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The True Witness



Commons R. R.
Dec. 1909

Vol. LIX., No. 13

MONTREAL, THURSDAY, SEPTEMBER 23, 1909

PRICE, FIVE CENTS

PASSING OF GREAT MAN. DEFENDED CATHOLIC RELIGION.

Yet Not a Member of the Household of the Faith.

A great Protestant scholar has "crossed the bar," in the person of Rev. Dr. Starbuck, of Andover, Mass. For years he contributed a weekly paper of safe and sound theology on points of doctrine in the Church, the most misunderstood or misinterpreted by non-Catholics; they were written for the leading Boston Catholic paper, the Sacred Heart Review, but were often reproduced by Catholic papers both in Canada and the United States. It is hard to give a just idea of what Dr. Starbuck's influence and learning did to remove old barriers and hindrances. No one could score a lying impostor bigot with more effect than he. In fact, he had no academic pretence with frauds of any hue or school. Some years ago, when Dr. Starbuck happened over the matter of Catholic publication of the Ave Maria's gentle editor declared, dealing with the issue, that if our copies of the Church Fathers should all disappear, all hope was not lost, even then, of keeping them for all time, so long as Dr. Starbuck lived. And, indeed, his knowledge of Patristic and Historical Theology was something amazing. Many found it strange that Dr. Starbuck should have had such a keen and clear knowledge of Catholic theology, and yet remain without the fold; but we must all remember that knowledge is acquired, and faith, an infused virtue, is the direct gift of God. Between the Sacred Tribunal of his Eternal Judge and the conscience of the late scholarly clergyman, there are paths it is not given us to tread. Surely and easily, Dr. Starbuck was honest, loving, and sincere. Following is a short biography of our late lamented friend, written by himself.

"My father and mother were born in Eng. England, at Boston, December 4, 1827. From six to fifteen, my mother's health requiring a southern climate, I was brought up in Maryland, Virginia, and the district. There I became acquainted with Catholics, including our valued friends the Fenwicks, sister-in-law and niece of Bishop Fenwick of Boston. It was a comfort that after twenty-seven years of separation I was able to return to Georgetown in time for the funeral mass of Mrs. Fenwick.

My Quaker mother was even more vigilant than Quakers generally in the religious education of her children, and I derived my knowledge of Christian doctrine mainly from Catholic pulpits. For years I attended Catholic services more commonly than Protestant. One year my Catholic governess, Miss Elizabeth O'Brien, and myself, never missed a Sunday morning, rain or shine, at High Mass in the Baltimore cathedral. Probably I have often unconsciously regarded the present Primate and Cardinal, who is some eight years my junior, passing in and out of the cathedral in which I understand, he was baptized, confirmed and consecrated.

At about fifteen I took a violent fit of anti-popery, which lasted for several years, but gradually died out as I gained more sense, and began to value early remembrances. Those, as the Independent suggests, have given me an interior sense of Catholicism such as few American Protestants have. When, at sixteen, I went to Oberlin, Ohio, where I received my classical and a part of my theological training, finishing the latter at Union Seminary, New York, the intense Puritanism of Oberlin did not stand in the way of President Finney's always propounding to us from the pulpit St. Francis Xavier as the model of missionary success, and Madame Guyon and St. Catherine Adorno as the exemplars of inward holiness. Indeed Oberlin was then bitterly assailed as "Popish" as Andover has been since on another ground—for insisting that Faith could not justify where it is not essentially a holy act. Professor Foster, formerly of Oberlin, very justly remarks that in "the article of the standing or falling Church," Trent is nearer right than Luther. Calvin used Luther's formula, but, as Mohler says, he gave it a much less objectionable sense. I do not think that Luther's aim was Antinomian, but I fully share Wesley's dislike of his doctrine of justification, at least as expressed in his commentary on the Galatians.

In 1855 I was ordained and went out to Jamaica as missionary among the negroes. I was there from 1855 to 1861, and from 1866 to 1871, something over ten years in all. The abundant leisure of the tropical mountains gave me ample time for further studies in literature, the classics, history and theology. I used to tell my place there my Poor Man's Diary.

IMPRESSIVE SCENE IN CHINA.

BLESSED SACRAMENT HONORED

Converted Chinese Gives Entertaining Account of Procession.

Those who were so fortunate as to be in Cologne last month while the Eucharistic Congress was in session, speak enthusiastically of the faith and piety manifested by all who took part in the procession of the Blessed Sacrament, says a writer in the Ave Maria. It was, of course, the most notable event of the Congress, and is described as a scene of such deep impressiveness that even non-Catholics who looked on were spell-bound. Solemn and beautiful as this procession was, however, we should have been no less impressed, we feel sure, by a procession of the Blessed Sacrament at Wei-Hai-Wei, in pagan China, during the Octave of Corpus Christi. We are indebted to a Chinese friend for a short account of it. He writes: "On the Sunday following the feast of Corpus Christi, a procession in honor of the Most Blessed Sacrament was got up here. It was the first in the history of this mission. The garden attached to the mission was the place suitably selected for the procession. Apart from the number of attendants, it had every resemblance to those grand processions held in parishes with large congregations. Two altars set up in the garden were profusely and artistically decorated with flowers and otherwise ornamented by the mothers, while the gay appearance of the garden itself was enhanced by a considerable number of paper flags of a variety of colors, and by the rows of vines growing alongside the walks, a fitting representation of Our Lord's parable of the vineyard.

VIOLENT ATTACK ON IRISH.

INCONCEIVABLE CHARGES MADE

Fortunately These Outbreaks Are Not Very Frequent.

It has of late become a job with funny scribblers in some section of the land to single out the Irish for reproach. From the last accounts, however, we have not learned that Ireland has sunk into the sea, nor are Irish-Canadians or Americans going to give up the ghost, just because "La Croix" lets a squeal at us now and again. In fact, we but little trouble ourselves with papers of that kind. We are sorry, however, that "La Nouvelle France" takes a hand, even if we are ready for any nonsense from the pen of him to whom the Ottawa Citizen refers in the following piece from its columns. It might be better if "La Croix" ceased some of its utter nonsense, and wrote up such matters as would keep its editor from periodically extending his hand for the traditional hat. We do not confuse and confound French-Canadian sentiment with what La Croix has to say, or the writer for "La Nouvelle France."

Let us hear the Citizen: "The Irish are attacked viciously and the vacant archbishopric of Ottawa and some other current events referred to in an article published by La Croix, a French Canadian publication of Montreal, in its issue of August 31. The paper is supposedly under episcopal censorship.

In reproducing a translation of the article The Citizen wishes to explain that it does so at the specific and somewhat urgent request of two of the most prominent English-speaking Catholics of the city and accepts no responsibility in the premises.

The article in La Croix is signed by Pierre Bayard and headed Irish vs. French Canadians. It refers to the former as "our worst friends." "Those haughty and insolent people," it says, "whom our fathers snatched from famine and disease, feel it necessary to make us forget their former wretched condition by trying to dominate us."

"La Nouvelle France," published at Quebec, uses nearly the same language. It goes even a little further, for it depicts the Irish to us not as our worst friends, but as our worst enemies. In fact, they are egotists who are friends only of themselves. It is a cruel saying to cast in the face of these people, but, on the other hand, it is a big truth which it is useful to make them recognize; and it is time that we should tell it to them before they are annihilated us, as they seem to desire to do.

"I remember what I heard said by a very distinguished French-Canadian bishop of an Irish priest who was amongst his clergy. This ecclesiastic, who was very pretentious and jealous of French-Canadians, wished to have the first positions. The prelate being provoked, then said to him: 'England, in persecuting the Irish, rendered them an immense service; she prevented them from being tyrants and apostates. Powerful as the English, they would have been the most tyrannical people in the world. You are nothing and yet you wish to dominate everywhere. Scarcely are you a little group of Irish anywhere than you immediately have the pretension of claiming rights and of dominating as if you were at home. In Canada a country where we redeemed you from wretchedness and destitution, you display yourselves with an immoderate and insulting unreasonableness.'

"Later that priest left the diocese, to go to the United States. The Irish people are so little sympathetic with French-Canadians that on political and religious questions they prefer to go with our enemies. Here in Canada, we are at home, and, nevertheless, if we would believe the Irish, it is necessary for them to have an Irish bishop at Ottawa, another at St. Boniface and yet another in Montreal. To hear them, it is only their bishops who are prudent, only their priests who are learned, and only their faithful who are firm in their faith."

"However, Mgr. McPaul has just repeated once more that they have lost millions of souls in the United States, by apostasy. During the last fifty years one could hardly imagine the efforts they have made and the ruses they have employed at Rome to monopolize the episcopates in America; the Academics know something about it."

"They miss no opportunity of coming to the front and of making themselves foam. The grand celebration which they recently organized was partly to that end. They erected a monument to the memory of the victims of typhus fever at Grosse Ile; they might have planted a humble cross without drum or trumpet and without inviting a representative of the Pope to bless

THE FAMOUS SORBONNE.

AMONG THE WORLD'S BEST.

Free Lectures Given in its Several Faculties.

What McGill and Laval are to this country, that of Sorbonne is to France. From all over the world students flock to Sorbonne, the great institution of learning which was founded by Robert de Sorbonne, a poor priest, who was born near Reims, France, 708 years ago. Originally a theological seminary, the Sorbonne has now become a great institution for the inculcation of the arts and sciences, and pays scant heed to religion, except to deny its authority. If alive to-day, the priestly founder would probably stand aghast at the fruitage of his labor.

Sorbonne was for a time a priest in the Champagne district, but later went to Paris and took up his religious duties, where there was a wide field for his energy, piety and eloquence in preaching. Louis IX was the king and his attention was soon attracted to this devoted churchman. After watching him for a time, Louis (who was afterwards St. Louis) made him his chaplain and confessor.

About this time Louis had decided to build a convent for an order of nuns. At the earnest request of Robert de Sorbonne he abandoned this plan and allowed the foundation of an institution for poor students in theology. Previous to this Sorbonne had been carrying on a small place on the Mont Sainte-Genevieve, where seven priests taught as many students as they could free of any tuition.

Cheek Beyond Measure.

Unfortunate Notoriety Sought by Miss Petre.

Miss Petre.

Our readers are already aware of the sorry rôle played by Miss M. D. Petre, during the late Father Tyrrell's last hours upon earth; but she can go one better than that, for behold the bluestocking is now trying to rule the diocese of South-west, Eng., just as if her advice had been called for with a trumpet. We knew she could write risky chapters and burn her finger-tips dealing with theological questions beyond her ken, and we are not surprised that she is, now, lecturing on Canon Law. The following letter from her to the Tablet, London, speaks for itself:

(Miss M. D. Petre writes to us from Mulberry House, Storrington, Pulborough, on August 24.)

I do not think you succeed in demolishing one of Mr. Galton's chief arguments, which is that the authorities could quite well have granted Catholic burial, though they refused to do so. I do not dare to make a positive assertion on so wide a subject, but I should like to ask whether you, Sir, for any of your readers can cite other cases in which the Sacraments have been administered and received with evident willingness and Catholic burial afterwards refused? It would certainly be of interest to possess the particulars of such cases. We undoubtedly possess the particulars of other cases—scandalous deaths—in which Catholic burial has not been refused, although by strict Canon Law it should have been; and every priest could surely tell the tale of persons buried in Catholic cemeteries under such circumstances. I cannot therefore yield my conviction that, whether the law was applied according to the letter or not, it was applied with quite exceptional rigour.

What you say about Abbé Brémont is not just; and, since his case is in higher hands, not quite fitting either. The Bishop refused Catholic burial; no bishop on earth d.d.—or would—refuse leave to those who accompanied the body to say Christian prayers as they did so. If a priest had not been present, we should have asked some layman to do so; but when a priest is present at family prayers, or any other private devotional function, he is naturally asked to take the leading place. Abbé Brémont purposely omitted the absolution—do you imagine that we had no right to pray?

The Tablet deals with Miss Petre's letter as follows:

"In another column will be found a further letter from Miss Petre in reference to the burial of the late Father Tyrrell. We explained last week the simple laws of the Catholic Church which govern these cases. That law requires as a condition of Catholic burial that the deceased should have shown by word or gesture that he desired to recede from the anti-Catholic position he had taken up and to express regret for the scandal given. In the case of Father Tyrrell, the Bishop of the diocese, after carefully examining all the evidence, was unable to satisfy himself with that condition had been complied with. For the rest, we are not at all sure we understand what Miss Petre's position is in the matter. Did she wish Father Tyrrell to receive Catholic burial or not? If she did wish it her conduct has surely been strangely ill-advised. Why, for instance, was there such haste to issue a manifesto telling all the world that the deceased would certainly not have wished to receive the last Sacraments on the condition of retracting anything he had written? Did she think the publication of such a statement was likely to facilitate the granting of Catholic burial? The case of Abbé Brémont need not detain us. If the case of the Bishop's prohibition he, a Catholic priest, is reported to have conducted a funeral service and to have preached a sermon at the grave. The Bishop's subsequent action can hardly have been an occasion for surprise."

IMMENSE CONCOURSE AT CEMETERY.

Thousands Gather to Pay Respect to the Dead.

Perfect September weather encouraged all who could to be outdoors on Sunday last, and there is no exaggeration in saying that at least thirty thousand people assembled at Cote des Neiges Cemetery to pay silent homage to the memory of departed friends. The solemn strains of the "Stabat Mater" called attention to the opening of the impressive ceremony, after which sermons in French and English by Rev. W. Hobert and Rev. P. Hefferman, dealing with the supreme end of all, the fleeting pleasures of life, and the certainty of death in the tomb. But not the death with no awakening. No, a happy, hopeful note was struck in the assurance of the perfect life beyond the grave for those who fell asleep in the faith. His Lordship Bishop Racicot at the close intoned the "De Profundis," which was followed by the sad, appealing strains of the "Libera."

NATIVE CHINESE AID.

Several local Chinese traders were so good as to lend their canvas tents for the garden altars. We had four baptized Catholics to carry the canopy over the Blessed Sacrament, another to act as cross-bearer, and another as thrifer. Three others besides myself held lighted tapers enclosed in a glass shade. The singing went off very gratifyingly. We sang the Pange Lingua, Sacris Solemnis, Verbum Supernum, and finally the Te Deum. Chinese crackers were sonorously fired off to the amazement of the neighboring inhabitants, during the three Benedictions—two in the garden and the other in the church.

DESIRES FULLY REALIZED.

On the whole, the procession proved a full realization of the devotional desires of the Reverend Father and the Religious, whose love of the Holy Sacrament was the secret which crowned their efforts with success. It was due also to the hearty co-operation of the Christians and catechumens present on the occasion. We hope the friends and benefactors of our mission will continue to pray for its development, so that we may have a large body of Christians to co-operate in paying public homage to Our Lord on a wider and more solemn scale.

PAPAL SANCTION.

Through the liberal patronage of the king, it was canonically sanctioned by Pope Alexander IV. in 1259. Louis IX. decreed that it should be named "The Sorbonne," in honor of Robert de Sorbonne, and ordered a tablet to commemorate this honorable title.

WONDERFUL INSTITUTION.

This institution suffered as all others did at the time of the revolution but the Sorbonne was not entirely suppressed. In 1808, when the university of France was founded, the Sorbonne became the seat of the Academie of Paris, and faculties not only of theology but of science and literature, together with their libraries, were established there. Lectures are also given in law, medicine and pharmacy.

James J. Mullany, son of Richard Mullany, formerly of Boyle, and presently principal teacher of Ballinacorney, N.S., has at a recent examination for the County Scholarship secured first place. He has in addition to this won the Diocesan Bursar Examination held at Castlereagh for entrance to Sligo College.



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retary, Mr. M. E. Tansey; Mar-
shal, Mr. B. Campbell; Asst. Mar-
shal, Mr. P. Conzolly.

Synopsis of Canadian North-West
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ANY even numbered section of Dom-
inion Land in Manitoba, Saskatchewan
and Alberta, excepting 8 and 26,
not reserved, may be homesteaded by
any person who is the sole head of a
family, or any male over 18 years of
age, to the extent of one-quarter
section of 160 acres, more or less.
Entry must be made personally at
the local land office for the district
in which the land is situated.
Entry by proxy may, however, be
made on certain conditions by the
father, mother, son, daughter, brother
or sister of an intending homestead-
er.
The homesteader is required to per-
form the conditions connected there-
with under one of the following
plans:
(1) At least six months' residence
upon and cultivation of the land in
each year for three years.
(2) If the father (or mother, if
the father is deceased) of the homestead-
er resides upon a farm in the
vicinity of the land entered for, the
requirements as to residence may be
satisfied by such person residing
with the father or mother.
(3) If the settler has his per-
manent residence upon farming lands
owned by him in the vicinity of his
homestead the requirements as to
residence may be satisfied by resi-
dence upon said land.
Six months' notice in writing
should be given the Commissioner of
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has gone through one
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the rheumatic poi-
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ten or twelve years, and
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occur. His last at-
tack was severe one, and
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to such an extent
approach of any per-
son who had rest neither
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and experience, applied
without avail, and
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warmer weather than
gave proof beneficial.
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The Pills, each succeed-
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appeared through his
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return of the cure is
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the use of stimulants, spices and as-
tringent food, and strong drastic pur-
gatives, which destroy the tone of the
stomach and the contractile of the lower
bowel; therefore, when the liver is in-
active, and failing to secrete bile in
sufficient quantity, constipation is sure
to follow, and after constipation comes
piles, one of the most annoying troubles
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News From Catholic England.

Jubilee of Catholic Truth Society--Unscrupulous Advertisers Wrongly Use Priest's Name to Boom Trade--Canadian Scores Success in London.

London, Sept. 9, 1909.
There is a lull in passing Catholic events, which appropriately precede the great invasion of Manchester by priests and people that will be witnessed in a few days' time. All the arrangements for the Jubilee Congress of the Catholic Truth Society are now complete, and they cover a wide field of interests and activities, being as it were an index to the steady flow of useful work which has come from the Society since its inauguration. As we may hope to go through the Conference amongst its members, it is scarcely necessary to give dry details of the printed plans, and it need only be added that in view of the public spirit enthused into our people by the Eucharistic Congress, this gathering is likely to be the largest and most influential which has been held in similar circumstances, and will do honor to the occasion.

IRISH PARTY ACTIVE.
In view of the possibility of a General Election in November a rumor which is gaining currency—the Irish Parliamentary Party has again been active in their efforts to impress the thoughtless English people with the needs of their brethren so close at hand. Last week saw another open air mass meeting in London, addressed by Mr. Joyce, M.P., who drew his hearers' attention to the better housing accommodation secured for Ireland by the efforts of the party in the shape of the Laborers' Act and the Town Tenants' Act, and emphasized the injustice of denying the Sister Isle that freedom which was granted to British Dominions beyond the Seas.
Under the auspices of the United Irish League of Great Britain a similar series of meetings for the education of the British voter has commenced in Manchester. While at Coventry Mr. Swift MacNeill had a rousing reception from a large body of British workmen whom he reminded that before any Labor member was admitted to the House of Commons, the interests of the workers were the care of the Irish Party. At Woolwich, another Irish Member, Mr. Mathew Keating, the newly elected member for South Killarney, was the orator, and Mr. Boyle, who followed, urged upon Irish residents in England the realization of the fact that the Irish Party was the army and navy of their beloved country and could alone be relied on to bring the cause dearest their hearts to a successful issue. Certainly if sheer hard work and dogged perseverance have any effect—and they are generally supposed to be leading features in the British list of admirable virtues—the efforts of the Irish Party should meet their reward.

MISCHIEF MAKERS FOILED.
Apparently the plotters had miscalculated the fame of the journal to which the story was given, for a copy reached even unto Drogheda, and fell into the hands of Father Curry. That good priest has now beautifully exposed the whole business, and in doing so has released Catholics here from an unpleasant position, for if the writer's experience is a specimen, we have had to endure much ridicule, and many worse innuendoes from our acquaintance. Father Curry tells the public he, of course, never gave any ultimatum to those responsible for the poster, neither did he take the view of his Bishop thereon, or suggest that it should be clothed or threaten such a lawless action as burring down the hoardings. Some months ago—mark you, it takes time for ideas to hatch in the brain of "ad" writers—he suggested to the bill-posters that the picture should be removed because, from the point of view of the people of that locality, it lends itself to suggestions which are objectionable, and it had already been tampered with. Removal was refused, and there so far as the priest was concerned, the matter rested. But after a good lapse of time the secretary of the Bill Posters' Company suddenly appeared one day at the presbytery and informed the priest that they had decided "to accommodate him and proposed to partially clothe the figure, which they did on their own initiative. The urgent meeting last week in consequence of the Father's ferocious ultimatum is, of course, all a myth. Father Curry adds that he does consider nude life size portraits as advertisements in public thoroughfares frequented by the young are quite unnecessary for trade purposes, and few will gain any such statement or the fact that in the moral atmosphere of the present day, they are objectionable. The case is one which shows upon what tiny foundation rests the stories which are circulated from time to time for one purpose or another having Catholics and their morals as a central feature. Of course, from our own point of view, it is a hideous outrage that an appointed minister of the mysteries of God should be used as a puppet to supply the material for a vulgar boom of a common trade article, and that one of our priests should be held up in the press as an example of narrow and distorted Catholic virtue and the lawlessness of Catholic Ireland.

HOUSECRAFT GUILD.
"In the world a home, in the home, my world," the charming old German house motto would be a good indication of the useful and beautiful object aimed at by the organizers of the new occupation for Catholic girls of gentle birth who have founded the Guild of Housecraft. A residential College is to be opened in London as a branch of the Catholic Women's League, and here competent ladies will give a course of training in all matters relating to the Home in which the gentlewomen of the past were so well versed, but which have latterly fallen into disuse with the gradual advance of flat and hotel regime. If a census were to be taken in England to-day of the women who could perfectly control a household and hold, like the chateleine of old, the keys—not merely the actual piece of iron, but the governing knowledge as well—of every department from the still-room to the linen closets, I fear the numbers would be few indeed. And yet, when to gain the airy height of the Suffragettes' platform, or the Smart Set plateau, the modern woman flung away these old impediments, there are some who think she lost amongst them a little golden key to the hearts of her

household which made her in very truth the Lady Paramount of that Kingdom of Home. In the new College whilst all the usual curriculum of what is known in modern parlance as "household drudgery" will be taught, special attention will be paid to cookery, laundry and other important branches. There will be an employment bureau in connection with the work and it is safe to say that in the present state of the domestic market, there will be plenty of vacancies for the pupils of the college to fill after they have passed through the short and inexpensive course arranged.

ENGLISH LOURDES.
The beautiful shrine of Our Lady at Spalding in Lincolnshire called by the Bishop of the Pyrennes "the English Lourdes," is to-day the scene of the annual pilgrimage. The Great-er erected last year, and solemnly blessed at the close of the Eucharistic Congress, in presence of many distinguished visitors, is a beautiful replica of the famous site of Bernadette's vision. It is under the charge of a Belgian priest, Prior Tyck, and every day during the year Mass is celebrated for numerous intentions which are sent from far and near. To-day there will be an imposing and beautiful procession of the Blessed Sacrament through the extensive grounds, and the numerous railway companies have made special arrangements for conveying Catholic contingents from various parts of the country.
Catholic trades unionists from every district made a gallant stand at the Trades Union Congress at Ipswich in the beginning of this week against the unparliamentary and undemocratic manner in which the Union had attempted to represent itself as undividedly in favor of the secular education policy. At Blackburn, Carlisle, Manchester, Salford, Middleton, Ashton and other places, resolutions condemning this action were passed by the local Catholic members of the Union. The Catholic Young Men's Society issued a strongly reasoned protest to the executive, and freshwashed concerted action, if these obnoxious efforts to identify the honest rights of Socialism were persisted in. The Parliamentary Committee of the Congress has also been approached by the Salford Catholic Federation, which has addressed an open letter to the Committee deploring the irregularity by which the resolution was placed on the Agenda, and expressing the members' determination to resist by every legitimate means the realization of the baneful influence of secularism on the education system of the country.

CANADIAN MAKES NAME.
Among the great successes which have been scored by the Moody Manners Company, who have just given a season of English opera at the Lyric Theatre, with the object of sufficiently interesting the British people to secure a rational opera, one of the greatest triumphs fell to a young Canadian singer who has been making a name for herself in Paris and has already been heard in a minor part at Covent Garden. M'selle La Palme commenced her musical career by winning a violin scholarship at Montreal, which was presented by Lord Strathcona. Years of hard work have intervened—between that day and this when she is taking the part of leading prima donna before Paris and London audiences, and they were years of disappointment. But the Canadian songstress got her chance one night when asked to sing with M'elba in La Boheme at a moment's notice through the sudden illness of one of the company. She worked all night and acquitted herself wonderfully before a great audience, and since then her star has been in the ascendant. That it has not yet reached its zenith can be safely prophesied.

PILGRIM.
Scottish Cabby (explaining historical landmarks of Edinburgh to American tourist)—Yon's the house of John Knox.
Tourist—Wal, who was this John Knox, anyway?
Cabby (shocked)—Mon! Do ye no read yer Bible?—Punch.

The Battle for Health
How to keep well.
This is the problem Dr. A. W. Chase's Nerve Food has helped many thousands of people to solve by reason of their extraordinary blood forming and system building qualities.
The only sure foundations for health is rich, red blood and a vigorous nervous system.
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Mr. James W. Weaver, Ft. Delhouse, Ont., writes:—"For three years I never knew what a full hour's sleep meant. Heart pains and headaches almost drove me wild. Eight boxes of Dr. Chase's Nerve Food have entirely cured me."
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Dr. A. W. Chase's Nerve Food.

How Should Catholics Regard Mixed Marriages?

Dangerous Enemy of the Home--Church Has Always Set Her Face Against Them.

In answer to the above query we would say: As a most subtle and dangerous enemy of the Christian home, one that is farther reaching in its consequence than divorce, for it undermines, and not infrequently succeeds in utterly destroying the faith of the family.
And this is not strange since it introduces into the home two religions opposed in principle and in practice; disunion is the result, and a household that is divided against itself shall fall, for it has within it the element of decay and ruin. In a home of this kind the father would have the children reared according to his religious views, while the mother claims a similar privilege. A very common result is that the little ones grow up without any practical religion, or if they have any it is not deep-rooted, and like the seed cast on the rocks, it withers away before the burning heat of passion. The Church, to use her own expression, abhors mixed marriages. She has ever set her face strongly against them, and she never allows them except for grave reasons and even then with great reluctance.

CHURCH VERY STRICT.
Lavish of benedictions and supplications in other cases, the Spouse of Christ shows her displeasure by not allowing a marriage of this kind to take place within her sacred walls and by forbidding her officiating minister to wear stole or surplice, or make use of any prayer or blessing whatever. A cold and cheerless performance, indeed, compared with the beautiful and impressive marriage ceremony of her ritual.

A marriage contracted in the presence of a priest and two witnesses by a Catholic and a baptized Protestant, without a dispensation from the higher authority of the Church, would be valid but not licit; that is, a real marriage binding until the death of one of the parties, but sinful, because contracted without the necessary permission. If the non-Catholic in question were unbaptized the marriage would be both sinful and invalid, and invalid it will remain until the neglected permission is obtained from the bishop, and the consent of the contracting parties renewed. Once the proper dispensation has been procured, the church regards a union of this kind as lawful and valid, and she censures anyone who would hold or teach to the contrary.

PROMISE EXACTED.
Before a mixed marriage takes place the non-Catholic must give a written promise that he or she will not interfere with the religion of the other, and that the children of that union are to be brought up in the Catholic faith. If this promise were always made with sincerity, and afterwards faithfully kept, it would diminish to a great extent the evils of which the church is so fearful. The logic of facts proves that promises so readily made on such occasions are often insincere, and that the non-Catholic party afterwards strongly insists on the very opposite of what was agreed. A concrete example will drive home the truth we are trying to inculcate. A few years ago, I was called one evening to baptize a sick baby, and the mother had to take the dying child to a neighbor's house, because the bigoted Protestant father would not allow a Catholic priest to enter his dwelling. This woman had a number of children, and not one of them, I was told, had ever been allowed to the church or a Catholic school for any instruction. The wife, when asked whether her husband had promised before the marriage to allow the children to be raised Catholics, said that he did so promise in clear and explicit terms, but soon after gave her to understand by word and by deed that he had no intention whatever of fulfilling his promise.
If Catholics contemplating mixed marriages will close their eyes to evils like this, or persuade themselves by some logical jugglery that their case offers no ground for gloomy foreboding, if they will risk their earthly happiness, their holy faith, and the faith of their posterity by unions of this kind, let them at least, harken to a word of friendly advice. Before marriage may be broker, at will promise which may be broker, at will but induce your non-Catholic companion to sign a legal contract which will have force in the civil courts, and if afterwards he tries to prevent you from practicing your religion, or the children from being brought up in the Catholic faith, the iron hand of the law will prevail more with him than your salty tears of vain regret.

INFLUENCE OF UNBELIEVER.
Suppose that the heretical or unbelieving husband has no concealed prejudice or hatred against the Catholic religion; suppose, further, that no bad influence is brought to bear on him by bigoted relatives and friends, he has not the light of true faith, he knows nothing about the church, he cares nothing for her commands or prohibitions; religion may be in his eyes a mere sentiment, a farce, a something inferior in value to the commonest good of the present life. What influence, think you, will such a father exert on the faith and morals of his children?

Should it happen—as it often does—that the Catholic parent dies while the children are still young and un-instructed, is it not almost morally certain that these little ones will, under ordinary circumstances, be lost to the Church of Christ? If the wife is a Catholic, strong in the love and knowledge of her holy faith there is good hope that she will succeed in bringing up her children properly, even though she has to proceed daily on fighting lines. If she is a Protestant or an infidel, the danger of perversion is very great, because a mother exercises far more influence on children than a father.
That a careless, indifferent Catholic, a common product of a mixed marriage, should choose for a life partner a person of a different creed, or without any religious creed at all, is not a matter of much surprise, but why the children of model Catholic parents, and models themselves of piety and intelligence, should pass over numbers of suitable companions of their own faith, and select for their closest and dearest associates through life one who is in the darkness of heresy, or even outside the pale of Christianity, is a something hard to understand, unless it find a solution in the principle of "Love run mad," for as well might you attempt to breast back the maddened avalanche to its source or silence the artillery of heaven, as to turn a human heart blinded by earthly love from the object of its affections.

CATHOLICS SHOULD THINK.
There is one feature of a mixed marriage which, if well considered, would make Catholics think long and seriously before entering into such an engagement. It is this: The impossibility of divorce, with permission to remarry, is not in the creed of Protestantism—if it may be said to have any creed—and in those times when a slight change is sufficient to procure a divorce in the courts, what assurance has the Catholic spouse that her consort's love for her will not vanish with her youth and beauty, and that weary of a yoke which can be easily broken, he may not by some means or other trump up against her a charge sufficient for a separation, and then confer his conjugal affection on a younger and more fascinating partner? In a case like this, the Catholic wife is left alone without support, there is no question of her marrying, for she is still bound by nuptial ties, the fond hopes of a warm young heart on her bridal day are blasted, a life which seemed to promise mutual love and happiness to the end is wrecked forever, and the children, the weaklings of Christ's flock, what will be their fate amid the domestic ruins which have fallen around them?

VALID REASONS FOR DISPENSATION.
Are there at times sufficient reasons why the pastor may apply for permission to perform a mixed marriage? There are some valid reasons for this, and one of the strongest, one which frequently urges him to prompt action in the matter, is the fear that the parties, if refused to go before a civil magistrate or a sectarian minister, which would be sinful on the part of the Catholic and a scandal to the whole parish. Besides a marriage before anyone except the proper authority of the church is, according to late rulings, of the present Roman Pontiff null and void—no marriage at all. Let not the infatuated lover think that the priest's heart is in the work because he readily applies for a dispensation. Prudence and experience guide him in the case. He knows full well his inability to change in ore iota the settled condition of affairs, and he knows too the result consequent on his refusal to act, so he makes choice of what seems to him the lesser of two evils.

It sometimes happens in matrimonial alliances that the heretical or unbelieving party not only keeps the required promise, but becomes a zealous and devout member of the Catholic Church. This is an exception and it cannot weight against the fact that the divine Spouse of Christ, ever ready to make ample allowances for times and circumstances, abhors mixed marriages, and after reluctantly giving her consent, she fears the sad consequences which generally follow them.—Rev. John McGuire, in New World.

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—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 its country.

I heartily bless those who encourage this excellent work.

PAUL, Archbishop of Montreal.

THURSDAY, SEPTEMBER 23, 1909

THE PLENARY COUNCIL.

While worldlings are plying their busy cares, the Fathers of the First Plenary Council are discussing questions freighted with eternal significance.

Councils, synods, and the like, are as old as the Church of Christ itself. Such a gathering of men of the stamp our bishops are, with the other brethren in council, and under the auspices that welcome them, will, in the concrete, affirm the nationhood of Canada very strongly.

DAGENAIS AND THE HOSPITALS

The Aldermen are coming out so well in Commissioner Cannon's wash, that they are obliged to cast some of the blame on innocent people's backs.

he sails in is already sunk. Protestants have very little use for aldermen who must delight in discussing cowl, cassock, and candle.

His Grace of Montreal, and with him, the entire Catholic community, want peace and harmony with our non-Catholic brethren; so we can easily do without any fellow who feels obliged to give soft soap to honest neighbors and sing a "song of sixpence" every time the tide is too high for wharf rats.

Protestant people have their ideals concerning hospitals; we have ours, and we feel sure Dagenais is not the gentleman we want to voice our feelings.

For Heaven's sake, let Church matters drop at City Hall; but, in return, let our sidewalks and streets be about as well cared for, at least, as if Dum Dum, the chieftain of Mud Island, were in charge and responsible for our well-being.

When dogs will be able to blow the moon out, by barking and howling all night, and when the dust of Craig street, in periods of drought, will succeed in poisoning the inhabitants of Mars, then let us hear some of the talk we do down where Commissioner Cannon has found so much virtue and honesty to exist.

RELIGION AND COMMERCE.

Senator L. O. David needs no introduction to our readers. We are all well aware of his thorough spirit of work and energy; nor have we forgotten his submission to Church authority, some years ago, when some of his pages were found undesirable reading-matter for the faithful.

The Canada publishes a brilliant contribution by the Hon. Senator David on the recent festivals in honor of the two hundred and fiftieth anniversary of the foundation of the Hotel Dieu.

Between those who want to go too quick and those whose march is too slow, there is a just mean where reasonable men, both among the clergy and laity, can come to an understanding in conciliating the exigencies of the present and future with the respect and preservation of our old and glorious religious and national traditions.

The day will come when the Province of Quebec, thanks to her national institutions, will perhaps

stand in the Confederation as a bulwark against the invasion of theories prejudicial to social order, and against the dangers resulting from an exaggerated love for money and a too ardent pursuit of wealth.

It is truly refreshing, in such days of money deals and selfishness, as are ours, to hear a man of authority speak as does the Senator.

A LETTER FROM AN ANGLICAN.

Some days ago we received a letter from a distinguished member of the Anglican Church, in which he calls our attention to the fact that he has been following our paper for the "past few months, especially the columns of matter that appear in every issue attacking the Anglican Church."

Now, our good correspondent will understand that it is not the province of the True Witness to offer its columns towards the defence of Anglicanism. Surely all the Church of England publications in Canada are not of so "Low" a nature, that cultured "High Churchmen," such as our esteemed friend, may not expose and expound their views and those of many honest men like them, in their pages.

"BALLAD OF THE EARLY RINGING OF THE CHURCH BELLS."

Under the above caption an autumn poem—that is, one in danger of death from starvation in the ideal line—lately contributed a "poem" (?) to the Daily Witness.

Why should we kick and growl from morn till eve? Why should we write, and wherefore should we bray?

Why should we sometimes strain our eyes and grieve! Why should we love and hate, be sour and sweet?

Why should the bells be rung at five o'clock? (Second dose—a year later)

Why, O ye men, with poetry to burn (pardon rhyme) Great ink-dispensers, maddened by the feat

(Here the cars stop—twenty minutes to prepare for death). Civic money-spenders by whose leave this poem was written—I prophesy defeat.

Condemned, election-day, without reprieve, If ye do not hush up, cut out, delete, Eliminate this nuisance; be discreet; Let my poor jaded nerves be spared this shock;

Or answer me—Messieurs, repondez vite— Why should the bells be rung at five o'clock?

(Public Notice—All slang, punctuation, peculiarly author's belonging. Reward of \$1000 for him who can parse and analyze the above cord of wood. Apply to Grub street. Full note for "cut out." Wanted immediately, a few ideas.)

Better the woods, and hear the buck-goat's bleat, The night-long crowing of Si Burley's cock,

Better the boots be put to me on village street— Why should the bells be rung at five o'clock?

Now, we kindly ask the S.P.C.A. to handle the case. Why couldn't the authorities at the City Hall make some poets take out a license.

We are sorry, after all, it is true, that some authors are awakened so early. The literary critic of the Daily Witness has all the keenness of the Celt, we are told; but, pray, is the old Craig street organ going into the valentine business? We are sorry the bells will not keep quiet, sorry more especially that many poetasters do not wake up too late for the last edition of the papers each day.

DR. COOK AND THE NORTH POLE.

Dr. Robert Ellis Thompson, the distinguished Irish Protestant writer, who contributes a weekly paper on some important question of economy to the Irish World, has given a good lesson to those among masters or students of science who proved too ready to pronounce final judgment on Dr. Cook and his alleged visit to the North Pole.

"In a less degree such antipathies are liable to arise among men in the same walks of scientific research, but are worse among the Philologists. "May God confound your theory of the irregular verb!" is a saying handed down by tradition from the days of the Revival of Learning.

"SLANDERING A RACE." We are glad to be able to agree with the Daily Witness, whenever we possibly can and may; and so we are only too willing to say that we fully share the editor's ideas, in the article he wrote under the above caption.

Some of the learned scientists referred to by the Irish World's scholarly contributor are simply fakirs, quacks, mountebanks. They will undertake to-morrow, perhaps, to have us believe that, all along, we have been thinking with our thumbs and that the heart has been living in our right lung.

THE KNIGHTS OF COLUMBUS.

It is fast becoming a practice for cads with rings in their noses and kinks in their ears, to attack the Knights of Columbus. Of course, the chief offence lies in the fact that too many Irishmen belong to the organization.

There is not a department in the city's direct activities that is not crying out for work, and the reason that more workmen are not employed in them is because the money that should pay them has been gobbled up by the greedy middlemen.

YOUNG MEN

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We admit, a telling number of Irish-blooded Knights, and that constitutes a glory for the brotherhood. There may be a black sheep amongst them now and then, but it is not our shame to have to boast of such vamps as Combes, Clemencaou, Luther or Jules Ferry.

DEEDS, NOT TALK.

We have read a lot in Catholic papers about the necessity there is of making a serious effort in favor of the Ruthenians in our great North West. Too much cannot be written.

There is muscular Christianity for you, and anything Dr. Burke undertakes and fights for culminates in a living concrete issue of worth and solid worth.

Ten new chapels for the Ruthenians! Just think what discomfiture the undertaking means for the foul birds of the battlefield in quest of carrion on Ruthenian territory.

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There is muscular Christianity for you, and anything Dr. Burke undertakes and fights for culminates in a living concrete issue of worth and solid worth.

CARDINAL GIBBONS ON EDUCATION.

The New York Times, Sept. 11, prints a very important paper from the pen of His Eminence James Cardinal Gibbons, on the subject of "Education and Religion."

Speaking of the North American continent, he says: "The noble work hitherto, seen that no good vision in the ranks."

WELL DONE, ALDERMAN CLEARHUE!

It is a source of gratification for all who are interested in seeing Montreal cease to be a good battlefield full of boot for buzzards and vultures, to know and believe that we still have aldermen like Mr. Clearhue whom money cannot buy.

Abbey

that "play" gives new life, cious remed eating or drinking particularly 25 cts.

Echoes and

Some of the Jew be glad there is a only because they cars on that day.

A Reverend "Kid up prayer in the coo fight out in Nebras the fellow was the right place.

It is enough to m Indian smile to see lipation editors ma; lecture our "bisho Eap's Fables to h don't know what w

It appears Therrie Grande Ligne Missi ex-pret nor a ren his parents turned was six months old Eren Therrien is a Chiquitys and o scamps.

A hotelkeeper in M is so close that he own was born to h one of the rooms, wrote its name on a began charging its and board. Most li chief amongst opposi score of church dues

It is not at all s either Peary or Cook should have found The earth has suffer mities of late, in the canic eruptions, a All this may hav tions up where bot ers love to dwell, a ready to believe the anty in the dailie

A "got-rich-quick" Ohio is so fond of h has them clothed and has decreed that brushed and washed refer the case to the poor wayfarer rem helping those covs he would most likel content himself with the lawn.

While the Montreal joining over the pros Montreal a clean city choice bit appeared which thus describ able performance in tre: "Voluptuous, se of appeal to finer fac throughout had charm." And the G ed for a clean city. I in stone houses shou glasses.

It is too bad to t German Centre is su "vernal dissemination. It noble work hitherto, seem that no good vision in the ranks."

And still our youn ting away from the hard to blame them. were they given opp ed Doukhobors, they remain with us in, f land. But no; we m a while yet furnishi

OF QUEBEC, District Superior Court. No. 1. Boucher, of the City of Montreal, wife of David, contractor being authorized to enter on the said land of Ernest David, of the Defendant.

THE CHARM OF NEWMAN.

ENTIRELY Baffles Description Keen Appreciation of a Master of the English Tongue.

ROY & RAYMOND, Attorneys for Plaintiff, King Bela said, you cannot take that bride made no reply, but salt well and cast in it dig deep. They did ring. Arriving at Crated Wieliczka and bade up a block of salt, broken, revealed a well-Queen Kinga founded a Poor Clares at Starz 1644, when the mines were by fire, a pilgrimage to the convent shrine and is saved.

Augustine Birrell, the English Minister of Education, and known as an essayist long before he came into public view as an essayist, some years ago wrote an essay on "The Style of Newman" which is worth reproducing as an admirable piece of literary criticism and as an incentive to Catholic readers to familiarize themselves with the work of the great convert who is by common consent one of the greatest masters of the English tongue. The following excerpts from Birrell's essay will repay perusal.

to go out and breathe the common air is joy, and when, in consequence, that grim tyrant, our bosom's lord, "Sits lightly in his throne" so, to take up almost any one of Dr. Newman's books, and they are happily numerous—between twenty and thirty volumes—is to be led away from "evil tongues," and the "sneers of selfish men," from the mud and mire, the shoving and pushing that gather and grow round the pig troughs of life, into a diviner ether, a purer air, and is to spend your time, in the company of one who, though he may sometimes astonish, yet never fails to make you feel (to use Carlyle's words about a very different author) "that you have passed your evening well and nobly, as in a temple of wisdom, not ill and disgracefully as in brawling tavern supper rooms with fools and noisy persons."

PRECISION HIS WATCHWORD. So with Newman—his dignity, his self-restraint, his taste, are all the greatest stickler for a stiff upper lip and the consumption of your own smoke could desire, and yet the personal note is frequently sounded. He is never afraid to strike it when the perfect harmony that exists between his character and his style demands its sound, and so it has come about that we love what he has written because he wrote it because of what he has written.

VARIETY OF STYLE. Dr. Newman's sentences sometimes fall upon the ear like well-considered and final judgments, each word being weighed and counted out with dignity and precision; but at other times the demeanor and language of the judge are hastily abandoned, and substituted for them, we encounter the impetuous torrent—the captivating rhetoric, the brilliant imagery, the frequent examples, the repetition of the same idea in different words, of the eager and accomplished advocate addressing men of like passions with himself.

HIS POETRY APPEALING. Dr. Newman's poetry cannot be passed over without a word, though I am ill-fitted to do it justice. "Lead Kindly Light," has forced its way into every hymn book and heart. Those who go, and those who do not go to church, the fervent believer and the tired-out sceptic, here meet on common ground.

STERN ACCURACY. "And whereas the whole Church in its fulness was, as they believed, at once and severally Anglican, Greek and Latin, so in turn each one of those three was the whole Church; whence it followed that, whenever any one of the three was present, the other two, by nature of the case, were absent, and therefore the three could not have direct relations with each other, as if they were three substantial bodies, there being no real difference between them except the external accident of place."

Did They Regret It? Three Great Converts Answer to a Stock Calumny. The former associates of those who join the Catholic Church are fond of asserting that the converts keenly regret their course, that if their fore-knowledge had been as complete as their after-knowledge they never would have taken the step, that they suffer great distress of mind when they see at last just what they have let themselves in for.

A QUIET HUMOR. Humor he possesses in a marked degree. A quiet humor, of course, as befits his sober profession and the gravity of the subjects on which he loves to discourse. It is not the humor that is founded on a lively sense of the incongruous. That kind though the most delightful of all, is apt, save in the hands of the great masters, the men whom you can count upon your fingers, to wear a slightly professional aspect. It happens unexpectedly, but all the same we expect it to happen, and we have got our laughter ready.

ORATORICAL RUSH. For examples of what may be called Newman's oratorical rush, one has not far to look—though when torn from their context and deprived of their conclusion they are robbed of three-fourths of their power. Here is a passage from his second lecture addressed to the Anglican Party of 1833. It is on the Life of the National Church of England:

DEADLY WEAPONS ARE HIS. Had he led the secular life, and adopted a Parliamentary career, he would have been simply terrific, for his weapons of offence are both numerous and deadly. His sentences stab-life, invests destroys. The pompous high-invoiced imbecile moustached with his own full of half-baked thoughts, the ill-bred rhetorician with his tawdry aphorisms, the heartless hate-producing satirist would have gone down before his sword and spear.

LIFE OF WHAT KIND? "If this be life, if it be life to impart a tone to the court and Houses of Parliament, to ministers of state, to law and literature, to universities and schools, and to society; if it be life to be a principle

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J. E. GARREAU LTD. Successor to C. B. LANCRET. Importers of Church Ornaments, Bronzes and Altar Wares. Manufacturers of Banners, Flags, Linens, Way of the Cross and Statues. Specialty: Church Decorations, Funeral Hangings and Religious Articles for Pilgrimages and Missions. 14 & 16 Notre Dame Street West, MONTREAL.

RELIGIOUS INSTITUTIONS HAVING DESIGNS ENGRAVINGS DONE SHOULD APPLY TO LA PRESSE PUB CO EXPERT ILLUSTRATORS. Engravers to the TRUE WITNESS.

back when not yet of age? I have, and I desire to have, no home out of the Catholic Church, with which I am more than satisfied, and which I love as the dearest, tenderest, and most affectionate mother. My only ambition is to live and die in her communion.

SEEKING THE SOURCE. (From an Exchange.) One of the congregation of a Texas parish was giving a dinner, to which the colored minister was invited. The reverend gentleman evidently was delighted with the goose served, and remarked: "Dat am a berry fine goose, sah! Where did you get it?" Now, for some reason or other the host didn't like the question, so he answered: "'Deed, sah, dat ain't fair. When you preach a berry good sermon, do I eber ask you where you got it from?"

Could Not Lie On His Left Side Heart Would Stop. Hundreds of people go about their daily work on the verge of death, and yet do not know it. It is only when the shock comes that the unsuspected weakness of the heart is apparent. There is only one cure, and that is MILBURN'S HEART AND NERVE PILLS Try Them and Be Convinced.

Mr. Paul Poul, Casapedia, Que., writes: "About five years ago I gave up all hope of getting better of heart trouble. I would nearly choke, and then my heart would stop beating. I could not lie on my left side, and became so nervous and weak I could not work. A friend told me to try Milburn's Heart and Nerve Pills, and before the first box was taken I was almost well, and the second box completed the cure. I have advised many others to try them, and they have all been cured of the same trouble. I have offered to pay for a box for anybody they do not cure."

RELIGIOUS INSTITUTIONS HAVING DESIGNS ENGRAVINGS DONE SHOULD APPLY TO LA PRESSE PUB CO EXPERT ILLUSTRATORS. Engravers to the TRUE WITNESS. "I have recently received a letter signed 'A Catholic,' telling me that the Bishops and clergy have no confidence in me, and, when they can no longer use me, they will repudiate me, knowing that I am too independent, when brought to the test. To submit to their tyranny. The letter goes on to exhort me to open a correspondence with Dr. Dollinger, to repudiate the Council of the Vatican and to turn the Review to the defence of the 'Old Catholics.' By so doing, it assures me I may become immensely popular, and gain for the Review an almost unlimited circulation—and, it might have added, belie all my convictions and the whole Catholic faith, and damn my own soul. If suggestions such as this could ever have moved me, I should never have become a Catholic. I did not seek admission into the Church for the sake of wealth, honors or popularity. If I am—as you say—measurably unpopular even with Catholics, I can say truly that I have never sought popularity but have rather despised it. Yet I have received more marks of confidence from our venerable bishops and clergy than I have deserved, and more honor than I desired, and have been even more popular with Catholics than I ever expected to be. Speak of wealth? Why, what could I do with it, standing as I do on the brink of my grave? The generosity of Catholics, in an anxiety reasonably secure, has provided for me few personal wants. What do I want with wealth? What do I care for popularity, which I never expected, and on which I turned my

CANADIAN PLENARY COUNCIL.

RECEPTION TO BISHOPS.

Expressions of Loyalty Cabled the Pope and the King.

The opening of the Canadian Plenary Council took place in Quebec on Sunday last. Pontifical Mass was celebrated at the Basilica by Mgr. Sbarretti, Papal Delegate to Canada, and was a most imposing ceremony, no less than 32 archbishops and bishops and many of the clergy and laity being present.

In answer to a cable which had been sent to Rome, a message from Cardinal Merry del Val was read at the end of the Mass, thanking the members of the Plenary Council for their assurance of devotion, and expressing the best wishes of His Holiness the Pope that the results of the Council might be the increased welfare of the Church in Canada, and the great happiness of its members.

Mgr. Gauthier, of Kingston, preached the sermon in English, and Mgr. Bruchesi, our Archbishop, in French. Mgr. Bruchesi took for his text the words with which St. Matthew closes his account of the Gospel. "Go ye therefore and teach all nations, and lo, I am with you even unto the end of the world." His Grace recalled the occasion on which these words were heard by the disciples, when Peter had called a council of the apostles at Jerusalem, and they had gone forth from this meeting strengthened for the fight in which they ultimately gained such a great victory. The example of this council was not forgotten by Peter's successors. The leaders of the Catholic Church on earth had from time to time called plenary councils at Rome, Nice, Ephesus and other centres.

OBJECT OF COUNCIL.

After an eloquent apostrophe to the memory of Laval, Mgr. Bruchesi outlined the purpose for which the council had been called.

"They do not come here to discuss the difficult problems of our political life," he said. "Neither will they treat questions of commerce, of art, and industry—not that they are wholly disinterested in these questions, for they have certainly at least everything that pertains to the progress and welfare of their country. Their object, however, aims at higher things and dominates all earthly interests. They have but one preoccupation, and that is the conservation and diffusion of the Catholic faith and the eternal salvation of souls for which they are responsible before Almighty God. They will not seek to formulate new doctrines, as the inventors and reformers of religions are to-day the fighting stock of the whole world. Their credo is complete and immutable, and from it not one syllable can be taken, for it is the old credo of Jerusalem, of the Catacombs and of the Vatican. What they have come here to do, I will tell you in repeating the words of Pius IX, as they are as true for us to-day as they were for those who were then gathered in solemn conclave in the Eternal City: "This council will examine with the greatest care and will determine what it considers best to do in these calamitous times for the greater glory of God, for the integrity of the eternal salvation of men for the discipline and solid education of the secular and regular clergy, for the observation of the ecclesiastical laws, for the reform of morals, for the Christian education of the young, for general peace and universal harmony."

INVOKE HEAVEN'S AID.

"With this object in view, your bishops will study together, they will listen to the evidence, sentiments and wishes of the people, and experience who surround them, and they will authorize discussions and debates which will alone be animated by the love of truth and charity in Christ. They will seek to correct abuses, to introduce salutary reforms, to encourage or create good works, in order to extend and to fortify at every point the reign of God on earth. But, knowing, however, that there can be no durable edifice unless God Himself lays the foundation, they will implore the aid of Heaven and they will pray together as the apostles prayed in the conclave of old, and then, aided by divine light and knowledge, will make recommendations which the sovereign authority in Rome will be called upon to sanction, and which you will receive, my brethren, with that piety and respect incumbent upon true and submissive sons of the Church."

CABLES EXCHANGED.

The following cables were forwarded to His Holiness Pius X and His Majesty Edward VII. by His Excellency Mgr. Sbarretti. Cables and replies follow:

To His Eminence Cardinal Merry del Val, secretary of His Holiness at Rome.

The Canadian Bishops assembled in first Plenary Council feel it their duty to express to the Sovereign Pontiff their sentiments of filial piety and perfect submission. With their whole hearts they thank him for his paternal solicitude towards the Canadian Church and ask the apostolic blessing pledge of divine gifts, for all those who are to take part in the council, in order that they may contribute to restore all in Christ. (Sgd.) Mgr. Sbarretti, Apostolic Delegate.

The reply follows:— His Excellency Monsignor Sbarretti, Apostolic Delegate, Quebec, Canada.

The Very Holy Father accepts with happiness the sentiments of filial piety of the Canadian Bishops, who are holding their first Plenary Council and expresses the hope that from this same council the Canadian Church will reap abundant and excellent fruit. To this end and as a pledge of celestial aid he affectionately and very specially accords them the apostolic benediction. (Signed) R. Card Merry del Val

On Monday a cable was sent to His Majesty Edward VII. by His Excellency Mgr. Sbarretti: His Majesty King Edward VII., London:

The Apostolic Delegate and the Catholic archbishops and bishops of Canada in plenary council assembled in the city of Quebec, desire to convey to Your Majesty the expression of their own loyalty and that of all your other Catholic subjects in this Dominion, as well as their grateful appreciation of the religious and civil liberty which they enjoy under your gracious rule. All pray that your reign may be long and peaceful.

Sbarretti, Apostolic Delegate, Reply from King Edward VII. Monsignor Sbarretti, Apostolic Delegate, Quebec:

I thank Your Excellency and the archbishops and bishops assembled with you for your telegram of loyalty, which is in all the best traditions of the Church of which you are the hierarchy, and of the Dominion where you are assembled. It is my constant desire that religious and civil liberty should always be enjoyed by my subjects in all parts of the Empire. Edward R. J.

CIVIC RECEPTION AND LUNCHEON.

From eight until ten o'clock on Monday evening at the City Hall a civic reception was held in honor of the Papal Delegate and visiting bishops. His Excellency Mgr. Sbarretti and His Worship Mayor Garneau occupied seats on an elaborately decorated dais. A very large number of the people of Quebec availed themselves of the privilege of paying honor to the distinguished guests. The band of the Royal Artillery gave a fine musical programme.

The Lieutenant-Governor tendered a luncheon at Spencer Wood on Tuesday. Mgr. Sbarretti and all the archbishops and bishops were present, besides Premier Gouin, Hon. Messrs. Allard, Taschereau and Kaine; Sir George Garneau, mayor, and Chief Justice Sir Francis Langelle. Only one toast was proposed, and that was a joint one, "The King and the Pope." Lieutenant-Governor Pelletier in his remarks said that the union of state and church in a country meant peace and harmony, and in his reply Mgr. Sbarretti spoke in a similar strain. While the toast was drunk the H.C. G.A. band played the National Anthem and the Papal Anthem.

In the afternoon a garden party was given at Spencer Wood. The guests on arrival were received by Lieut.-Governor and Lady Pelletier, Mesdames Oscar Pelletier and E. B. Garneau. The visiting prelates were the object of a demonstration in St. Saviour on Tuesday evening, and their arrival in that part of the city was witnessed by an immense crowd. When the archbishops and bishops arrived in carriages at Boulevard Langelle, which divides St. Rochs from St. Saviour, they were met by the men of the parish and the members of the National Trades and Labor Council and escorted to the St. Saviour presbytery, whence they marched in procession to the parish church. Benediction was sung and a sermon preached by Mgr. Cloutier of Three Rivers.

A sensation has been caused amongst the Belfast linen merchants, and manufacturers by a big advance in bleachers' prices. It is stated that the advance is the result of a combine amongst the bleachers.

The death has occurred of Sir Francis W. Brady, County Court Judge, of Tyrone, at the age of 85 years. He was the elder son of the late Sir Maziere Brady, who during three administrations was Lord Chancellor of Ireland. Deceased took a deep interest in musical matters and helped to found the Royal Irish Academy of Music, of which he was Senior Vice-President. He was one of the oldest members of the Irish Bar.

Among the visitors to Ireland this year from Chicago are Mr. and Mrs. T. J. Campbell, of Ashland avenue, Chicago. Both of them have been over a quarter of a century in the United States. Mr. Campbell is a native of Derry, near Coochell, and Mrs. Campbell is from Rathfriland near Elphin.

OBITUARY.

MISS ETHEL RYAN.

On Wednesday morning, at St. Ann's Church, was held the funeral of Miss Ethel Ryan, daughter of Mr. W. J. Ryan, of Wellington street. The immense concourse of people who formed the funeral cortege and who filled the aisles during the solemn requiem, testified most eloquently to the esteem in which the deceased was held, and also to the sympathy her many friends wished to express to her sorrowing parents, in the sad hour of their bereavement. Miss Ryan was an only daughter and had only passed from her school days when an affection of



MISS ETHEL RYAN.

the heart snatched her from the love of her parents and the friendship of her girlhood associates. The full choir of St. Ann's, augmented for the occasion by the boys' choir, rendered the beautiful requiem service, while the presence of groups of children from St. Gabriel's added to the impressiveness of the scene. Rev. Father Rioux, Rector of St. Ann's, was the celebrant, assisted by Father Walsh and Father Holland as deacon and sub-deacon.

At Cote des Neiges Cemetery, a Libera was chanted by the Rev. T. F. Heffernan, pastor of St. Thomas Aquinas, after which the body was consigned to the grave, which was literally covered with a profusion of magnificent flowers, the offerings of sympathetic friends of the family.

REV. JAMES KILLORAN BE-REAVED.

The sudden death occurred on Tuesday, the 21st inst., of Mrs. James Killoran, mother of Rev. James Killoran, of St. Patrick's Church. The True Witness offers its sincerest sympathy. May her soul rest in peace.

MRS. THOMAS FYFE.

Rather sudden was the passing away of Mrs. Thomas Fyfe, formerly Miss Mary Ann Quinn, on Friday last, the 17th inst. Although not in good health for some years, yet the end was quite unexpected, after an illness of weeks. Her husband's residence, 16 Latour street, to St. Patrick's Church on Monday morning. Father Killoran celebrating the solemn requiem Mass. May her soul rest in peace.

News by the Irish Mail.

The Orange fanatics infesting the neighborhood of Scarva, attacked and considerably damaged the local Catholic school, on the night of August 22. The cowardly miscreants made good their escape.

The great tobacco crop which Lord Dunraven's plantation at Adare is expected to yield this year surpasses the most sanguine expectations of his lordship's experts, and already hundreds are employed in saving the crop. It is rumored that although Lord Dunraven has already over 100 hands in his employ, most of whom are permanent hands, that a sufficient number cannot be got locally, and that cars are to be sent to Kesh and Croom to fetch extra hands to pick and save this crop, thirty acres of which, it is said, are sown by his lordship.

The Kanturk Guardians have passed a resolution recommending the Estates Commissioners immediately to purchase the 930 acres offered by Mr. W. N. Leader, D.L., of Dromagh of the lands adjoining his demesne at 221,000. The Guardians considered Mr. Leader's offer very reasonable, and pointed out that there were a large number of evicted tenants in the district awaiting reinstatement.

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CANADIAN PACIFIC

Excursions

September 16th, 17th and 18th, 1909. Valid to return until October 4th, 1909. RATES FROM MONTREAL. DETROIT, Mich. \$15.00 BAY CITY, Mich. \$17.25 SAGINAW, Mich. \$17.15 GRAND RAPIDS, Mich. \$18.95 CHICAGO, Ill. \$18.00 ST. PAUL & MINNEAPOLIS, Minn. \$34.00 via Muskoka route, via Sault Ste. Marie direct, via Detroit and Chicago. ST. PAUL & MINNEAPOLIS, going and returning via Owen Sound and Sault Ste. Marie. \$37.50 CLEVELAND, OHIO, via Buffalo and boat. \$13.85 CLEVELAND, OHIO, via Detroit and boat. \$17.50

REDUCED FARES

In effect Sept. 15th to Oct. 15th, 1909, inclusive. Second Class Colonist fares from Montreal to NELSON AND SPOKANE, VANCOUVER, VICTORIA, SEATTLE & PORTLAND \$47.70 SAN FRANCISCO, LOS ANGELES, \$49.00 MEXICO CITY, MEX. Low rates to many other points. City Ticket Office 29 St. James Street Next Post Office

GRAND TRUNK RAILWAY SYSTEM

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Round Trip First-Class Tickets will be on sale daily until September 30th, 1909, from Montreal to

Vancouver, B.C. Victoria, B.C. Seattle, Wash. Tacoma, Wash. Portland, Ore. \$89.00

Going via any regular direct route, returning via same or any other regular direct route. San Francisco, Cal. \$104.25 Los Angeles, Cal.

Choice of routes to San Francisco, returning via Portland, Oregon, and any regular direct route therefrom, or vice-versa. Visit the Alaska-Yukon-Pacific Exposition and such famous resorts as the Yellowstone Park, Grand Canyon or Arizona, Colorado Springs, Denver, Salt Lake and the famous Royal Gorge, and many other points of interest. Good to return until Oct. 31st, 1909

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7 30 P.M. Ocean Limited.

4 30 P.M. EXPRESS for NICOLET Except Sunday

Saturdays Only.

8 15 A.M. Maritime Express as far as Campbellton

11 45 P.M. Quebec Special

CITY TICKET OFFICE: 130 St. James Street, Tel. Main 615 H. A. PRICE, GEO. STRUBBE, Asst. Gen. Pass. Agt City Ticket Agt

At the National Convention in Kilrush, on Aug. 23, for the selection of a candidate to fill the Parliamentary vacancy in West Clare, the choice of the delegates was Col. Arthur Lynch, of Boer War celebrity, who received 111 votes, 105 being given to Mr. John Valentine, Glasgow. Colonel Arthur Lynch is the only person on whom sentence of death for high treason has been pronounced in the United Kingdom without the horrible accompaniments of the sentence, which included not merely the hanging but the quartering of the prisoner. By the statute of 1870 the punishment of quartering, which in practice had not for more than a generation been carried out, was abolished. The formal passing of the death sentence on Col. Lynch after a trial at the Bar in the English King's Bench division for high treason, at which three judges presided, of whom one pronounced sentence, while all of them assumed black caps, was a grotesque mockery. It was well known that the sentence would not be carried out, and the judges would have been entitled in such a case, for convictions for high treason differ from convictions for murder, merely to record the sentence without pronouncing it. The farce was, however, performed, with the omission of the prayer "May the Lord have mercy on your soul," which under the circumstances would have savored of gross profanity.

The historic Hill of Faughart, some three miles to the north of Dundalk, was visited recently by some hundreds of pilgrims from that town who year after year, in accordance with a pious practice, make the pilgrimage to St. Deirdra's birthplace. Faughart has many historic connections. It was here that Bruce was crowned King of Ireland and his grave is yet marked with a stone in the graveyard adjoining. To the east lies Dundalk Bay where the Battle of Dundalk took place in 944, and at the foot of the Moat is seen the place in which the English forces bivouacked before the battle of Faughart. To the right of the valley can be seen Castleown Mount the home of Cuchulainn, the landmarks of Roche Castle, the landmarks of the Pale, and to the north is Moira Pass—"The Gap of the North"—famous in Irish annals. Close by is St. Brigid's Stream and a station formed somewhat after those in Lough Dearg.

Dr. Richard Flood, M.B., London-derry House, Newry, has received a letter from the Lords of the Admiralty informing him that they have appointed him surgeon and agent under the Admiralty for the care of sick and wounded seamen and mariners at Newry.

THE S. CARSLLEY Co. LIMITED

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THE S. CARSLLEY Co. LIMITED

Was Taken Very Ill with DIARRHOEA.

WAS WEAK AND DISCOURAGED.

DR. FOWLER'S EXTRACT OF WILD STRAWBERRY CURED HIM.

Mr. T. W. Robertson, Elm Valley, Man., writes:—"I was taken very ill with diarrhoea, and tried everything I had ever heard of, as being good for it, but, without success until I was finally advised to try Dr. Fowler's Extract of Wild Strawberry. I was so weak and discouraged that I didn't expect to derive much benefit from it, but I am happy to say, that after I had taken two doses I was greatly relieved, and a few more entirely cured me. I shall always be pleased to recommend your medicine to all sufferers and I consider myself fortunate to get such a marvelous relief after expecting to die."

We wish to warn the public against being imposed on by unscrupulous dealers who substitute the so-called "Strawberry Compounds" for Dr. Fowler's. If you want to be on the safe side, ask for Dr. Fowler's Extract of Wild Strawberry and insist on getting what you ask for. The original is manufactured only by The T. Milburn Co., Limited, Toronto, Ont. Price 35c.

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All Local Talent invited. The first in the City pay 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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Rev. A. O'Leary, M.A., President of St. Munchin's College, has severed his connection with the diocese of Limerick, and left the city with the object of joining the novitiate of the Redemptorist Order and becoming a member of that community in due course.

Very many persons die annually from cholera and kindred summer complaints, who might have been saved if proper remedies had been used. It attacked do not delay in using a bottle of Dr. D. J. Kellogg's Dysentery Cordial, the medicine that never fails to effect a cure. Those who have used it say it acts promptly, and thoroughly subdues the pain and disease.

ESTABLISH OF CHO

STEPS TAKEN

Excellent Opportu

lish Speaking

The True Witness commented editorially that no Irish Catholic existed in Montreal. It is a strange amount of musical that no effort had been made. Followed by Professor S upon in order to his movement, but his generous at the time for him to undertake, and pressed himself as the object, and e see our people on with the other n comprise our grea obliged to leave it the moment.

Now, however, hope appears abn judging from the s of two ago, when again waited upon Shea, organizer of Church, with the o the possibility of society.

A meeting was last with the hear approval of J. Shane, P.P., D.D., Patrick's Church, the large number a very promising choral union will a few days, open speaking Catholics confined to no par welcome is assured. The object of the practically two-fol courage a love for the better class of rarely heard on o forms, and secondl cal intercourse be Irish Catholic lad. An amateur orch suggested in come society, and alrea applications have t

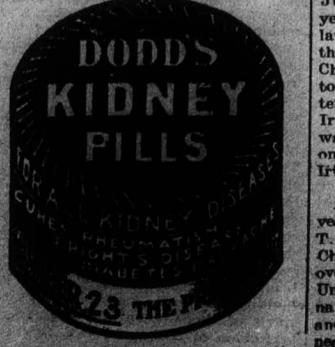
This will supply a will assist in devel talent of our young men and women, fo talent among them century long gone bardic strains rous heart, gave light t rhythm to the dan Kerry hills or the quietude of Killar same blood is flowi of a generation, p

Next week a meet to elect officers an sultation for the w society on a busin decide upon a nam winter rehearsals w week, preparatory t with a secular prog close to the socie with such works as bat Mater," or per Rhineberger's "Seve the Cross," and March, commemorat National festival.

We have any amou it will only requir bring forth the ver affords. We feel st speaking clergy will movement as a ver that they will encou lishions to take a most exceptional op

Professor Shea is about taking up th but there is every confident that he w splendid work at St hope is freely expre to be ably seconded by have the advancement and musically, of o heart. All applica bership can be sen Shea, 154 Fulford r 4514, or St. Patrick

On Sunday mornin the Irish Weekly, church parade was under the auspices o vision of the A.O.H. ing the fact that a of rain fell during t master was an inn the parade, which marshalled, proved ees. The counsils Mousgan, Tyrone a represented in the



THE TRUE WITNESS is printed and published at 216 Lagochetere street west, Montreal, Can. by S. Plamondon.