ireland. There is every indication that the present month will be equally good, as the glass is steadily rising. Much has been said and written as to the possibilities of Fishguard as a port of call since the inauguration of the Great Western Railway's short and direct route to Ireland, and it seems almost needless to remind our readers of the splendid service of trains from Paddington to the above-named place and from thence to Ross-lea, whence an excellent service of trains are run to all parts of the South of Ireland.

ELEMENTARY DOMESTIC TRAINING.

"On the occasion of our visit to the city, we were interested especially in the training school for the education of the children in domestic art and management. Our reception was courteous, and our impressions of the practical value of this work most favorable. We were from America. Might we be permitted to go through the buildings? With no further ado, we found ourselves in the midst of the busy workrooms; and were ourselves more embarrassed, I fear, than the little housewives flitting about at the different commands of their directress. The children were divided into fours, each four constituting a separate 'family.' The family had the use of a full set of kitchen and table utensils, a place at the range, shelves in the cupboard, a table to set and serve. Commands were given by numbers, each four having the numbers 1, 2, 3, and 4 respectively. 'Number 1's will prepare the vegetables. Number 2's will arrange the dishes in the cupboard places.' Thus, easily and without friction, the day's programme continued. "Thorough instruction is afforded in principles no less than in practical application. The walls are lined with charts; this one indicative of the relative foodstrengths in nourishing qualities; that one, of infections, their spread and counteraction. The training school is part of the city system, and like the other institutions, is state-supported.

"As the hearty farewells of the children sped us away, the thought presented itself that the elementary domestic training school was a possibility, capable of further realization in our own country of practicalities—a means that, if developed, would prove helpful in staying the tide of divorce, intemperance, and domestic infelicity, insuring wider extension of the peace and happiness found in the Home of Nazareth."

Cardinal Gibbons on Prohibition.

"Prohibitionists all over the country are making an effort to suppress the use of intoxicating liquors, and while I hope they will succeed I don't think they will. Reform must come from within, and not from without. You cannot legislate for virtue," said Cardinal Gibbons during the course of an instruction following the pledge given to members of a Confirmation class. "Believe me," he continued, "when I tell you there is no vice like that of intemperance, no vice that is followed by such dire results. Its effects are found everywhere, and sometimes even among churchmen. No church should tolerate a clergyman who drinks. Understand me, I do not mean to say that it is a sin to take a little refreshment, but it should be taken at the proper time, and once you are of age you are not to make up for lost time. The Catholic Church does not advocate extremes, but wisely and safely steers in the middle course."

Don't Cough! It's Dangerous!

"Father Morrissey's No. 10" will stop the Cough and Cure the Cold

Are you one of those who say, "O, it's only a little cold," and let the cough hang on, doing nothing for it? If you are, just think a minute. It is true that most colds, if left to themselves, will leave you after a while—but they leave you with the delicate lining of throat and by its weakened—an easy prey to the next cold. Every cold you neglect makes it easier to catch the next one, and harder to get rid of it, and it doesn't take many such colds to give you Catarrh or some serious lung trouble. "Father Morrissey's No. 10"—Cough Cure and Lung Tonic—is a preparation of roots, herbs and Balsams that will prevent all this. It promptly clears away the mucus, removes the irritation and inflammation that causes the coughing, and heals and strengthens the delicate membranes. Besides, it tones up the whole system and gives you strength to resist the next attack. Trial bottle, 25c. Regular size, 50c. At your druggist's, or from Father Morrissey Medicine Co., Ltd., 8 Chatham, N.B.

NEWS BY THE IRISH MAIL.

The weather in the South of Ireland during the past few months has presented a remarkable contrast to the unfavorable conditions generally experienced in most parts of England during that period. It has been uniformly good, with very little rain and a record amount of sunshine. At Killaloe, on the Shannon, the Lakes of Killarney and on the Kerry coast this has been an especially good summer. There is every indication that the present month will be equally good, as the glass is steadily rising. Much has been said and written as to the possibilities of Fishguard as a port of call since the inauguration of the Great Western Railway's short and direct route to Ireland, and it seems almost needless to remind our readers of the splendid service of trains from Paddington to the above-named place and from thence to Ross-lea, whence an excellent service of trains are run to all parts of the South of Ireland.

An old coastguard with a splendid record passed away recently in the person of James Barrow, of Derry. In the year 1893 the ketch "Catherine Roberts," of Chester, was driven on the Donegal coast in a gale, and notwithstanding a tempestuous wind and a stormy sea Mr. Barrow with a crew of four gallantly put out to sea and rescued the crew of three men. For this he received the parchment certificate of the Royal National Lifeboat Institution in addition to a sum of money.

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

The long-promised "Book of Armagh," which was prepared for the press by the late Bishop Reeves, as far back as 1892, and which was announced as "ready for sale" in 1902, will be issued at an early date, under the editorship of Rev. Dr. Gwynn, who has added a valuable introduction with new studies on the patristic documents. The Academy Irish Dictionary is progressing, and is now printed off as far as the letter E. This work has been in progress for 25 years. It is well known that the late Rev. Maxwell H. Close left a sum of £1000 towards the publication of this definitive Dictionary, but he made the stipulation that the Royal Irish Academy was to have it completed within ten years, that is, before the year 1913, or the bequest would become void. From the last report of the Academy, it also appears that Rev. Dr. Hogan's Osmastion of Irish place-names is almost completed.

In Connaught, Ireland, a great temperance crusade has just been organized. The six bishops of the Province of Tuam have issued regulations for the guidance of the new movement, which is to be known as "St. Patrick's Temperance League of the West."

DODD'S KIDNEY PILLS

Local and Diocesan News.

LOCAL CALENDAR:—

Sat. Oct. 16. St. Gall.  
Sun. " 17. Purity of Bl. V.M.  
Mon. " 18. St. Luke.  
Tue. " 19. St. Pet r of Alcantara.  
Wed. " 20. St. John Cantius.  
Thurs. " 21. St. Ursula and Companions.  
Fri. " 22. St. Melo.

Forty Hours.—Tuesday, 19, Good Shepherd, Provincial House; Thursday, 21, St. André; Saturday, 23, St. Viateur.

TEMPERANCE DEMONSTRATION.—On Sunday next it is expected a very large number will avail themselves of the opportunity of showing their interest in the cause of temperance. The procession will leave the Champ de Mars, marching through the principal streets, with St. James Cathedral as the objective where Benediction of the Blessed Sacrament will be imparted. Let all temperance advocates help to swell the throng.

OBITUARY.

MRS. JOHN PLATT.  
There passed away on Tuesday, Oct. 5, Mrs. John Platt, beloved wife of the late Mr. John Platt. Mrs. Platt had been in failing health for some time and her demise was not unexpected. Mrs. Platt was one of the oldest parishioners of St. James Cathedral, and to the end took a keen interest in all the good works of the parish. Her husband died at Cote des Neiges, the Rev. Martin Callaghan officiating at the Libera. May she rest in peace!

Books Received.

"The Grosse Isle Tragedy" is the leading title of the very valuable book just published by the Telegraph Printing Co., Quebec. As its name plainly says, it deals with the story of the Irish Fever victims of 1847; and, indeed, it is a book that should be in the home of every Irishman in America. Mr. J. A. Jordan, Quebec's brilliant journalist, it was, wrote the book; and the fact that he did was more than a guarantee that success would crown all efforts. Then too much praise cannot be given Mr. Frank Carroll and the Telegraph Printing Co., for their brilliant share in the work. We have only one fault with which to reproach Mr. Jordan: he is too retiring; he should have come more prominently before the public, with work like his book, many years ago. Still anybody truly awake to what is going on in the journalistic world must surely know of the Telegraph's distinguished editorial writer. Shams of all classes do not thrive long under the humor of his pen. The True Witness hopes that the Telegraph Co. will be obliged to publish several editions of Mr. Jordan's book before anything like the full demand is met. It is for sale in three bindings: Paper, \$1.00; Cloth, \$1.50; Leather, \$3.00. The book is worth ten times its price at the highest mark.

Priest's Testimony.

The Catholic News relates this story: "A few Sundays ago a brilliant young priest, son of a brave American officer who gave his life in the service of his country, stood in the pulpit of a church in a small city some hundreds of miles distant from New York to plead for Catholic education for Catholic youth. He told parents that it is not enough these days to teach a boy or girl to think rightly; they must be taught to think 'Christly,' and only in the religious school will this instruction be imparted. 'My education,' he said, 'has been religious, from primary class to university, and in no circumstance or situation have I ever had cause to be ashamed of my Catholic training or to feel that it has been deficient in any particular.' 'His audience, which was rather above the average of intelligence and culture, realized that the preacher had scored a point in favor of Catholic education. There was the result of years of Christian training embodied in the young priest, whose fine physique, pleasing personality, easy bearing, well modulated tones, graceful gestures, fluent and polished speech—all dominated by a refined, ennobling spirituality, making itself perceptible in every look and tone—bespoke the man whose powers of body, mind and soul had been developed in beautiful harmony under a system and method of discipline that recognized the rightful place of each faculty in the education of the whole individual. Such examples we may find everywhere if we look for them. It is too true to raise the cry of inferiority which speaking of our Catholic schools and colleges. We should rather heed the terrible warning of a famous English priest across the water that 'the weapon of knowledge without the directing force of religion is an instrument of destruction in the hands of any people.'

The Stage Nun Heroine.

(Continued from Page 1.)  
it, a "professional regard" for each other's pledges—he was a soldier. she a nun. Giovanni knew his Giovanna better than she herself, and Giovanni was happy at the thought. O, she would be brave. The lever camp would soon decide the roots,

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Bellevue Bell Foundry Co., Baltimore, Md., U.S.A.

Province of Quebec, District of Montreal. Circuit Court of the District of No. 21698. Montreal. Joseph Ulric Emard, of the City of Montreal, Plaintiff, vs Ernest F. Colthorpe, of the same place, bricklayer, Defendant. The Defendant is ordered to appear within one month. Montreal, 6th October, 1909. (By order) J. CAITIER, Deputy Clerk of said Court. EMARD & EMARD, Attorneys for Plaintiff.

Vapo Cresolene  
For Whooping Cough, Croup, Sore Throat, Coughs, Bronchitis, Colds, Diphtheria, Catarrh  
"Used while you sleep."  
"VAPORIZED CRESOLENE stops the paroxysms of Whooping Cough. Ever dreaded Croup cannot exist where Cresolene is used. It acts directly on the nose and throat, making breathing easy in the case of colds; soothes the sore throat and stops the cough. CRESOLENE is a powerful germicide, acting both as a curative and preventive in contagious diseases. It is a boon to sufferers from Asthma. CRESOLENE'S best recommendation is its 30 years of successful use. For sale by all druggists. Send Postal for Descriptive Booklet. Cresolene Antiseptic Throat Tablets for irritated throat, of your druggist or from us, 10c in stamps."  
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Giovanna would be handed down to posterity as a striking example of a maiden who attained great sanctity. She permitted herself the solace of a lingering look at Giovanni, then sadly departed with a red, red rose in her beautiful hand.

CHEAP PLOT.

Giovanni was a natural chap and possessed of an inventive mind. Nothing could allay the progress of his determination to have the white maiden. He hired a professional brigand to kidnap her and threatened to kill himself if she refused to sign a petition to the Pope for a dispensation from her vows. Giovanna yielded and was about to leave the place when the female villain entered. The most charming attraction of a first night of this kind is a female villain. The soldier and the nun were hammed in on all sides. The swaggering army man saw his duty and performed it with clarity. He shot himself. Giovanna's great grief broke the pent-up barriers of affection. She told him many sweet things, the substance of which was the obvious truth that she was not a nun by vocation but by choice. The conventional state she had pictured as a joyous place of rest for discontented women—and maids suddenly bereft of what might have been a husband. This was water for the famishing, a spring gurgling in a desert. Giovanni would try to live but the playwright would not allow him. The nun nursed him, and all belived he had been injured in an engagement and that she had been assigned to the task as part of her duty as a member of the hospital corps. But all her tonics and antidotes were of no avail. Her lover died, killed by his own hand. Then Giovanna, every inch a heroine, called upon God to witness that she would still continue her conventual career.

FICTITIOUS NUN WELL DEPICTED.

The character of Giovanna, it may be seen, is not a convincing one, and so the whole structure, a frail thing at all ends, must fall. Miss Viola Allen, a splendid actress and one of the most devout women on the stage to-day, has invested the character with the very weakness it possesses, and consequently she has an unreal nun. The part is a difficult one, but Miss Allen is equal to all its requirements. She presents this Giovanna as an excellent sample of all the Giovannas who precede her and those that may come after—a portrait of a depressed female. It is deplorable that this cultured actress should be forced to enter upon the new season with such a fearful vehicle, but we may be grateful that she has given the public a clever and truthful representation of the fictitious nun. The play will be a mission in that respect; its tedious progress through several acts and unconvincing plot most convince the reading public that all novel-nuns are unreal nuns. The most attractive and the only human personage in the whole theatrical picture is that of the monsignor, ably acted by Mr. James O'Neill. Mr. O'Neill, it is plain to be seen, is partial to some prelates. His Saracinesca is not Italian but Irish, and those familiar with the fine, dignified aspect of the archbishop of York will be quick to see the resemblance and commend Mr. O'Neill's good judgment in the selection of a model, for, after all, the Italian prelates have not a monopoly of good looks, dignity, gentleness and sanity.

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10 Bleury Street, Montreal.

CANADIAN PACIFIC

THANKSGIVING DAY  
MONDAY, OCTOBER 25th, 1909.  
Round Trip Tickets will be sold at SINGLE FIRST-CLASS FARE between all Stations in Canada, Fort William and Rainy Lake.

The FAVORITE LINE TO TORONTO  
Two trains daily, including Sunday, 8.45 a.m. and 10 p.m.

The Short Line to Maritime Provinces.  
Fast Trains, Through Sleeper, Dining Car service unsurpassed, at 7.25 p.m. daily  
City Ticket Office  
120 St. James Street Next Post Office

GRAND TRUNK RAILWAY SYSTEM  
THANKSGIVING DAY  
MONDAY, OCTOBER 25th, 1909.

QUEBEC - \$4.90 TORONTO - \$10.00  
SHERBROOKE - 3.20 HAMILTON - 10.65  
OTTAWA - 3.35 LONDON - 12.25  
DETROIT - 14.70 PT. HURON - 14.60

SINGLE FIRST-CLASS FARE  
Going Dates—October 22nd, 23rd, 24th, 25th.  
Return Limit—October 27th, 1909.

New York Excursion  
THURSDAY, OCTOBER 21st, 1909.  
From Montreal ROUND TRIP \$11.30  
VIA D. & H. CO.

REDUCED FARES  
Until October 15th, inclusive.

Second-Class Colonist Fares to  
NORFOLK AND SPOKANE, VANCOUVER, SEATTLE, VICTORIA, YACOU, PORTLAND, etc. \$47.70  
SAN FRANCISCO, LOS ANGELES, SAN DIEGO, etc. \$49.00  
MEXICO CITY, Mex.  
Low rates to many other points.

CITY TICKET OFFICES,  
130 St. James St. 'Phone Main 6005, 6906,  
6907, or Bonaventure Station.

Hunters' Excursions  
REDUCED FARES TO POINTS IN QUEBEC, NEW BRUNSWICK AND NOVA SCOTIA  
Going October 12th to 31st.  
Returning until December 4th, 1909.

THANKSGIVING DAY  
OCTOBER 25th, 1909.  
Round Trip Tickets will be sold at SINGLE FARE  
Good going 22nd 23rd 24th and 25th.  
Returning until 29th October, 1909.

Train Service Maritime Express  
8.15 a.m. For St. Hyacinthe, Drummondville, Levis, Quebec, Riviere du Loup, Cacouna, Little Metis, Matapedia and Campbellton.  
8.10 p.m. For the above-named Stations and through to Chatham, Moncton, St. John and Halifax.  
7.30 p.m. For St. Hyacinthe, Levis, Quebec, Riviere du Loup, Little Metis, Campbellton, Moncton, Prince Edward Island, St. John's, Halifax and Sydney.  
CITY TICKET OFFICE:  
130 St. James Street, Tel. Main 615  
H. A. PRICE, G. STURBBE,  
Asst. Gen. Pass. Agt City Ticket Agt

Catholic Sailors' Club.  
ALL SAILORS WELCOME.  
Concert Every Wednesday Evening

All Local Talent invited. The finest in the City play us a visit.  
MASS at 9.30 a.m. on Sunday.  
Sacred Concert on Sunday evening.  
Open week days from 9 a.m. to 10 p.m.  
On Sundays from 1 p.m. to 10 p.m.  
ST. PETER & COMMON STREETS.

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MEMORY BELL COMPANY  
22, 24 & 26 RIVER ST., 177 BRADSHAW ST., N.Y.  
Manufacture Superior  
COPPER BELLS, SHIRAZI & OTHER BELLS

THE TRUE WITNESS is printed and published at 115 Levesque Street, Montreal, Can., by S. F. B. B. B. B.

Vol. LIX., No. ENGLISH C A NEW DE Proposal to Establish Coming A result of the city conference during the last week of that next year development. The will be no longer rance of the Catho the promoters of t at Southwark mor years ago looked fo that it might some but was then c bounds of the prac In future there at English Cathol which all English tions will co-oper view cover the who he action, accordi nouncement of the Westminster. One papers at the rece by Mr. Hilairo Bell few Catholics who Parliament for an ency at the last ge Socialism. Regard correspondent of A "There was in h fallacies of the insight of the merely a book kno- just, but who has politician been bro contact with the movement in Engla that its doctrine is sound, and that th Christian and eve This was confirme ments of the speak in the discussion has made a great public, if one may comments it called Catholic press. On daily paper called "remarkable fact" meeting of Cathol out plainly and un Socialist propagand its tendencies as c wated the Roman C eleration on the s that such a prouou always found to be Rom would say, th view being one of strength and in Catholic body. Th had in his mind th the Babel of contrg views usually Catholic gatherings An outcome of the establishment of tion, the Catholic S Study, in which pr will combine for th pose of gathering a formation, and set pagana, in order t principles to the ar dal conditions. Criticizing -what a harmful a bit that is, how di hearer, how far-se in its effects. Do thus criticize the ever think to pray their arduous an tremendous respons any case, whether praise or blame, le and first, and last, ritual Fathers in t let us remember t from heaven were t visibly to minister think we saw some in him, because— always understand frequently said, sh souls good as well O Jesus, Eternal priests within the Sacred Heart, where them. Keep unstained hands which daily t Body. Keep unsoiled that purpled with Thy Keep pure and hearts sealed wit marks of the priest. Let Thy holy love and shield them fro contagion. Bless their laboro truit, and may the they minister be the solation here, and beautiful, and ever Sacred Heart, Revi At the conference the different demer one of Down was c ently, it was statu Rev. Dr. Tobill hec in future to posses secondary knowled