

Y Co. LIMITED James St., Montreal 909.

Shipping Days of winter merchandise st two days will see

Linens. value 8c. price. 12 1-2c. Sale price. 12 1-2c. red borders. 11c. d borders. 7 1-2c. Regular 40c. e price. 29c. designs. 39c. r 10c. ce. 6 1-2c. e. Sale price. 14c.

Coats of tweed, some lined and single breasted, 100. Sale price. \$4.99. ncy tweeds; in fawn g; braid, buttons and o in long. \$6.95. coat collar and plain trimmed. Sale price. \$7.13. ible breasted, patch t, 44 in. long. \$9.38.

Y Co. LIMITED

Oil tica 25c and 50c.

BRIEN, and Decorative Painter and Decorative er-Hauger

Very Rev. Dean Patrick Slattery, who died recently in Newtown, Sydney, was one of the oldest priests in Australia. Deceased was born near Tralee, County Kerry, Ireland, seventy-five years ago. For some years he read his ecclesiastical course in the Irish College, Paris, subsequently returning to his native country to enter Maynooth College, then presided over by Dr. Russell. His professors were Drs. O'Hanlon and Crolly, and he had as classfellows Dr. Carr, Archbishop of Melbourne, and Dr. Higgins, Bishop of Ballarat. He was ordained in February, 1864, at Killarney Cathedral. After spending a while on the Irish mission he went to Australia. His first appointment was at the Sacred Heart, Darlinghurst, where he was assistant. After some years' work at Darlinghurst, deceased was sent to Bega, being the first priest to take control of that town and the district around Eden and Twofold Bay. At Bega he built a handsome church. When the pastorate of Cooma became vacant through the death of Dean O'Brien, deceased was promoted to it.

ENTS TLY SECURED

to Parliament. by given that an ap made to the Par- ada at its next ses- ars Rapids Manufac- ren Company for an the time granted by (Section 12) for the of lands; and for. DESSAULTES. rator for Applicant. Montreal this eighteenth 1909.

The True Witness



MONTREAL, THURSDAY, FEBRUARY 4, 1909

PRICE, FIVE CENTS

Note and Comment

The Abbé Dumas, cure of Saint-Cyr-Laroche, France, and a number of his parishioners, have summoned M. Féral, president of the association cultuelle of Saint Cyr, and a M. Fatome, a schismatical cure, who had been called to the parish by the cultuelle. The Mayor of the commune had also to appear to answer the charge of having handed over the church. The court decided that the keys of the church must be given to the Abbé Dumas within a week, and the judgment thus given against the cultuelle carried with it the payment of the costs of the case.

Msgr. Boff, by the authority of the Pope, has absolved from excommunication the Rev. A. F. Kolaszewski, a Polish priest of Cleveland, who has expressed the wish to return to the Church, made his submission and done penance. Father Kolaszewski created quite a stir some fifteen years ago when, after a disagreement with his church trustees in which Bishop Horstmann took sides with the trustees, he started an independent Polish church. He had a considerable following at first, but these have gradually dwindled, and the balance will no doubt follow their leader back to the fold.

Hon. John D. Crimmins has presented the handsome post-bellum painting by Constant Mayor to St. John's Hospital, Long Island City. The picture is a life-sized painting of a Union soldier in the War of the Rebellion being nursed back to health by a Sister of Charity in one of the camps of the Union Army. It is a realistic side scene of the war, and considered one of the masterpieces of the famous artist who painted it.

Archbishop Delny, of Hobart, who recently arrived in Rome, after visiting Ireland on his return journey to Tasmania, is the successor of Dr. Murphy, who, it will be remembered, was the oldest bishop in the world at the time of his death.

The Columbian Assembly of New York, which is the general assembly of the Fourth Degree Knights of Columbus, has undertaken a novel and commendable form of Catholic American patriotism for its chief work of the year. The Assembly will make 1909 a distinctively Catholic American year and proposes to tender receptions to distinguished Catholic Americans, eminent in literature and the sciences, and to express to these selected guests the appreciation of Catholic Americans for the services rendered to Catholic progress and education, and to social advancement by the work of these distinguished Catholic men.

At the February meeting of the Assembly, the guest of honor will be Brother Potamian, now professor of physics at Manhattan College, New York City. It is an excellent choice. A New Yorker by adoption, at the age of three years, this son of a Canadian graduated from St. Brigid's School in 1859, entered the Christian Brothers' novitiate and has since devoted his life to that brotherhood's noble work.

Very Rev. Dean Patrick Slattery, who died recently in Newtown, Sydney, was one of the oldest priests in Australia. Deceased was born near Tralee, County Kerry, Ireland, seventy-five years ago. For some years he read his ecclesiastical course in the Irish College, Paris, subsequently returning to his native country to enter Maynooth College, then presided over by Dr. Russell. His professors were Drs. O'Hanlon and Crolly, and he had as classfellows Dr. Carr, Archbishop of Melbourne, and Dr. Higgins, Bishop of Ballarat. He was ordained in February, 1864, at Killarney Cathedral. After spending a while on the Irish mission he went to Australia. His first appointment was at the Sacred Heart, Darlinghurst, where he was assistant. After some years' work at Darlinghurst, deceased was sent to Bega, being the first priest to take control of that town and the district around Eden and Twofold Bay. At Bega he built a handsome church. When the pastorate of Cooma became vacant through the death of Dean O'Brien, deceased was promoted to it.

ed to it, and remained there until March 10, 1892, when Cardinal Moran recalled him to Sydney, making him parish priest of Newtown.

Rev. M. J. O'Connor, S.J., lately of Creighton University, Omaha, and Rev. Francis S. Betten, S.J., of St. Louis University, have been relieved from duty in the class room and have gone to New York to engage in literary work. The Jesuits are about to launch a new magazine, taking the place of The Messenger, and designed to fill a broader field. The new venture will probably be called The Jesuit Review, and will be conducted on lines similar to the Tablet of London, a periodical which has no exact counterpart in America. With such able editors as Father Wynne, Father O'Connor and Father Betten, and the assistance of other eminent Jesuits of the East, the new publication ought to make a bid for the best patronage among Catholic readers.

The St. Jean Baptiste Society of Rochester, N. H., has elected the following officers: Chaplain, Rev. C. J. Paradis; president, Simeon Bergeron; vice-president, Archie Jacques; recording secretary, Joseph P. Gagne; assistant, Ed. Giroux; financier, Theodore Gagne; corresponding secretary, Achille Gilbert; treasurer, Cyrille Vachon; director, Edward Coran; visiting committee, Joseph Perreault, Albert Grondin, Alfred Landry, Theodore Vachon, Joseph Sylvain; investigating committee, Alfred Rodier, Francis Messier, Antonio Galarneau, George Croteau, Achille Hughes, Ernest Duval.

The officers of Conseil Jacques Cartier, No. 40, de l'Union St. Jean Baptiste d'Amerique, were installed on Thursday of last week. Rev. J. H. Rainville, pastor of St. Joseph's Church, Salem, was president of the installing exercises and M. J. Richards, president of the conseil in Salem, master of ceremonies. After the ceremony there were addresses by Rev. J. B. Parent, pastor of St. Jean Baptiste Church, Napoleon Bergeron, the retiring president, Senator William R. Salter and George Grogreire, the new president. Mr. Bergeron was presented a watch charm for securing the largest number of members for the society during the past year.

In Iceland men and women are in every respect political equals. The nation, which numbers over seventy thousand people, is governed by representatives elected by both men and women.

Sister St. John, one of the five original founders of the Ursuline convent in Youngstown, Ohio, and the last survivor of that faithful band, died last week in the convent in that city, aged seventy-three. She was in the fifty-second year of her religious profession.

She was Miss Emily Radnor of Baltimore, and entered the novitiate in 1854 in the Ursuline convent in Cleveland, where she taught school in St. Bridget's parish until 1874 when she went to Youngstown.

The Belgian Government is about to prosecute the Rev. Theodore N. Morrison, the Rev. William Henry Sheppard, and other American Presbyterian missionaries in the Congo for "calumnious denunciations." That ought to be good news for all concerned. In a court of law all the facts can come out.

Thomas M. Honan of Seymour, the new speaker of the Indiana House of Representatives, is the first Catholic to serve as speaker in a great many years. Mr. Honan comes from Irish and German stock. His mother's name was Geiger. He is one of the best informed men in the Indiana House of Representatives.

Monsignor Pozzi, who has charge of an Italian parish in Trenton, New Jersey, urges the desirability of forming a Catholic School Extension society for work among his people. He would have the society contribute to the erection and maintenance of schools, especially in the small centers where the danger of falling away from the faith is imminent. It is better, in his opinion, to build schools and use them when necessary for religious services than to build churches without schools.

Return of Archbishop Bruchesi After Four Months' Absence His Grace is Once More Among His Diocesan.

English Speaking Catholics Receive His Good Wishes and Papal Blessing Through Rev. Gerald McShane at St. Patrick's.

His Grace Archbishop Bruchesi arrived home on Saturday evening after an absence of five months. While across the ocean, His Grace attended the great Eucharistic Congress in London, was present at the celebration of Pope Pius X's sacerdotal golden jubilee in Rome, and visited Paris and Lourdes. His Grace landed in New York on Thursday last, accompanied by his secretary, Rev. Abbe Demers. Rev. Abbe Curotte, former secretary of Laval University, who accompanied His Grace on his way to London and Rome, remained in the eternal city, where he represents the diocese of Montreal, and that of Valleyfield, as each has a representative on the Vatican now that Canada has come under the jurisdiction of the ordinary congregations, instead of that of Propaganda as formerly. Rev. Canon Dauth, vice-rector of Laval University, and Rev. Gerald McShane, pastor of St. Patrick's Church, met His Grace at New York and accompanied him on the return journey from the metropolis of the United States. Rev. Canon Roy, Chancellor of the archdiocese, and Rev. Canon Cousineau, of St. Eustache, went out to St. Johns to meet the Archbishop and welcome him home.

There was no demonstration at the station, in accordance with the wish of His Grace that his arrival should be accomplished in quiet. On Sunday, His Grace presided at the throne in the Cathedral, and delivered an address, recounting the various episodes of his long voyage. His Grace is in splendid health and good spirits. He found much to interest him in his voyage. He was greatly impressed by the scenes at the Eucharistic Congress, and pays a high tribute to the manner in which the great Protestant majority in England treated the members of the Congress, and the fairness of the reports published by the great metropolitan press of London.

The one dark spot in the picture which His Grace draws of the events of his voyage is the condition of affairs in France. The Government of the day, he declares, loses no opportunity to persecute and spoliate the Catholic Church. Not only does its persecution extend to Catholics, however, but the infidels and Freemasons who have the upper hand in France just now, have sworn to eradicate every trace of Christianity in whatever shape it may show itself. So far have they succeeded that in some parts of France whole villages and towns have lapsed into absolute paganism.

There is a hopeful reaction, however, and a movement among Catholics especially in Paris and other large cities to recover the ground lost by apathy towards the invasions of the powers of disbelief especially in the schools. The churches of Paris are crowded and the faithful are contributing freely to the aid of the church. Another sign of renewed life and activity among the Catholic body is the establishment of new Catholic papers which can lay before the people the eternal principles of truth and justice which the Church teaches.

His Grace visited the shrine of the Blessed Virgin at Lourdes, and was much impressed by the faith and devotion manifested by hundreds of Catholics from all over France and the entire Catholic world. The authorities, while they would like to stop this manifestation of faith, dare not interfere, as the railways derive immense profit from the great pilgrimages which are constantly arriving at the shrine.

On the way from New York, His Grace Archbishop Bruchesi asked Rev. Father McShane to convey to the parishioners of Montreal and to the English-speaking Catholics of the diocese his good wishes and the Papal blessing, as well as to give them an account of the principal events of his voyage across the ocean. At High Mass on Sunday last, the pastor of St. Patrick's acquitted himself of the task. Father McShane spoke substantially as follows:

My Dear Brethren,—I had decided to render to you this morning an account of the parish for the year 1908, as approved at the meeting of church wardens last Sunday. But a matter which will perhaps be more interesting to you has presented itself, and I will postpone the reading of the financial statement until next Sunday.

In the course of the week I had occasion to leave the city for a few days. I was called to the United States by business pertaining to the parish, and I deemed it a duty to be present in New York at the arrival from Europe of His Grace Archbishop Bruchesi. I presented His Grace a hearty welcome in your name, and in the name of the clergy of St. Patrick's. I may say that my little act of at-

ention and respect was evidently appreciated, and His Grace requested me specially to impart to you in his name the Papal Benediction, and to say to you in English what he himself will say in French this morning in St. James Cathedral. His Grace has given me special messages for the congregation, and a number of most interesting details of his going abroad, which he requested me to communicate to you.

Naturally, the most important event of His Grace's journey was his visit to the Vatican and audiences with Pope Pius X. His Grace found His Holiness in excellent health, hopeful and optimistic, in spite of the many worries and anxieties of the administration of the Church. His Holiness was the very personification of goodness, blessed all that His Grace had in his mind and heart, and presented to him two magnificent chalices.

Our Archbishop also visited His Eminence Cardinal Merry del Val. His Eminence preserved vividly many pleasant recollections of his visit to Canada. He has, according to the testimony of our Archbishop, a wonderful power of administration. His command of the different languages and keen insight into men and things kept him in close contact with every part of the Church. He is most devout and zealous, and he devotes several hours every Sunday afternoon to a club for the young men of the city of Rome.

In my remarks I may sometimes seem to make abrupt transitions; but our Archbishop has told me so many interesting details of his journey that I would detain you too long were I to attempt to tell you every little detail.

The next item of importance in His Grace's stay abroad was the Eucharistic Congress in London. The Eucharistic Congress is an annual event held in some great centre, and presided over by the Pope's envoy, Cardinal Vincenzo Vanutelli was the Pope's legate to the congress held in London. The congress was attended by clerical and lay delegates from every part of the world. The object of the Eucharistic Congress is to promote by every possible means love and devotion to the Holy Eucharist. But, in reality, it proves a revival of faith and a kind of grand spiritual upheaval.

In centres where Catholics are in the minority it has striking effects, grouping together master minds and eminent churchmen, publishing their utterances in the public press, and bringing them in close contact. It simply is a grand assertion of the unity of our faith, and the strong bonds of our love that bind Catholics together. In the deliberations, controversial subjects are avoided, and no offence is given to other creeds. His Grace, speaking of the congress, became all aglow with enthusiasm.

The number of Catholics in England has increased in a wonderful manner. The hierarchy is respected and the rights of the faithful adhered to. In the Archdiocese of Westminster alone there were 1193 conversions in one year. Priests and bishops went around the streets of London in their robes of office, wearing their cassocks, and there was no unpleasantness. During the time of the congress 7000 masses were offered up daily.

Tyburn, most often remembered as the scene of the murder of Sir Thomas More, is now owned by Sisters and has been converted into a Chapel of Reparation. And there, on this historic spot, the Blessed Eucharist is exposed day and night between two British flags.

The Congress proper was indeed a great triumph. His Holiness the Pope was much gratified, and expressed his satisfaction to Archbishop Bruchesi. The procession of cardinals, archbishops and bishops from every part of the world, arrayed in the brilliant robes of crimson and purple, proceeded solemnly from the church. Every available foothold in front of the Cathedral was taken up. And at the moment of the elevation of the Sacred Host, everybody in that immense crowd bowed down in adoration, amidst the deepest and most impressive silence.

Albert Hall was also crowded beyond capacity. And the entry of the hierarchy and clergy was a scene never to be forgotten.

When His Grace spoke of this event he was overcome with emotion. His travelling companion told of the enthusiastic ovation and general interest shown to Montreal and its distinguished Archbishop, when His Grace delivered his memorable address, which completely captured his immense audience.

Lord Strathcona, Lord High Commissioner for Canada, extended to His Grace the hospitality of his residence in Scotland. His Grace ac-

cepted, and was most enthusiastic over the welcome and consideration shown him by the Lord High Commissioner. While in London our Archbishop also called upon Cardinal Logue. His Eminence told His Grace of the vivid recollections he retains of the love and loyalty manifested by the faithful of Montreal, at the time of his visit, and he said that he always remembers St. Patrick's of Montreal in his prayers and recollections.



HIS GRACE ARCHBISHOP BRUCHESE.

In that self-same Albert Hall, some time before, had taken place the great Pan-Anglican Congress. In the deliberations of that eminent body of clergymen, means to promote unity within the various Anglican churches were studied; our brethren felt naturally the need of being united in doctrine and faith. How great must have been the dedication of our separated brethren to see united in faith and doctrine, clergy and laity from every part of the world attending the deliberations of the Eucharistic Congress, studying the means best adapted to spread the devotion to the Blessed Eucharist. That present in the Eucharist, there, indeed, was the bond of unity for all.

I do not wish to detain you, but I have one more message to convey. The city of Montreal has been chosen as the seat of the Eucharistic Congress of 1910. This, indeed, is a great honor. It came spontaneously without any action or solicitation of our Archbishop. It will certainly be the greatest event in the history of Canadian Catholicity. Eminent Cardinals and archbishops and bishops from England, Ireland, Scotland, France, Belgium, Germany, Spain and Italy will be here, as well as many members of the hierarchy of the United States, and it may be the privilege of some of our Catholic families to entertain within their homes some of these distinguished churchmen, during the period of the Eucharistic Congress. I tell you this so that you may be prepared in case you are called upon to extend your hospitality to the visiting prelates.

Archbishop Farley extended a most cordial welcome to our Archbishop immediately upon his arrival in the archdiocese of New York. It was, indeed, Archbishop Farley who secured for St. Patrick's the privilege of receiving Cardinal Logue last June. And he has pledged his word to come to the Eucharistic Congress in Montreal next year.

Now, in order to prepare for this great honor and privilege, everyone should do all in their power to promote the devotion to the Blessed Sacrament, in order that we may be able to profit by the graces which will be poured down upon us so plentifully during the great religious festivity.

Father McShane concluded his remarks by imparting in the name of His Grace the Archbishop the Papal Benediction.

Catholic Priest in Recent Marine Disaster.

The recent marine disaster, when the steamship Republic was rammed by the Italian steamer Florida, on Nantucket lightship, was one of the worst maritime accidents of recent years. Wireless telegraphy proved its value on this occasion, and the death were confined to two.

The Rev. Dr. John W. Norris, rector of St. Mary's Church at Deal, N. J., was the first passenger to gain the deck of the Republic after the collision. From him it was learned that Mrs. Lynch and Mr. Mooney, who lost their lives, were not instantly killed. He administered extreme unction to both of them in their wrecked staterooms before they died.

managed to find my trousers and a coat and collar, but not shirt. As you see, neither my uncle nor myself has found any clothes since.

"The discipline on deck was excellent. It must be acknowledged that the women behaved much better than the men. There was no screaming or running wild—at least by the women. I saw none of them in hysterics. They were cool, and many of them set a good example to men who were about to lose their heads.

"When it was known that there were people mortally injured in the crushed staterooms some one sought me out and asked me to minister to them. I found Mrs. Lynch first. She was scarcely alive. I think every bone in her body must have been broken. She was a pitiful sight. I administered the last rites to her and then went through the smashed partition into Mr. Mooney's stateroom and did the same service for him."

Father Morris was met at the pier by a number of friends from Newark who took him with his uncle to the Pennsylvania station in Jersey City.

The "Visions" of Pius X.

(From "Rome.") It is very odd, but not so odd as it looks, that the anti-clerical papers of France and Italy should be the only ones to discover the visions of the Holy Father. Last year they announced that he had a vision of the Blessed Virgin as he prayed before the replica of the Grotto of Lourdes in the Vatican gardens; this week he is stated to have seen the Venerable Joan of Arc, whom he will canonize next April in St. Peter's, and who is supposed to have given him consoling assurances about the religious future of France. The fact is, however, that the Pope has never in his life had a vision, and that, therefore, there is not the slightest foothold for a description of him as a "visionary" Pope, which would doubtless be the next evolution in the inventions of the enemy. If there is one thing more than another which the anti-clericals do not like in the character of Pius X, it is his direct, matter-of-fact way of looking at and judging things.

Non-Catholic Editor Edified By Holy Name Demonstration

Commenting on the procession of 40,000 Catholic men through the streets of Boston on Nov. 1, which was one of the features of the centenary celebration of that diocese, George T. Angell, editor of "Our Daily Animals," a man internationally famous as a humanitarian, and who is a non-Catholic, says: "And as we looked down on this great procession two thoughts came to us: First, that saying nothing of theological opinions there can be no doubt that innumerable millions of the human race have on the whole lived better lives and died happier because of the teachings and ministrations of the Catholic Church, and, second, that the American Catholic Church is a great protector of property and life, and if Anarchist mobs should ever attempt to raise their bloody hands and flags in Boston, these forty thousand men would crush them as quickly as Napoleon did the mobs of Paris."

How Children Are Taught in France.

A teacher in one of the public schools at Dijon, in France, named Morizot, gave utterance to anti-religious, anti-patriotic and anti-moral teachings.

Addressing his pupils during school hours, he ridiculed as fools those who believed in the existence of God, declared that the only one deity was a well-filled purse, described the French army as a band of ruffians, contended that the Germans were right who in the war of 1870 killed infants in their cradles and gave such grossly immoral instruction that it cannot be even mentioned here.

The children were scandalized. They went home horrified. But there was no other school, as liberty of teaching has been suppressed by the bogus republic, and the government enforces a compulsory education law. The father of one of the pupils, M. Girodet, complained to the authorities of public instruction, but they paid no attention to him. He then entered suit at law, asking \$400 damages for the wrong done to his son by these atheistic and indecent instructions. The court threw the case out, deciding that there was no ground for action. The prefect of the department took a similar action—that he had no power to intervene. An appeal to a higher court was taken and again the father was non-suited. He went on to the tribunal des conflicts. This body, after an investigation of the case, sent it back to the court of appeal with orders to put it on trial. Accordingly, that court has just passed on the matter, has found the teacher guilty and has fined him \$40 and costs.

HOUSE AND HOME

CONDUCTED BY HELENE.

True Witness Paris Patterns



2738

BOYS' BLOUSE OR SHIRT BLOUSE Paris Pattern No. 2738

All Seams Allowed. Adaptable to heavy linen, madras, pongee, khaki, French or Viyella flannel or flannellette, this is a serviceable garment for the growing boy. Two wide box-plaits either side of the box-plated closing and three in the back distribute the fullness. If the back is made with a yoke facing, four narrow plaits are used. The sleeves are rather full and finished with a stiff cuff, held in place by links. The collar may be of the material or a stiff white linen collar may be used. The pattern is in six sizes—6 to 16 years. For a boy of 10 years the blouse requires 8 1/4 yards of material 27 inches wide or 2 1/2 yards 36 inches wide. Price of pattern, 10 cents.

PATTERN COUPON

Please send the above-mentioned pattern as per directions given below:

Form with fields for Name, Address, and other details.

"GOD SAVE ALL HERE."

There is a prayer that's breathed alone In dear old Erin's land; 'Tis uttered on the threshold stone, With smiles and clasping hand; And oft, perchance, 'tis murmured low With sigh and falling tear. The grandest meeting man may know— The prayer, "God save all here!" In other lands they know not well How priceless is the lore That hedges with a sacred spell Old Ireland's cabin door! To those it is no empty sound Who think oft with a tear Of long loved men's wreathing round The prayer "God save all here!" Live on, O prayer, in Ireland still, To bless each threshold true, The echoes of her homes to fill With fervor ever new; And, guarding with its holy spell The soul and conscience clear, Be graven on each heart as well— The prayer, "God Save all here!"

HOLD FAST TO GIRLHOOD

Hold fast to girlhood. It will leave you soon enough and the days will come when you would give all you own for just one day of its care-free joyousness. The young girl receives a tender homage that is never given to anyone else. Her youth and innocence are worshipped and protected. There is no one more charming than the modest, well-bred little girl who is free from affectations and content to be a little girl. Wear your hair in a braid as long as you can, for once it goes up it will have to stay up. The more simply you are dressed the more girlish and pretty you will look. Stay a little girl just as long as you can, and make up your mind to be just the nicest kind of a little girl. Don't spend your time thinking about beaux and clothes, but romp and play and get all the fun and fresh air and exercise you can. The sweeter and truer little girl you are, the better and more attractive woman you will grow up.

The little I have seen of the world teaches me to look upon the errors of others as sorrow, not in anger.

When I take the history of one poor heart that aimed and suffered, and represent to myself the struggles and temptations it has passed through, the brief pulsation of joy, the feverish inquietude of hope and fear, the pressure of want, the desertion of friends, I would fain leave the erring soul of my fellow-man with Him from whose hand it came.—Longfellow.

THE THOROUGHRED.

There is an unwritten law for the real gentleman and the real lady—which compels them to keep their troubles, their sorrows, their worries, their losses, to themselves. There is a fine discipline in it. It mellows the character and sweetens the life. But when these things are not borne heroically they mar the character and leave their ugly traces in the face. Their hideous forms appear in the manner and disfigure the whole life. Learn to consume your own smoke. If you have misfortunes, pains, diseases, losses, keep them to yourself. Bury them. Those who know you have them will love you and admire you infinitely more for this suppression. A stout heart and persistent cheerfulness will be more than a match for all your troubles.

HOW OUR GRANDMOTHERS HAVE CHANGED.

Times have changed since the days when grandmother sat in the chimney corner, knitting socks and mittens. Women who have married early in life have no more inclination for subsiding into armchairs and giving up all interests in life than have the young mothers themselves. The grandmother of the present day even plays golf, and, what is more, has been known to leave her grand-daughter far behind on the links. There are artists, musicians, and writers among the grandmothers of to-day, women who are doing their part of the world's work, and women who have chosen careers for themselves while they were taking care of their own children, and who keep steadily on, with as much love in their hearts for their descendants as if their lives had been given up entirely to domestic duties pure and simple. Fifty years ago all the grandmothers except in a few rare instances were fashioned after much the same type, whose outward expression was a handkerchief folded smoothly about the neck, a cap with a wide border, and a pair of spectacles. To-day they keep their own individuality, dress fashionably, travel in their own country and abroad and prove pleasant companions, well up in the world's doings. There are few more delightful people than the twentieth century grandmother.

ONE CATHOLIC VIEW OF WOMAN SUFFRAGE.

The Catholic Church is generally held to be conservative. Of double interest, therefore, says Collier's, is an argument upon woman's voting, noted in the Catholic Press, of Sydney, Australia, which says: "As a mother she has a special interest in the legislation of her country, for upon it depends the welfare of her children. She knows what is good for them just as much as the father, and the unselfishness of maternity should make her interest even keener than that of man, who is naturally more self-absorbed. It is natural for every woman to look forward to the day when she will mold the future of young children, and she should deem it one of the grandest privileges of her sex that she can now help to choose the men who will make the laws under which they must live, and exert her purer influence upon the political atmosphere of her time." In answer to another well worn argument this paper says: "How can she sacrifice any dignity by putting on her bonnet and walking down to the polling booth? Women think nothing of transacting ordinary commercial business of working alongside of men, of playing their part in the practical business of life. They do not mind going to the box-office of a theatre to purchase tickets for the play."

GOOD FORM.

Many people are careless in responding to invitations, but it is nevertheless a gross breach of courtesy. The response should be written in the same degree of formality as the invitation. An invitation should in some way indicate the nature of the entertainment, so one may be dressed appropriately. For card parties, teas, musicals or garden parties, the invitations may be given on the visiting card of the hostess. For formal affairs, dinners, dances or receptions, blanks are left for names and dates to be filled in by hand, on a large engraved card. For a house party the time of arrival and departure of the guest is usually stated in the invitation, and should be strictly adhered to, unless something unexpected arises and makes a change necessary. The set, conventional form is best used for invitations and when written, should follow the wording of the engraved ones. No abbreviations are permissible, nor should any numerals be used. Should the address

THE "RESTS" OF LIFE.

In our whole life melody, the music is broken off here and there by "rests," and we foolishly think we have come to the end of time. God sends a time of forced leisure—sickness, disappointed plans, frustrated efforts—and makes a sudden pause in the choral hymn of our lives, and we lament that our voices must be si-

lent, and our part missing in the music which ever goes to the ear of the Creator. How does the musician read the rest? See him beat time with unvarying count and catch up the next note true and steady, as if no breaking place had come in between. Not without design does God write the music of our lives. But be ours to learn the time, and not to be dismayed by the "rests."—John Ruskin.

PREFERENCES.

Said the late Mrs. Isabel Mellon ("Bab" of the old Philadelphia Times): "Personally I prefer a blonde baby, a dark man and a semi-brunette woman. Babies with black hair always look like monkeys, while those with either fair hair or perfectly bald heads do suggest angels. A dark man may be no braver than a blonde one, but he looks it, and the girl with black hair, blue eyes and fair skin is a thing of beauty and a joy forever—but you have to go to the west of Ireland to find her."

THE LACE BLOUSE.

A lace blouse to match the suit will be more in fashion this year than a plain white or ecru one. One does not have to dye the lace, as the shops offer the material in all the new colors. Green and brown, blue and violet, are among the colors, and the shades of these colors run the fashionable gamut. The Chancery patterns are very much in fashion, but the square, conventional fillet designs are also popular. The lining is a China silk or soft pongee in the same shade as the lace. These blouses are simply made and are worn with plain coat suits as well as fancy ones. They have a yoke and stock of white or cream lace, and if there is any other trimming, it is made of satin piping and satin buttons.

NO MORE LONG GLOVES.

Even if an evening gown has only a jewelled band across the arm for a sleeve the white glove just turns the top of the arm is out of style this year. Shops insist upon selling them, and it is hard to find the special length which reaches about an inch above the elbow. There are hundreds of those that come just below; others that reach to the tiny sleeve; neither is correct, as the new glove just covers the elbow and leaves the top of the arm bare.

CORAL BROOCHES.

The woman who possesses a coral brooch is fortunate. These are in the height of fashion this winter, and they go singularly well with the Old World jabot of lace and what is now known as the portrait stock of black satin wrapped around the neck. If the brooch is in the form of a rose, so much the better. Those with pendants are especially lovely. Girls who wear the portrait stocks of satin and the large loose jabots of lace are also adding their baby necklaces of cut coral.

GETTING EVEN.

Do not waste any time trying to "get even" with some one who has wronged you. It is impossible to employ a single hour to worse advantage. Some one has an idea of revenge found only in the philosophy of fools. Truer words were never uttered. This idea that because some one else has stooped to a low contemptible act you must, too, is not worthy of a moment's consideration by high-minded men. Do not allow what some one else has done to put you out of harmony with your best self. "Getting even" hurts you a hundred times more than it hurts anyone else.

SHELLS IN EMBROIDERY.

All sorts of means are employed in the new embroideries to obtain a rich and original effect. A quaint method is the introduction of tiny Fiji shells, those which take the loveliest peacock-blues and greens, and in some cases mauves and pinks. Mixed with thick silk and cording of the same coloring, and small glass beads to match, these little shells, embedded as it were in a mosaic of lovely tints and materials, look extremely well. The Indian beetles' wing embroidery has been a good deal used of late, and has a beautiful green-over gold luster, but no variety in coloring like the shells.

JAMES HAD ENOUGH.

A boy of twelve years of age with an air of melancholy resignation went to his teacher in an English school the other day, and handed in the following note from his mother before taking his seat: "Dear Sir,—Please excuse me, I am not being present yesterday. He played truant, but you needn't thrash him for it, as the boy he played truant with an' him fell out, and he thrashed James; an' a man they thrashed him; an' the driver of a cart they hung on to thrashed him; the owner of a cat they chased thrashed him. Then I thrashed him when he came home, after which his father thrashed him; and I had to give him another for being impudent to me for telling his father. So you need not thrash him until next time. He thinks he'd better attend regular in future."

WHAT LOVE MEANS.

"Love?" Do you know what it means? Not in the dictionary, but in the hearts of us who are still old-fashioned enough to believe in it, and to believe that this dreary old world has love and to spare for humanity yet. It means the little head cuddled against the mother breast. It means that which bore us through years of folly, and pain, and unwisdom. The one who always forgave, even when we hurt her the most. It means the one woman—"like mother"—to be ours, from out the whole world, till death do us part. It means that which lightens toil, sweetens poverty, divides our trouble and shares our joy, and makes our life worth the living. It means that which marks for us with perennial youth and beauty the bent shoulders, the faded eyes, the wrinkled cheek, the toil-hardened hands, and the halting feet.

THE "RESTS" OF LIFE.

In our whole life melody, the music is broken off here and there by "rests," and we foolishly think we have come to the end of time. God sends a time of forced leisure—sickness, disappointed plans, frustrated efforts—and makes a sudden pause in the choral hymn of our lives, and we lament that our voices must be si-

lent, and our part missing in the music which ever goes to the ear of the Creator. How does the musician read the rest? See him beat time with unvarying count and catch up the next note true and steady, as if no breaking place had come in between. Not without design does God write the music of our lives. But be ours to learn the time, and not to be dismayed by the "rests."—John Ruskin.

PREFERENCES.

Said the late Mrs. Isabel Mellon ("Bab" of the old Philadelphia Times): "Personally I prefer a blonde baby, a dark man and a semi-brunette woman. Babies with black hair always look like monkeys, while those with either fair hair or perfectly bald heads do suggest angels. A dark man may be no braver than a blonde one, but he looks it, and the girl with black hair, blue eyes and fair skin is a thing of beauty and a joy forever—but you have to go to the west of Ireland to find her."

THE LACE BLOUSE.

A lace blouse to match the suit will be more in fashion this year than a plain white or ecru one. One does not have to dye the lace, as the shops offer the material in all the new colors. Green and brown, blue and violet, are among the colors, and the shades of these colors run the fashionable gamut. The Chancery patterns are very much in fashion, but the square, conventional fillet designs are also popular. The lining is a China silk or soft pongee in the same shade as the lace. These blouses are simply made and are worn with plain coat suits as well as fancy ones. They have a yoke and stock of white or cream lace, and if there is any other trimming, it is made of satin piping and satin buttons.

NO MORE LONG GLOVES.

Even if an evening gown has only a jewelled band across the arm for a sleeve the white glove just turns the top of the arm is out of style this year. Shops insist upon selling them, and it is hard to find the special length which reaches about an inch above the elbow. There are hundreds of those that come just below; others that reach to the tiny sleeve; neither is correct, as the new glove just covers the elbow and leaves the top of the arm bare.

CORAL BROOCHES.

The woman who possesses a coral brooch is fortunate. These are in the height of fashion this winter, and they go singularly well with the Old World jabot of lace and what is now known as the portrait stock of black satin wrapped around the neck. If the brooch is in the form of a rose, so much the better. Those with pendants are especially lovely. Girls who wear the portrait stocks of satin and the large loose jabots of lace are also adding their baby necklaces of cut coral.

GETTING EVEN.

Do not waste any time trying to "get even" with some one who has wronged you. It is impossible to employ a single hour to worse advantage. Some one has an idea of revenge found only in the philosophy of fools. Truer words were never uttered. This idea that because some one else has stooped to a low contemptible act you must, too, is not worthy of a moment's consideration by high-minded men. Do not allow what some one else has done to put you out of harmony with your best self. "Getting even" hurts you a hundred times more than it hurts anyone else.

SHELLS IN EMBROIDERY.

All sorts of means are employed in the new embroideries to obtain a rich and original effect. A quaint method is the introduction of tiny Fiji shells, those which take the loveliest peacock-blues and greens, and in some cases mauves and pinks. Mixed with thick silk and cording of the same coloring, and small glass beads to match, these little shells, embedded as it were in a mosaic of lovely tints and materials, look extremely well. The Indian beetles' wing embroidery has been a good deal used of late, and has a beautiful green-over gold luster, but no variety in coloring like the shells.

JAMES HAD ENOUGH.

A boy of twelve years of age with an air of melancholy resignation went to his teacher in an English school the other day, and handed in the following note from his mother before taking his seat: "Dear Sir,—Please excuse me, I am not being present yesterday. He played truant, but you needn't thrash him for it, as the boy he played truant with an' him fell out, and he thrashed James; an' a man they thrashed him; an' the driver of a cart they hung on to thrashed him; the owner of a cat they chased thrashed him. Then I thrashed him when he came home, after which his father thrashed him; and I had to give him another for being impudent to me for telling his father. So you need not thrash him until next time. He thinks he'd better attend regular in future."

WHAT LOVE MEANS.

"Love?" Do you know what it means? Not in the dictionary, but in the hearts of us who are still old-fashioned enough to believe in it, and to believe that this dreary old world has love and to spare for humanity yet. It means the little head cuddled against the mother breast. It means that which bore us through years of folly, and pain, and unwisdom. The one who always forgave, even when we hurt her the most. It means the one woman—"like mother"—to be ours, from out the whole world, till death do us part. It means that which lightens toil, sweetens poverty, divides our trouble and shares our joy, and makes our life worth the living. It means that which marks for us with perennial youth and beauty the bent shoulders, the faded eyes, the wrinkled cheek, the toil-hardened hands, and the halting feet.

THE "RESTS" OF LIFE.

In our whole life melody, the music is broken off here and there by "rests," and we foolishly think we have come to the end of time. God sends a time of forced leisure—sickness, disappointed plans, frustrated efforts—and makes a sudden pause in the choral hymn of our lives, and we lament that our voices must be si-

AFTER FIVE YEARS OF SUFFERING TO LOVERS OF ST. ANTHONY OF PADUA.

Dodd's Kidney Pills Effect Another Grand Cure in Nova Scotia.

Mrs. Margaret Brady Tells How They Relieved Her of Rheumatism and Made Her Stronger in Every Way

Green's Brook, Pictou Co., N.S., Feb. 1.—(Special.)—That diseased Kidneys are the cause of the ills from which so many women suffer and that they are cured completely and permanently by Dodd's Kidney Pills is once more proved in the case of Mrs. Margaret Brady, of this place. "For five years," says Mrs. Brady when interviewed regarding her sickness and cure. "I was ill with Kidney and Liver complaint, which caused Rheumatism, Neuralgia, and Heart Flutterings. My nervous system was affected and my blood seemed to lack vitality. "I tried medicines and was under the doctor's care, but received no benefit till I used Dodd's Kidney Pills. They relieved me of Rheumatism and made me stronger and better in every way. These remedies did me no other cured me." Dodd's Kidney Pills always cure diseased Kidneys and all diseases, that are caused by diseased Kidneys or impure blood.

APPRECIATION FOR PA.

A Baltimore man had decided that he must administer a stern lecture to his six-year-old son Harry. The boy had been naughty, but did not appreciate the fact; and it was with some reluctance, therefore, that the parent undertook a scolding. He spoke judiciously, but severely; he recounted the lad's misdeeds, and duly explained the whys and wherefores of his solemn rebuke, his wife the while sitting by duly impressed. Finally, when the father had ceased for breath and incidentally to hear the culprit's acknowledgment of error, the lad, his face beaming with admiration, turned to the mother and said: "Ma, isn't pa interesting?"

TOO MUCH EQUALITY.

"Why are you so vexed, Irma?" "I am so exasperated! I attended the meeting of the Social Equality League, and my partner maid presided and had the audacity to call me to order three times."—Fliegende Blatter.

WHY HE DIDN'T ACCEPT.

A Yorkshire (England) farmer was asked to the funeral of a neighbor's third wife, and as he had attended the funeral of the two others, his own wife was rather surprised when he declined the invitation. On being pressed he gave his reason with some hesitation. "Well, these sees, lass, it makes a chap feel a bit awkward like to be allus accepting other folks civilities when he never has nought o' 'soart of his awn to ax 'em back to."

Woman's Headgear in Church.

Question: Would you please kindly inform me and many others who are in doubt about a supposed rule compelling women to wear a headgear in church? Is there a rule or law of the Church which obliges women to wear a hat or head covering in church? Welter and Welter's "Kirchenlexikon" says: "Nach den Untersuchungen de Rossi's besteht keine Gewach dafuer, dass Papst Linus den Frauen die Verschleierung in der kirche geboten hat." Does usage or church decorum require head covering for women in church? Should ladies and girls be told not to appear in church without hats?

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 with 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 Edmandson, Bates & Co., Toronto.

Dr. A. W. Chase's Kidney-Liver Pills

When Holloway's Corn Cure is applied to a corn or wart it kills the roots and the callousity comes out without injury to the flesh.

Dear Reader,—Be patient with me for telling you again how much I need your help. How can I help it? For without that help this Mission must cease to exist, and the poor Catholics already here remain without a Church. I am still obliged to say Mass and give Benediction in a Mean Upper-Room. Yet such as it is, this is the sole outpost of Catholicism in a division of the county of Norfolk measuring 85 by 20 miles. And to add to my many anxieties, I have no Diocesan Grant, No Endowment (except Hope) We must have outside help for the present, or haul down the flag. The generosity of the Catholic Public has enabled us to secure a valuable site for Church and Presbytery. We have money in hand towards the cost of building, but the Bishop will not allow us to go into debt. I am most grateful to those who have helped us and trust they will continue their charity. To those who have not helped I would say:—For the sake of the Cause give something, if only a "little." It is easier and more pleasant to give than to beg. Speed the glad hour when I need no longer plead for a permanent Home for the Blessed Sacrament. Address: Father Gray, Catholic Mission, Fakenham, Norfolk, England.

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

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

Letter from Our New Bishop.

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

Synopsis of Canadian North-West HOMESTEAD REGULATIONS

ANY even numbered section of Dominion 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 for the father, mother, son, daughter, brother or sister of an intending homesteader. The homesteader is required to perform the conditions connected therewith under one of the following plans: (1) At least six months residence upon and cultivation of the land in each year for three years. (2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land, the conditions may be satisfied by such person residing with the father or mother. (3) If the settler has his permanent residence upon farming lands owned by him in the vicinity of his homestead the requirements as to residence may be satisfied by residence upon said land. Six months' notice in writing should be given the Commissioner of Dominion Lands at Ottawa of intention to apply for patent. W. W. CORY, Deputy Minister of the Interior. N.B.—Unauthorized publication of this advertisement will not be paid for.

NORTHERN Assurance Co'y

OF LONDON, Eng. "Strong as the Strongest." INCOME AND FUNDS, 1908 Capital and Accumulated Funds...\$47,410,000 Annual Revenue...\$8,805,000 Deposited with Dominion Government for security of policy holders...\$398,580 Head Office—London and Aberdeen Branch Office for Canada 88 Notre Dame Street, West, Montreal ROBERT W. TYRE, Manager for Canada.

MONTREAL CITY AGENTS

ENGLISH DEPARTMENT ARTHUR BROWNING, 228 Board of Trade, Tel. Main 1745. WILLIAM CAHENS, 31 St. Nicholas St., Tel. Main 839. CHAS. A. BURNS, 88 Notre Dame St. W., Tel. Main 1539. FRENCH DEPARTMENT N. BOYER, 88 Notre Dame St. W., Tel. Main 1539. G. H. H. THIBAUT, True Witness Bldg., Tel. Main 5079.

When Holloway's Corn Cure is applied to a corn or wart it kills the roots and the callousity comes out without injury to the flesh.

When Holloway's Corn Cure is applied to a corn or wart it kills the roots and the callousity comes out without injury to the flesh.

THURSDAY POWER The American female voice been hit hard justly. A truly and poultry-yard even more large concourse once become the natural every woman would no fashionable l in the kit A beautiful pared to cor lack almost e oil; and the far more incl pleasant tast wine, than t of fine wine note in the pr which would to show clear are constantly now speak of the tension v cause of the propel the v and use force cles when it s stronger musc is like trying the work of eventually b the one man f loss of power of muscles u sore throat i plainable in the many laymen in the throat "The misde of the soul v However that begins, s you squeeze th your throat, a born dead," sive exclamati of the voice. Few of us fee the time or p proper training such training i end feature. American schoo we would have teachers; for voice, particu schools, comin nervous strain, ful. In a larg cher can be hea pressively hear sational tones; mind that is fel body. But th mounts in the scal force just in pr severe fatigues incre sharp, loud voi far more effecti the pupils. If quiet. If we c money to the b our voices, we the shrill, uncl a constant preac voices," "spea the teacher to h her pupils, fro from every wom the standard an change, greatly vantage. I shall never pleasure of hear roll in a large s by as she wou d closet, and every the same pleas even of that dai not have been s acting influence o can tone. Watch two peop as the excitement rises. In such a temp and surest w is to low ded the nervou voice are in such that they constan on each other, to relax superfl lowering the voi "Take the bonz front your voi," interesting directio not push so har and so interfere w of your soul. Th or hard scraping keep all possib the music, and in portion will ur force hide the sou dead with the voi strument is finer-tween Nature's wa version is far grea One of the first o us invalid, or w suffers at all, n nerves, should b voice. It is not a that women wit nerves have shril There is also a rig ously low voice, unpleasant to one w of noticing nervou much more diffic high pitched voices forced calm whic nervous strain, the owner takes pr considers remark Another common with women is the sewing. "I got so of my neck," is a plaint. "It is beca

LOVERS
ANTHONY
Padua.

Be patient with me
again how much I
can I help it?
that help this Mission
to exist, and the poor
here remain with-

Catholic Mission,
Norfolk, England.

ately and prompt-
the smallest donation
y acknowledgment a
of the Sacred Heart

New Bishop.

You have duly
he aims which you
and you have placed
the names of Dio-

North-West

REGULATIONS
section of Domi-
Saskatchewan
8 and 26,
be homesteaded
by the sole head of a

has his perma-
farming lands
in the vicinity of his
remains as to
classified by resi-

Commissioner of
Ottawa of in-
W. CORY,
of the Interior,
publication of
will not be paid

ERN
ance Co'y

ONDON, Eng.
as the Strongest."
INDS, 1908

\$47,410,000
\$8,805,000
\$398,580

and Aberdeen
Canada
West, Montreal
anager for Canada.

AGENTS
MENT
FARD, G. REID,
20 St. John St.
Tel. Main 1223
Nicholas St.

IN MACLEAN,
Notre Dame St. W.
Tel. Main 1539
MERK
T. THIBAUT,
true Witness Bldg.
Tel. Main 5075

Health Talks.

POWER THROUGH REPOSE.

(Continued.)

The American voice, especially the female voice, is a target which has been hit hard many times, and very justly. A ladies' luncheon can often truly and aptly be compared to a poultry-yard, the shrill cackle being even more unpleasant than that of a large concourse of hens. If we had once become truly appreciative of the natural mellow tones possible to every woman, these shrill voices would no more be tolerated than a fashionable luncheon would be served in the kitchen.

A beautiful voice has been compared to corn, oil, and wine. We lack almost entirely the corn and the oil, and the wine in our voices is far more inclined to the sharp, unpleasant taste of very poor currant wine, than to the rich, spicy flavor of fine wine from the grape. It is not in the province of this book to consider the physiology of the voice, which would be necessary in order to show clearly how its natural laws are constantly disobeyed. We can now speak of it only with regard to the tension which is the immediate cause of the trouble. The effort to propel the voice from the throat, and use force in those delicate muscles when it should come from the stronger muscles of the diaphragm, is like trying to make one man do the work of ten; the result must eventually be the utter collapse of the one man from over-activity, and loss of power in the ten men because of muscles unused. Clergyman's sore throat is almost always explainable in this way; and there are many laymen with constant trouble in the throat from no cause except the misuse of its muscles in talking. "The old philosopher said the seat of the soul was in the diaphragm. However that may be, the word begins there, soul and body; but you squeeze the life out of it in your throat, and so your words are born dead!" was the most expressive exclamation of an able trainer of the voice.

Few of us feel that we can take the time or exercise the care for the proper training of our voices; and such training is not made a prominent feature, as it should be, in all American schools. Indeed, if it were we would have to begin with the teachers; for the typical teacher's voice, particularly in our public schools, coming from unnecessary nervous strain, is something frightful. In a large school-room a teacher can be heard, and more impressively heard, in common conversational tones; for then it is her mind that is felt more than her body. But the teacher's voice mounts the scale of shrillness and force just in proportion as her nervous fatigue increases; and often a sharp, loud voice, when it would be far more effective in its power with the pupils if the voice were kept quiet. If we cannot give time or money to the best development of our voices, we can grow sensitive to the shrill, unpleasant tones, and by a constant preaching of "lower your voices," "speak more quietly," from the teacher to herself, and then to her pupils, from mother to child and from every woman to her own voice the standard American voice would change, greatly to the national advantage.

I shall never forget the restful pleasure of hearing a teacher call the roll in a large school-room as quietly as she would speak to a child in a closet, and every girl answering in the same pleasant way. The effect even of that daily roll-call could not have been small in its counteracting influence on the shrill American tone.

Watch two people in an argument, as the excitement increases the voice rises. In such a case one of the best and surest ways to govern your temper is to lower your voice. Indeed the nervous system and the voice are in such exquisite sympathy that they constantly act and react on each other. It is always easier to relax superfluous tension after lowering the voice.

"Take the bone and flesh sound from your voice," is a simple and interesting direction. It means do not push so hard with your body and so interfere with the expression of your soul. Thumping on a piano or hard scraping on a violin, will keep all possible expression from the music, and in just the same proportion will unnecessary physical force hide the soul in a voice. Indeed with the voice—because the instrument is finer—the contrast between Nature's way and man's perversion is far greater.

One of the first cares with a nervous invalid, or with any one who suffers at all from overstrained nerves, should be for a quiet, mellow voice. It is not an invariable truth that women with poorly balanced nerves have shrill, strained voices. There is also a rigid tone in a nervous low voice, which, though not unpleasant to the general ear, is expressive to one who is in the habit of noticing nervous people, and is much more difficult to relax than the high pitched voices. There is also a forced calm which is tremendous in nervous strain, the more so as the owner takes pride in what she considers remarkable self-control. Another common cause of fatigue with women is the useless strain in sewing. "I get so tired in the back of my neck," is a frequent complaint. "It is because you sew with

the back of your neck," is generally the correct explanation. And it is because you sew with the muscles of your waist that they feel so strangely fatigued, and the same with the muscles of your legs or your chest. Wherever the tired feeling comes it is because of unnatural and officious tension, which, as soon as the woman becomes sensible of it, can be stopped entirely by taking two or three minutes now and then to let go of these wrongly sympathetic muscles and so teach them to mind only the muscles that are needed. A very simple cause of over-fatigue in sewing is the cramped, strained position of the lungs; this can be prevented without even stopping in the work, by taking long, quiet, easy breaths. Here there must be no exertion whatever in the chest muscles. The lungs must seem to expand from the pressure of the air alone, as independently as a rubber ball will expand when external pressure is removed, and they must be allowed to expel the air with the same independence. In this way the growth of breathing power will be lightened. Frequent, full, quiet breaths might be the means of relief to many sufferers, if only they would take the trouble to practise them faithfully—a very slight effort, compared with a very slight effort, surely ensue. And so it is with the fatigue from sewing; I fear I do not exaggerate, when I say that in nine cases out of ten a woman would rather sew with a pain in her neck than stop for the few moments it would take to relax it and teach it truer habits, so that in the end the pain might be avoided entirely. Then when the inevitable nervous exhaustion follows, and all the kindred pitia herself and is pitied by others, to afflict her with suffering and illness. "Thought best," God never thought best to give any one pain. He made His laws, and they are wholesome and perfect and true, and if we disobey them we must suffer the consequences! I knock my head hard against a stone and then wonder why God thought best to give me a headache. There would be as much sense in that as there is in much of the so-called Christian religion to-day. To be sure there are inherited illnesses and pains, physical and mental, but the laws are so sightedness and power for use gained by working our way rightly out of all inheritances and suffering brought by others, fully equalizes any apparent loss.

In writing there is much unnecessary nervous fatigue. The same cramped attitude of the lungs that accompanies sewing can be counteracted in the same way, although in this case should a cramped position be allowed at all. Still ways helpful and even necessary for any length of time. Almost any woman will hold a pen as if some unseen force were trying to pull it away, and will write with firmly set jaw, contracted throat, and a powerful tension in the muscles of the tongue, or whatever happens to be the most officious part of this special individual community. To swing the pendulum to another extreme seems not to enter people's minds when trying to find a happy medium. The ache that comes from holding the pen so long in a more or less cramped attitude, is easily obviated by stopping once in an hour or half hour, stretching the fingers wide and letting the muscles slowly relax of their own accord. Repeat this half-dozen times, and after each exercise try to hold the pen or pencil with natural lightness; it will not take many days to change the habit of tension to one of ease, although if you are a steady writer the stretching exercise will be always necessary, but much less often than at first.

In lifting a heavy weight, as in nursing the sick, the relief is immediate from all straining in the back floor and thinking the power of lifting in the legs. There is true economy of nervous force here, and a den of strain which might undoubtedly be the origin of nervous prostration. I have made nurses practice lifting, while impressing the fact forcibly upon them by repetition before they lift, and during the process of raising a body and lowering it, that they must use entirely the muscles of the legs. When once their minds have full comprehension of the new way, the surprise with which they discover the comparative ease of lifting is very pleasant. The effort is in this and all similar nervous force. Direct with the directing power; work with the work-

Its Virtue Cannot be Described.—No one can explain the subtle power that Dr. Thomas' Electric Oil possesses. The originator was himself surprised by the wonderful qualities that his compound possessed. That he was the benefactor of humanity is shown by the myriads that rise in praise of this wonderful oil. So familiar is everyone with it that it is prized as a household medicine everywhere.

The Wexford Tobacco Growers' Society met at Tagoat recently, Mr. B. H. Roice, J. P., chairman, presiding. All the other members were present. The reports as to the progress of the curing of tobacco were deemed satisfactory, and arrangements were made for the packing, which will begin early in the new year. Mr. B. H. Roice was deputed to attend the meeting of the Irish Tobacco Growers' Association. A letter was read from the department of agriculture, stating that it was proposed to hold a convention of Irish tobacco growers at an early date to consider the arrangements in connection with next year's experiments.

The donation of \$2000 given by Lord Dunraven for the foundation of technical scholarships in Limerick was being supplemented by a similar amount from the department of agriculture, making \$4000, and a scheme of administration has been prepared by the department by which scholarships valued at \$250 each, tenable for three years, will be available.

The tenants on the Beecher estate, at Ballingarry, have purchased their holdings at a reduction of 11s in the £. For the past couple of years a

Irish News.

The golden jubilee of the priesthood of the Rev. Hugh Murphy, the venerable pastor of Cooley, county Louth, was celebrated in a manner befitting the event by his congregation, some short time ago. A native of Killeshill, Co. Tyrone, where he was born eighty years ago, Father Murphy was ordained in All Hallows in 1858, and soon after became curate of Ravensdale. Thence he was transferred, in 1869, to the curacy of Cooley, and ten years later was appointed parish priest there. To mark the occasion of his jubilee with a beautifully illuminated address and by the Sacred Heart Society of Irish poplin, made in the Convent of Mercy, Dundalk.

A New Year's wedding of a romantic nature took place recently, when Colonel Geo. Hamilton Browne, better known as "Maori" Browne, was married to Miss Sarah Wallis Wilkerson of the Beeches, Melbourne, Cambridge. Sixty three years of age, the colonel comes of an old North of Ireland family, and the whole of his life has been one of adventure, the details of which have been published lately.

Three months ago the colonel was stranded in London. His sad position gained prominence in the papers and caught the eye of Miss Wilkerson, whose sweetheart had been saved from certain death by Colonel Hamilton Browne in the Zulu war. The man afterwards died, and Miss Wilkerson never married. She wrote to "Maori" Browne, asking if he was the man who had saved her former lover, and the veteran was able to recall the incident. The correspondence led to a meeting, and Colonel "Maori" Browne led Miss Wilkerson to the altar. The bride is a lady of independent means.

A large quantity of ranch land has been distributed in North Westmeath some five or seven miles from Mullingar, by Mr. George Campbell, inspector of the estates commission. The lands were all portions of the Pakenham estate, and the amount divided is about 1400 acres.

Brother Anthony J. Flood, provincial of the De La Salle Brothers in Ireland and England, died in the Mater Misericordiae Hospital, Dublin, on Dec. 22. Brother Anthony was a native of Thomastown, near Rathangan, County Kildare.

Widespread regret is felt over the death of Sister M. Emilian Daly, of the Mercy Convent, Moyderwell, which occurred last week. She was 63 years old. Deceased was a native of Mullingar, and joined the Mercy Order at the early age of 17, was professed at Killarney Convent and soon after transferred to Tralee. She was one of the volunteers who embarked with Dr. Quinn, for the Australian mission in 1876, but returned to her native land after an absence of 14 years on account of ill-health.

The Cork Technical Instruction Committee has decided to approach the corporation for a site in the Cornmarket for the proposed new technical schools. The idea is to have a frontage of 192 feet in Anglesea street from the Carnegie Library, taking in the boardroom of the Cornmarket and one of the gates. The funds at the resource of the committee, calculated at their ordinary rate on an income of \$4000, amount to about \$80,000.

Amongst the many centenarians throughout Ulster who have applied for old age pensions there is not a more picturesque or interesting individual than Bryan O'Donnell, residing in the townland of Tower, about six miles northwest of Mountcharles, Donegal. He has reached the extraordinary age of 107 years, and he has never been seen at any fair or market or when attending his religious duties except attired in the old Irish costume of 100 years ago. Strongly imbued with Irish sentiment, he has during his long career spoken nothing but Irish. He has never resided elsewhere than the house in which he was born, and the little farm on which it stands is situated in a boggy and most inaccessible part of the wild mountain side a considerable distance from the public road. The centenarian's sight and hearing are still fairly good, and his memory of past events remarkably keen.

The solemn ceremony of dedication of Our Lady's Church, Lady Lane, Waterford, which has recently been decorated and extended, took place at noon on December 12, the ceremonial being carried out by the Rev. Dr. Sheehan. Subsequently Solomn High Mass, at which the Bishop presided, took place. The deacons at the Throns were Fathers Furlong and Mocker. At the Mass the celebrant was Very Rev. B. Gannon, Provincial of the Franciscan Order, Limerick; deacon, the Rev. P. O'Connor, O.F.M.; sub-deacon the Rev. P. Keating, O. F. M.; master of ceremonies, Fathers, O'Connell and Dowley.

At a meeting of the Committee of Management of the Munster Training College at Ballingarry, held on Dec. 29, the courses of instruction for the coming year were arranged and pro-

dispute existed on the estate, the farms having been sold by execution and steps having been taken to dispossess the tenants. Rev. Father O'Leary, Inchigeela, took action to bring about the settlement which has now been completed.

Lisnaska Fairs and Markets committee has initiated a proposal of the greatest importance, not only to Lisnaska, but to the whole of South Fermanagh, namely, the building of a bridge across Upper Lough Erne. The place where it is proposed to put the bridge is known as Fox's Ferry, where the lake narrows to a breadth of about 90 Irish perches. Nearly half way across is Traish island, on which it is proposed to rest the bridge. There is a good deal of traffic across the lake at this ferry, especially by those from the Berrylin district on the west side, attending Lisnaska fairs and markets. A deputaion has been appointed to wait on Mr. William Scott, Engineer, Enniskillen, to confer with him concerning the possibility of the scheme and its probable cost. The taking over of cattle, carts, produce, etc., by the existing mode of transit is attended with much trouble and inconvenience, as well as expense, and the erection of a bridge would certainly be a boon to the inhabitants of a wide district.

Pending the completion of sales, the tenants on the following estates in Roscommon and Galway have been allowed the undermentioned reductions in their current rents: Blakey estate, 3s in the £; Mulry estate, Ballinamore, 3s in the £; from Miss Daly to her under tenants: Longfield estate, Athleague, 6s and Kellymahon, 5s.

A Parliamentary White Paper has been issued, giving, by counties and provinces, the area, the poor law valuation and purchase money of lands sold and lands in respect of which proceedings have been instituted and are pending for sale, under the Irish land purchase acts; also the estimated area, poor law valuation and purchase money of lands in respect of which proceedings for sale have not been instituted under the said acts. According to the agricultural statistics of Ireland, 1907, published by the department of agriculture, there are 599,872 holdings (including agricultural holdings not exceeding one acre), and the number of occupiers is given at 552,997. The total number of holdings sold and agreed to be sold under the land purchase act up to Oct. 31, 1908, is 316,954. Thus the number of holdings remaining unsold on that date appears to be 282,888. Estimating the price of the unsold holdings on the basis of the price of the 243,126 holdings sold and agreed to be sold under the act of 1903, the price of the 282,888 unsold holdings would be \$463,303,470, as compared with \$519,659,240 estimated on the basis of poor law valuation and \$570,392,215 estimated on the basis of average, but in the opinion of the commissioners little reliance can be placed on the estimate based on the number of holdings.

The Trappist monastery of Mount Mellery witnessed recently the consecration of its new abbot, Right Rev. Maurus Phelan, Bishop Sheehan, of Waterford, officiated. The new abbot, who was chosen to fill the vacancy caused by the retirement of Right Rev. Carthage Delany, was born at Kilmacthomas, and was educated at Mount Mellery, where he was ordained priest nearly thirty years ago. He had for a number of years prior to his elevation to the abbacy held the office of prior of the monastery. He has spent practically all his life in the abbey, and his election to the high office he now fills has met with universal approval. The monastery of Mount Mellery was founded in 1833 by a body of French exiled Trappist monks. When they first settled down the land was a barren waste. Under their devoted labors it was, in course of time, transformed. It is now one of the most fertile and beautiful country-sides in Ireland.

The Monaghan Guardians have decided to present an address to the Sisters of St. Louis Convent in celebration of their golden jubilee and in appreciation of the education given by the sisters to the children of all classes. The Urban council is also presenting an address.

Arrangements have been made for the distribution of a ranch of about 100 acres at Ardkreen among the tenants on the Cleever-Scott estate and the details for the purpose having been completed by Mr. John Fitzgibbon, brother of Mr. Michael Fitzgibbon, president of the Montreal branch of the United Irish League, and Mr. Moran, solicitor.

The solemn ceremony of dedication of Our Lady's Church, Lady Lane, Waterford, which has recently been decorated and extended, took place at noon on December 12, the ceremonial being carried out by the Rev. Dr. Sheehan. Subsequently Solomn High Mass, at which the Bishop presided, took place. The deacons at the Throns were Fathers Furlong and Mocker. At the Mass the celebrant was Very Rev. B. Gannon, Provincial of the Franciscan Order, Limerick; deacon, the Rev. P. O'Connor, O.F.M.; sub-deacon the Rev. P. Keating, O. F. M.; master of ceremonies, Fathers, O'Connell and Dowley.

At a meeting of the Committee of Management of the Munster Training College at Ballingarry, held on Dec. 29, the courses of instruction for the coming year were arranged and pro-

Academy of Music

A. R. BEER, announces Erin's Sweet Singe
BERNARD DALY
In the Romantic Irish Drama
Rory of The Hill
Exceptionally Strong Company. Magnificent Scenic Effects. Pure Clean Comedy.
Hear **DALY** Sing
His Popular Irish Ballads.
MATINEES, Wed., Thurs. and Sat.
Prices: Mat. 15c, 25c, 35c. Ev. 15c, 25c, 50c, 75c

Time Proves All Things

One roof may look much the same as another when put on, but a few years' wear will show up the weak spots. "Our Work Survives" the test of time.
GEO. W. REED & CO., Ltd. MONTREAL.

SKIN DISEASES

These troublesome afflictions are caused wholly by bad blood and an unhealthy state of the system, and can be easily cured by the wonderful blood cleansing properties of

Burdock Blood Bitters

Many remarkable cures have been made by this remedy, and not only have the unsightly skin-diseases been removed, and a bright clear complexion been produced, but the entire system has been renovated and invigorated at the same time.

SALT RHEUM CURED.
Mrs. John O'Connor, Burlington N.S., writes:—"For years I suffered with Salt Rheum. I tried a dozen different medicines, but most of them only made it worse. I was advised to try Burdock Blood Bitters. I got a bottle and before I had taken half a dozen doses I could see a change so I continued its use and now I am completely cured. I cannot say too much for your wonderful medicine."

blood in England for the ancient faith was the heroic Irishman, the Venerable Oliver Plunkett. His martyrdom the holy archbishop had obtained permission to be buried with the five Jesuit fathers who had suffered death for the Catholic faith four years previously. Accordingly by their side he was interred under the north wall in the churchyard of St. Giles. A copper plate was placed on the coffin by some English Catholics bearing the following inscription:—"In this tomb resteth the body of the Most Reverend Oliver Plunkett, late Archbishop of Armagh and Primate of all Ireland, who, when accused of high treason, through hatred of the faith, by false brethren, and condemned to death, being hanged at Tyburn, and his bowels being taken out and cast into the fire, suffered martyrdom with constancy in the reign of Charles the Second, King, July, 1681."

For some two years the remains of the saintly successor of St. Patrick in the Primatial See of Ireland, rested in the old burying ground. The body was then removed to the Benedictine Monastery at Lambispring in Germany. In 1883 it was translated to the Monastery of the English Benedictine Fathers at Downside, near Bath. Here at present it rests in a simple tomb at the end of the north side of the church. The head of the holy martyr is in the Dominican convent at Drogheda.

"Child's Play of Wash Day"
Means: To make the dirt drop out, not be rubbed in, use
Surprise Soap
the "Surprise" way without boiling or scalding the clothes. It's a new way and a clean, easy method of doing the wash.
Surprise is all Soap; a pure Soap which makes a quick laborer.
Read the directions on the wrapper.

The True Witness

is published every Thursday by The True Witness P. & P. Co. 818 LaSalle Street, West, Montreal P. O. BOX 1133

Subscription Price: Canada (City Excepted) and Newfoundland \$1.00; City, United States and Foreign \$1.50

When a change of address is desired the subscriber should give both the OLD and the NEW address.

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 Catholic press.

—Pope Pius X.

Episcopal Approbation.

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

PAUL, Archbishop of Montreal.

THURSDAY, FEBRUARY 4, 1909.

HIS GRACE'S RETURN.

The True Witness, on its own behalf and that of the Irish Catholics of Montreal, extends to His Grace Archbishop Bruchesi a true Irish caed mille faithe on his return to his episcopal city.

The choice of Montreal as the meeting place of the great Eucharistic Congress for 1910 is a fitting tribute to His Grace and a matter of sincere congratulation to the Catholic population of Montreal.

The distinction which His Grace has earned for our city imposes on the Catholic population of this city the obligation to provide a fitting reception for the august dignitaries, both clerical and lay, who will foregather to promote the devotion to the Sovereign Lord of heaven and earth in the Sacrament of His most holy Body and Blood.

His Grace admits that the palace now in use by the Archbishop of Montreal is not all that it should be to provide for the reception of the visitors who will come to the great Catholic congress.

gone by, manifested their faith and the practices of our holy church by magnificent buildings which are an honor to the city and country.

His Grace has shown, on his return to Canada, that he has preserved the love and esteem which have always marked his attention to the English-speaking section of his flock.

Our people should recognize His Grace's good disposition towards them by taking the lead in providing him with the funds required for the wiping off of the debt on the Cathedral, thus making possible the erection of a splendid new palace which would be a credit to the city and the diocese.

SOCIALISM.

Socialism has been attracting many adepts in this country as well as throughout the United States and in Europe. The alluring prospect that every one is to be placed on an equal footing, that each and every one will be given the station in life which he considers suits him best appeals to those whose lot is cast in hard places.

Even the exactions of the monopolistic trusts which are finding their way into Canada after securing such a strong foothold in the neighboring republic may be less onerous, however, than would be the rule of the bosses who would rule under the socialistic establishment.

A report on Socialism prepared by a body of men well qualified to speak on this subject is published in the True Witness today. Mr. Thomas S. Lonergan, the Chairman of the committee is well versed on sociological subjects, and he assures us that he has studied the questions brought before the committee appointed to investigate the subject in the most impartial way.

THE DECAY OF PROTESTANTISM

Notwithstanding the extraordinary efforts of the Protestant sects, the membership of their churches are falling off. People want substance, whereas the various denominations give but the shadow.

with the styles find themselves out of place.

The conditions in Canada in this respect are similar to those in the United States, and figures which apply to one country may be used to illustrate those in the other.

The number of barren charges in the Methodist Episcopal Church in 1893, (the remotest date for which I have made the analysis), was 4 per cent.

The aggregate number of churches in these three communions which in 1905 did not add a single soul on confession was 7000—an increase of more than 3000 barren churches in 12 years.

EDITORIAL NOTES.

No man ever repented of saying nothing.

Every man of family ought to have his life insured.

Every man of family ought to have his life insured.

Strength of character is a power that lifts us above that which is mean and miserable.

Sympathy for the destitute poor is good, but an alms for them is not without value.

In the annoyances of every-day life the religion of little kindnesses is a good one to practice.

Sympathy for the destitute poor is good, but an alms for them is not without value.

Strength of character is a power that lifts us above that which is mean and miserable.

Protestantism was divided into four sects shortly after its start in the sixteenth century. It now has nearly four hundred.

Protestantism was divided into four sects shortly after its start in the sixteenth century. It now has nearly four hundred.

Take note of the kind words that are spoken by your friends of your common acquaintances and add to them yourself.

Father Schell, the eminent Dominican Assyriologist, has just been elected a member of the Academy of Inscriptions and Belles-Lettres, in Paris, receiving thirty out of thirty-three votes cast.

Of the sixty-eight persons known to be centenarians in 1908 in Great Britain and Ireland, 23 were women and 25 men. Out of these 24 were of Irish birth.

One way to resist the craving for liquor is to drink plenty of water whenever the desire for a stimulant is felt. This is simple and effective. It is recommended by physicians who have made a special study of alcohol. Try it.

Mrs. Leslie Carter, a divorced woman, is producing a play called "Kassa," in which she takes the part of a coquettish nun and in which an actor, in vestments, pretends to celebrate Mass. If she keeps it in her repertoire as she continues on her dramatic circuit, Catholics may try to convince her that it is offensive to them. And they may succeed.

In aid of the victims of the recent Italian earthquake a remarkable concert took place in Genoa. For the first time in fifty years Paganini's favorite violin, which he bequeathed to the city of Genoa, was permitted to be taken from the Municipal Museum. The honor of performing on the famous instrument fell to the Polish violinist M. Bronislav Huberman, who was presented by the city council with a gold medal struck for the occasion.

Cardinal Gibbons heads the protests of prominent Baltimoreans against the project of Frank A. Munsey to issue a Sunday afternoon edition of his Baltimore paper, the Evening News. There is no necessity for an evening paper on Sunday. It is a day on which the manufacture of news is supposed to be suspended.

We do not know how it is with other priests, but in four recent cases where we married Catholic girls to Lutheran men, and the latter signed the nuptial promises, they all went back on their engagements at the birth of the first child. If priests have good reason to think that these Protestants will disre-

gard their written promises they can and should require an oath.—Western Watchman.

In the Trappist Monastery, Gethsemane, Ky., the sub-master of novices is Rev. Albert Bidde, who is a great-great-grandson of Rt. Rev. William White, the first Bishop of the diocese of Pennsylvania of the Protestant Episcopal church of the United States and second Bishop of that denomination. Twelve years ago Father Alberic became a convert and joined the Trappist Order.

Francis J. Barclay, a pupil of St. Joseph's parochial school, New York City, won the first prize of \$20 offered by one of the city papers in a handwriting contest open to all school children in Greater New York.

A monument is to be erected on the battlefield at Gettysburg in memory of Father Corby, chaplain of the famous Irish Brigade in the civil war, and the priest who pronounced the words of absolution over the entire brigade just before the battle of July 2, 1863. The movement was started January 10, when over 400 members of the Catholic Alumni Association, of Philadelphia, met in the auditorium of St. Joseph's College and decided to raise funds at once for the carrying on of the project.

HAD GIVEN UP HOPE.

But Dr. Williams' Pink Pills Restored Vigorous Health.

Medicines of the old fashioned kind will sometimes relieve the symptoms of disease, though they never touch the disease itself—they never cure. Ordinary medicines leave behind them indigestion, constipation, and headaches. Purgatives leave those taking them feverish and weakened.

At last the doctor who attended me told my husband that I was going into a decline, and I feared so myself, for a sister had died of consumption. When almost in despair a friend suggested my taking Dr. Williams' Pink Pills, and I got half a dozen boxes. Before I had taken them all I began to get better.

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

The Right of a Priest to Enter a House to Administer the Blessed Sacrament.

A lawyer of this city has threatened one of our city rectors with prosecution unless he ceases to enter a certain house in his parish on any pretext of religious ministrations unless invited to do so by the head of the house, says the Western Watchman of St. Louis. It seems a woman was lying at the point of death in the West End. She was a convert, as were her father and mother and all the family. She married a Protestant, or rather a man without any religion, but only after he had subscribed the promises required in all cases of mixed marriage.

THE PLACE TO SAVE MONEY

Take advantage of it. You can save money at our cheap sale.

Hosiery—All our 50c colored cashmere hose now 35c, 3 for \$1.00. 20 p. c. discount off shirts, ties, underwear, gloves, etc.

BRENNANS'

2 Stores: 251 St. Catherine St. West 7 " " East

to the little reliance that they should place in pre-nuptial agreements. But heretofore the priests have not had any trouble with Protestant doctors, and all whom we have met have always claimed that the presence of priests in the sick room was soothing and helpful to their patients. We certainly believe that a Catholic on his deathbed is less likely to be disturbed by the presence of the priest than by that of the doctor himself.

But priests would do well to bear in mind that they have no right in law to visit any member of a man's family against his wishes. He is master of his own castle and can prevent the intrusion of any one not a member of the family. This is the common law, but it is never invoked against a minister of religion. Everyone is supreme master of his own soul, and is alone responsible to God for it. The soul is every man and woman's castle in a far higher and holier sense than is any earthly habitation.

The lawyer in this case, who signs himself Worshipful Master of Tuscan Lodge, No. 360, is in very small business threatening priests with prosecution for bringing the consolations of their religion to dying Catholics. He would be better employed teaching his fellow craftsmen humanity. The Freemasons never tire talking of charity. That is the alleged foundation of their order. All their symbols proclaim it. Is it charity to prevent a dying Catholic from receiving the last consolations of religion on his deathbed? Is it charity to refuse a poor woman a dying request, which costs no one anything, but which to her is of infinite worth? Is it charity to deprive a poor soul about to leave earth and all it contains of its one hope of a heavenly inheritance? Is it charity to add to the pains of the dying body the tortures of the unshriven soul? The savage brute would have more charity than that. The pagans would shudder at such barbarity as that. God help poor Catholics who willfully put themselves in the power of such brutes.

STRANGE!

(From the Sacred Heart Review.) A fellow in Baltimore, who is posing as an "ex-priest," undertook to lecture the other night on Edgar Allan Poe, and from the dizzy heights of his superior morality he proceeded to fling filth at the dead poet. Admiring of Poe in Baltimore have now sprung to the defense of his name, and the accomplished "ex-priest," who is lightening change artist in religion, has not heard the end of it. Isn't it singular, though, that when he smeared with slime the good name of the Catholic Church, nobody questioned the truth of his statements, but there was trouble at once he laid his dirty paw on Poe?

A LAUGHING BABY IS A WELL BABY.

When baby laughs, and gurgles and crows mother knows he is well and happy. When he is cross, fretful and sleepless, give him a dose of Baby's Own Tablets and see how speedily they will change him to a happy, smiling child. These Tablets cure all the minor ailments of childhood and bring healthy, natural sleep because they remove the cause of sleeplessness. If the little teeth are coming through they help them along painlessly. Mrs. Octave Paulin, Carquet, N.B., says: "I have found Baby's Own Tablets a splendid medicine for stomach and bowel troubles, and to promote sleep. I strongly advise mothers to use them when their little ones are ailing." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

Dominion Edition of Payson, Dunton and Scribner's System of Penmanship. SPECIAL FEATURES: Simple in method, practical in plan, perfect classification of letters according to similarity of formation. Uniformity and improved style of Capital letters. Clear description of the formation of each letter given separately on the copy. Absence of unmeaning words and superfluous sentences. Perfect and progressive grading. Thorough drill in figures. Frequent review practice. Clear and distinct ruling. Graceful and natural models. Copies written and full of life. Superior quality of materials used and excellence of manufacture. Special adaptation to school use, being prepared for this purpose by practical teachers daily employed in teaching the subject. Published by D. & J. SADLER & CO., 13 Notre Dame St. West MONTREAL

MENEELY BELL COMPANY, 22, 24 & 26 RIVER ST., 177 BROADWAY, TROY, N.Y., NEW YORK. Manufacture Superior CHURCH, CHIME, SCHOOL & OTHER BELLS. Church Bells, Chime Bells, Memorial Bells a Specialty. Baltimore Bell Foundry Co., Baltimore, Md., U.S.A.

THE BEST FLOUR IS BRODIE'S Self Raising Flour. Save the Bags for Premiums. Application to Parliament. Notice is hereby given that an application will be made to the Parliament of Canada at its next session by the Cedars Rapids Manufacturing and Power Company for an Act extending the time granted by its charter Chapter 85 of the Statutes of 1904, (Section 12) for the expropriation of lands; and for other purposes. O. DESSAULLES, Solicitor for Applicant. Dated at Montreal this eighteenth day of January, 1909.

A Lesson in Temperance. One of the strongest temperance lectures ever issued has been sent out by a number of grocers in a town in Ohio, in the shape of a circular, of which the following extract must prove interesting to the casual drinker: "Whoever takes three ten cent drinks a day throughout the year, on payment of the sum thus spent, may secure from any of the dealers whose names appear on this card, the following objects: 3 barrels of flour; 20 bushels of potatoes, 200 lbs. of granulated sugar; 1 barrel of biscuits, 1 lb. of pepper, 2 lbs. of tea, 50 lbs. of salt, 20 lbs. of rice, 50 lbs. of butter, 10 lbs. of cheese; 25 lbs. of coffee, 10 lbs. of candy, 3 doz. cans of tomatoes, 10 doz bottles of pickles, 10 doz oranges, 10 doz bananas, 2 doz. cans of corn, 18 doz. boxes of matches, 1 1/2 bushels of beans, 100 pieces of soap, and 12 pkgs. of rolled oats. Besides, the dealer will, at the end of the year, hand over a cash balance of \$15.80. Thus the very moderate drinker, for three drinks a day is quite moderate, could, with the money he spends on liquor, pay the grocery bill of a small family and have \$15.80 left over in the year.

THURSDAY, I The Interesting Socialism has progress in va out the worl United States union doctrine recruited a n professio ans appear to ma dig into the life of the founder Alive to the dialectic propa Chapter of the appointed a c whole question lize the remed human ill. Mr. Thom man of this oc report which organ of the K as follows: "We have co brief exposition fic socialism— which has und human society. the right of a bus to hold a cal opinion he believe that no tical Catholic cialist at the s The founders were Marx, E knecht. About 40 ye published his "Capital," wh American Socia and native. Th the materialist tory. It is a that the litera Socialism, ar with the spirit atheism. The followi ism is the bes most compre been able to fir "Socialism is tional, industri Democracy, aim universal polit to substitute pr ership of land bring about p equal distribut What is the First—Revoluti nership of land Forced equal d and social cond There are ma calistic platform can subscribe, principles of m revolutionary, i sirable. Socialists clai robbery, and co must always ex and labor. The railing against or the classes Capital and lab in hand. One is the other. We b question can be settled right, with the teach of the Christian ed by Pope Leo encical on "The bor." Socialists have the relations be pital. John Mit on the "Lab "There is no tween capital a can do without borer and capit with the virtues and each wises his share. Yet the interest of o the other." We are told th Socialism on eco ligious thought ny has been ven helped to spread torical concepio my and the mat of history, yet w all the famous economy, from A George opposed, well they knew not solve the pro "man's inhuman we are fully sati tholic Church vi doctrine, called conception of his It has been vel Socialism is econ socially wrong a possible. Sociali twin sisters. We to believe that m inr. possessing sp and physical des calistic scheme i and moral elem We favor co-op operation is volu require State ac Prudence and thi some of the best, individualism. Co glorious part in of the Middle A compulsory and man a cog in the and reduce us g Our system of g mean Kidney T

The Church and Socialism.

Interesting Report by Committee of New York Chapter, Knights of Columbus.

Socialism has been making great progress in various quarters throughout the world. Throughout the United States and Canada the captious doctrines of the fraternity have recruited a number of adepts. The professions and arguments put forth appeal to many people, who fail to dig into the motives which actuate the founders of the system.

Alive to the dangers of the Socialist propaganda, the New York Chapter of the Knights of Columbus appointed a committee to study the whole question of Socialism, and analyze the remedies which it offers for human ills.

Mr. Thomas S. Loneragan, chairman of this committee, presented the report which appeared in the official organ of the Knights, the Columbiad, as follows:

"We have confined this report to a brief exposition of modern or scientific socialism—a world movement which has undertaken to reconstruct human society. We do not question the right of any Knight of Columbus to hold any economic or political opinion he pleases, but we do believe that no man can be a practical Catholic and a full-fledged Socialist at the same time.

The founders of Modern Socialism were Marx, Engels, Bebel and Liebknecht.

About 40 years ago Karl Marx published his famous work entitled "Capital," which is the Bible of American Socialists, both foreign and native. That book was based on the materialistic conception of history. It is a well established fact, that the literature and philosophy of Socialism, are thoroughly saturated with the spirit of materialism and atheism.

The following definition of Socialism is the best, the fairest and the most comprehensive that we have been able to find:

"Socialism is a proposed, international, industrial co-operative, social Democracy, aiming at the seizure of universal political power, in order to substitute public for private ownership of land and capital, so as to bring about public production and equal distribution of all income."

What is the Socialist program? First—Revolution; second—public ownership of land and capital, third—forced equal distribution of goods and social conditions.

There are many planks in the socialistic platform, to which Catholics can subscribe, but the fundamental principles of modern Socialism are revolutionary, impossible and undesirable.

Socialists claim that all capital is robbery, and consequently that strife must always exist between capital and labor. They are continually railing against capitalism and arraying the classes against the masses. Capital and labor should work hand in hand. One is the complement of the other. We believe that the labor question can never be settled and settled right, except in accordance with the teachings and philosophy of the Christian religion as expounded by Pope Leo XIII., in his famous encyclical on "The Condition of Labor."

Socialists have a false notion of the relations between labor and capital. John Mitchell in his new book on the "Labor Problem" says: "There is no necessary hostility between capital and labor. Neither can do without the other. The laborer and capitalist are both men, and each wishes at times more than his share. Yet broadly considered, the interest of one is the interest of the other."

We are told that the influence of Socialism on economic, social and religious thought especially in Germany, has been very great, and has helped to spread broadcast the historical conception of political economy and the materialistic conception of history, yet we know that nearly all the famous writers on political economy, from Adam Smith to Henry George opposed Socialism, because well they knew that Socialism could not solve the problem of poverty or "man's inhumanity to man," and we are fully satisfied that the Catholic Church will never accept the doctrine, called the "materialistic conception of history."

It has been well said that modern Socialism is economically unsound, socially wrong and industrially impossible. Socialism and atheism are twin sisters. We Catholics are taught to believe that man is a threefold being, possessing spiritual, intellectual and physical desires. The whole socialistic scheme ignores the spiritual and moral elements of man.

We favor co-operation, because co-operation is voluntary and does not require State action. It stimulates prudence and thrift. It encourages some of the best characteristics of individualism. Co-operation played a glorious part in the Labor Guilds of the Middle Ages. Socialism is compulsory and would make every man a cog in the socialistic machine and reduce us all to a "dead level."

Our system of government is founded on individualism. The fathers of the Republic were individualists and every patriot and statesman from Washington and Jefferson down to the present day were individualists. If the Gospel of Christ and the genius of Democracy cannot solve the industrial, social and political problems of our time, nothing can. We need Christian Democracy, not atheistic socialism.

Socialists sneer at patriotism, deride virtue, ridicule the Christian religion and deny the existence of God and the immortality of the soul. Bebel, one of the canonized saints of socialism, exclaims, "Leave heaven to the angels and the sparrows," and Liebknecht says: "Stupidity reveals itself in religious forms and dogmas." Marx himself wrote: "The abolition of religion as a deceptive happiness of the people, is a necessary condition for their true happiness."

The leaders of Socialism recommend their followers to support every revolutionary movement against the existing social, religious and political order of things. Socialists have no respect for constituted authority. Money is a measure of value and a medium of exchange. Under Socialism we would have no real money. The Socialistic measure of value would be the labor hour, and that is the pivot of the socialist scheme. Neither Marx's social unit nor Bebel's measurement hour make allowance for skill or experience.

During the past century socialist communities were established in several places in the United States and all failed miserably. The Brook Farm experiment was a signal failure, although it possessed the genius and learning of Thoreau, Hecker, Dana, Emerson, Brisbane and others. New Harmony in Indiana, founded by Robert Owen, was also a dismal failure.

We believe in the marriage tie and we recognize that the family is the unit of society—but Socialism would abolish Christian marriage and destroy the family life.

In 1884, Frederic Engels published his book on "The Origin of the Family," which is considered a classic by socialists. That book advocates free love pure and simple. Under Socialism, children would be the offspring, not of true marriage, but of free love, and would be reared like foundlings in communal schools.

Karl Marx, the founder and father of modern scientific, international socialism, sounded the tocsin for universal revolt in these words: "We shall do well if we stir hatred and contempt against all existing institutions; we make war against all prevailing ideas of religion, of the State, of the country, of patriotism. The idea of God is the keystone of perverted civilization; the true root of civilization is atheism." Comment on such language is unnecessary.

Socialists of the Marx school claim that "all wealth comes from labor." That statement is misleading. As a matter of fact, all legitimate wealth nowadays is largely produced by machinery. These elements enter into that production: 1st, Invention; 2nd Capital; 3rd Muscle labor. "Private property," exclaims the modern socialist, "is public robbery." That is a good epigram and nothing more. It is self-evident that man has a natural right to private property. Man is older than the State and possesses inherent rights.

In the language of Leo XIII: "To say that God has given the earth to the use and enjoyment of the universal human race is not to deny that there can be private property. For God has granted the earth to mankind in general, not in the sense, that all without distinction can deal with it as they please, but rather that no part of it has been assigned to any one in particular."

Socialism might work well if men and women were saints and angels, but they are not. We must take human nature as we find it. The best of us have some bad qualities, and the very worst of us have some good qualities.

There seems to be an irrepressible conflict between Socialism and Catholicism. They cannot be harmonized. The Catholic Church is a spiritual Democracy. Socialism is a materialistic bureaucracy. Socialists claim that religion is a private affair. Catholics can never accept that principle.

The Catholic Church to-day as of old, is the friend and champion of the toiling masses everywhere, but she cannot countenance Socialism, communism or materialism—a trinity of pernicious doctrines, dangerous to Church and State alike.

In conclusion, if Socialism were put into operation, we are satisfied that it would paralyze human progress, stifle inventive genius, crush individual liberty, destroy the family life, create a bureaucracy instead of a democracy and establish on the ruins of our Christian civilization a socialistic Utopia founded on the materialistic conception of human history.

Ireland's Depopulation

And Our Iniquitous Land Laws.

To the Editor of the Irish News:

Dear Sir,—In the North Atlantic Ocean, enjoying a mild and healthy climate, is situated what might have been called, at least some centuries ago, the Ultima Thule of the great Celtic race. It was called the Island of Saints and Scholars before her churches, her monasteries, and her schools were razed to the ground by inhuman and barbarous neighbors.

And it has been always known as a land of sons heroically brave. But now for 63 years a merciless war of extermination is carried on by the landlord garrison, placed there and supported by the civil and military powers at their command. Their deeds of cruelty and extermination, as far as the civilized and outer world is concerned, may with fair accuracy be described as performed behind the screen. I shall endeavor to raise the curtain so that the civilized world may have an opportunity of viewing and photographing the sad scenes.

Ireland's total population has decreased by one half within the last 63 years, and her rural population by some two-thirds within the same period, and as this is a matter that cannot be disputed, even by the most barefaced effrontery, it follows as a necessary consequence that there must be some screw loose in the methods of Irish legislation, particularly land law legislation, or in the administration of those laws, or in both.

Some 63 years ago Ireland's population was 8 1/2 millions, and England's population was then 15 millions; that is, for every 17 of a population Ireland had then 17 of England had 20. But for every 17 of a population now in Ireland, England has 136. What a contrast? Seventeen to 30. 63 years ago; to-day, 17 to 136.

We in Ireland, now in the 20th century, located on the high road of civilization, so to speak, at the end of the Old World and at the beginning of the New; and on the highway to Australia; passing by South Africa, if persecuted at all for very appearance sake, must be

PERSECUTED IN AN UP-TO-DATE FASHION.

The up-to-date method adopted now in Ireland is by depriving the peasantry of security in the fruits of their labors and by financial burdens, such as rack-rents, non-judicial and judicial rack-rents, not only retarding Ireland's progress, but even driving her back in a retrograde course.

Perhaps it is a debatable question but Ireland to-day as a nation seems as much crushed and persecuted as she was during Cromwell or Elizabeth, the periods of open hostilities perhaps—being, excepted, but, of course, as has been said, in a different fashion, and this seems evident, as shown above, by contrasting the relative population of Ireland and England for the last 60 years. Cromwell was a savage fanatic in matters pertaining to religion, but not so jealous or cruelly apprehensive of Ireland's prosperity and of Ireland's increasing population as modern British statesmen seem to be. Cromwell, with all his faults—and they were black and many and revolting, too—restored to Ireland the rights of commercial equality, and with those restored rights the Irish woolen trade at once revived and prospered.

Until other malevolent English statesmen killed those industries, and like our churches and schools, the overturned our factories, too. The object of these remarks, as is clear to all, is not in any way to excuse Cromwell, nor his prototype, Elizabeth, but, by contrast and comparison, to exhibit landlord oppression and cruelties on the one hand, and British Government injustice and tyranny in this country on the other.

Surely such a remarkable decrease in the population of our country, as is shown, could not possibly have occurred if Ireland were not handicapped in some exceedingly unjust and extraordinary manner. What has occurred to bring about such a lamentable decrease in our rural population from 6 1/2 millions in 1846 to 2 1/4 millions in 1909? We here on the ground cannot avoid seeing what is occurring. Poverty and eviction have brought about this, our country's sad depopulation. But why is rural Ireland so poverty-stricken? Because of rack-rents and insecurity. But has not Gladstone's Land Act put a stop to rack-rents, and established security for the Irish farmers? No; neither the one nor the other, unless to a limited extent. If that be so, would it not be better to draw public attention to this sad condition of the Irish farmers? The public must see numerous cases of such rack-rents and of such insecurity, but like a person who, standing on the bank of some large river, and observing it flowing by, and yet does not advert to the huge volume of water passing on to the sea, day after day, so the universal ruin brought about by the Irish rack-rents and insecurity escapes that attention which it deserves. Of the hundreds of thousands of holdings yet to be purchased here in Ireland, nearly one-third of the occupiers are future tenants who are outside the pale of Gladstone's act. Moreover, a pretty large number of present tenants who are supposed to be protected by Gladstone's Land Act, and who specially need protection, are, because of their poverty, practically shut out from the Irish Land Courts because of arrears arising from their destitute condition.

Just a few days ago not many farmers from where this letter is being written,

with his helpless wife and small children, even in such a season, was evicted and left on the roadside by officers of the law, the local representatives of our Irish civil and military authorities, because he, being unavoidably in arrears, presumed to seek the protection of Gladstone's Land Act. And this is but one case out of the thousands of the evicted Irish peasantry. In this way about half the tenants yet to purchase, consisting of future tenants and others almost similarly circumstanced, including a considerable number of statutory tenants who, having been in arrears, were not permitted by the landlords (as they can prevent them) to get their judicial rents fixed by the law courts, and who had to accept the pittance offered or continue to put up with their present rack-rents, and who are even in a worse condition than the future tenants, because they are ensnared by the land purchase zones, in all, about half a million of Irish peasantry, including the younger members of the families, are still held in Egyptian bondage, notwithstanding Gladstone's Land Act of 1881—poor, ill-treated people, whose rents of the most part cannot be paid until they are received from the members of their families in foreign lands.

The Irish landlords and their friends the "Carriote Crows," for instance, are constantly maligning the Irish peasantry as dishonest because they cannot pay impossible rack-rents; and the British Government, too, by implication, proclaims them dishonest by their courts and through civil and military compulsion, whereas the one and the other know that those future tenants and present tenants, who on account of their poverty have the Land Courts closed against them, are still bound by the civil law to pay the rack-rents of thirty years ago—that is, to pay £100 where in justice only £60 is due, as the £100 by universal consent should be reduced to £60 to reach a fair rent. In other words, the civil law here compels those poverty-stricken peasantry to pay 66 per cent. to the wealthy, Irish landlords more than is honestly due, and the Government know that said 66 per cent. is the dishonest fruit of the unjust Irish agrarian laws. And, moreover, here lies one of the greatest obstacles to land sales at fair prices. When the law of the land secures those unjust landlords 66 per cent. above fair rents, to be paid by the Irish in exile, how can they who are so unreasonably grasping and so wise in their generation voluntarily consent to sell at fair prices?

Considering all this suffering and depopulation of our country, it is surprising that the Irish peasantry, or rather the remnant still remaining, are not reconciled to the treatment they receive from the hands of the English Government and the English garrison in this country, the Irish landlords. From what we know of human nature and of the character of even the most upright of men, how can it reasonably be ex-

pected, as long as the Irish land question remains as it is, bringing so much suffering and injustice to the Irish peasantry, that they will be more contented? If English statesmen were really far-seeing, and at the same time really anxious, to have the Irish people contented, they would

BY ONE HEROIC EFFORT, if necessary by compulsion—settle the Irish land purchase question at once on terms fair to all, and not have it hanging on for ever torturing our people and depopulating our country. There are many who lack neither intelligence nor honesty who fear that English statesmen are not anxious to have the Irish people contented, or, at least, that they are unwilling to give them what is fit to make their country.

Whilst our country is thus suffering and thus depopulated, we have an undeniable right, which we will not surrender, in clear, in firm, and in calm language to paint our treatment at the hands of England, and to place it before the nations and Governments of the civilized world. The mercilessly treated subjects of the barbarous Turks and of the cruel Russians have been attracting the attention of the civilized world—sometimes even the active attention; and yet Russian Poland, for instance, has doubled her population within the last 63 years, whilst Ireland has lost half her population within the same period. For every hundred of population that Ireland and Poland respectively possessed 63 years ago, Ireland has to-day 50, whilst Poland has 200; thus Poland is fourfold, at least 300 per cent., better off from the population standpoint than Ireland, both being contrasted with each other at the beginning, and now at the end of 63 years—if, indeed, it be permissible to contrast on the same plane a declining and negative with an increasing and positive quantity at all.

Up till eleven years ago the cruel Turks for centuries ruled over the island of Crete. Crete has some 200,000 inhabitants. If the barbarous Turk before his cruelties, misgovernment, and injustice, and consequent poverty and other sufferings, practically depopulated the historic island, surely the civilized nations of the world would have extended their deepest sympathy to the tortured and suffering people.

During the last 63 years England's cruel garrison, the Irish landlords, with the connivance, even with the authority, of the English Government, have

IMPOVERISHED, STARVED AND BANISHED from rural Ireland not only 200,000 but more than 21 times 200,000—that is, four and a quarter millions. In order that our brave and worthy peasantry be protected from further ruin it is necessary to keep as in a mirror before the gaze of the civilized world how they have been treated, how they have been ruined, how they are being treated, and how they are likely to be treated unless some competent restraining influence

DESJARDIN'S

CHOICE—STYLE—QUALITY

WE ARE MOVING

In a few weeks we will be in our own building St. Denis Street, between St. Catherine and Dorchester Streets. From now, until we move we intend to get rid of our immense stock of

FURS (Skins and Ready-Made)

So as to simplify the trouble of removal. WINTER IS NOT OVER !!

Furs are still worn, and now is the time to buy them at good rates. You can save at least **40 p.c.** on the quality, value and style of our furs, which are always first class.

Here are a few of our exclusive specialties, which make our Show rooms so popular and far-famed:

Coats and Collars, Fur-lined Overcoats, Muffs and Stoles, Fur Caps and Collars, Opera and Evening Cloaks, Outing Gloves and Mitts, Throw-overs and Boas, Carriage Robes, Etc., Etc. Pretty White Furs for little children. Raccoon Coats.

"Desjardins" creations are unique. We have in our store at the present time hundreds upon hundreds of different styles in Ready Made Furs for men, women, children; and for all purposes. See our RUGS, TIGER SKINS, Etc., Etc. We wish to retain our reputation:

"Kings of Furriers"

COME AND JUDGE

Compare our prices with the quality offered. We always give highest value for least money.

CHAS. DESJARDINS & Co.

485 ST. CATHERINE STREET EAST, Cor. St. Timothee.

MONEY

save money at
re hose now 35c,
ties, underwear,

INS'

ost
ost

an Edition of

Dunton and
s System of

anship

L FEATURES

hod, practical in plan
of letters according
of Capital letters
separately on the cov
aning words and supe
ences. Perfect and
ng. Thorough drill in
ing. Gracful and ma
les written and full
e manufacture.

ion to school use, being
purpose by practical
employed in teaching the

lished by

BLIER & CO.,

Dame St. West

BELL COMPANY,

26 RIVER ST., 177 BROADWAY,
N.Y.

BELLS

ial Bells a Specialty.
ndry Co., Baltimore, Md., U.S.A.

BELLS

ial Bells a Specialty.
ndry Co., Baltimore, Md., U.S.A.

THE FLOUR

S.

DIE'S

ing Flour

for Premiums.

Parliament.

given that an ap-
made to the Par-
a its next ses-
Rapids Manufac-
Company for an
time granted by
or 65 of the Sta-
section 12) for the
lands; and for

DESSAULLES,

for Applicant.
1909. This eighteenth

Temperance.

ongest temperance
has been sent
of grocers in a
the shape of a
the following ex-
interesting to the

three ten cent
through the year.
sum thus spent,
of the dealers
near on this card.
sets: 3 barrels of
potatoes, 200
sugar; 1 barrel of
pepper, 2 lbs. of
t, 20 lbs of rice,
0 lbs. of candy, 3
atoes, 10 doz bot-
doz oranges, 10
doz. cans of corn,
batches, 1 L2 bu-
60 pieces of soap,
colled oats. Be-
hill, at the end of
for a cash balance

moderate drinker,
day is quite mo-
the money he
pay the grocery
family and have
the year.

Swollen Hands and Feet

mean Kidney Trouble. Liniments and blood purifiers are useless. What you must do is to cure the kidneys. Take

GIN PILLS

Gin Pills act directly on these vital organs—correct all disease—neutralize uric acid—purify the blood—relieve the pain and reduce swelling in hands and feet. 50c. a box; 6 for \$2.50. At all dealers or sent on receipt of price.

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

Formerly made by
Bela Drug Co.,
Winnipeg.

be immediately put in force. The Irish peasantry and the Irish people with one voice cry aloud for protection, for immediate protection, from unjust and merciless Irish landlordism, that has impoverished and banished the Irish peasantry, desolated their homesteads, and made a solitude of our country.

Yours very faithfully,

EUGENE (CANON) M'KENNA, P.P.
Shantongagh, Castleblayney,
January, 1909.

PUBLIC NOTICE.

The Town of Maisonneuve will apply at the Legislature of the Province of Quebec, at its next session, to amend its charter and obtain the following powers: To change the name of The Town of Maisonneuve, to that of "The City of Maisonneuve"; power for the town to take away the snow from the sidewalks and to levy the cost of it by repartition; enactments relating to the construction of permanent sidewalks and concerning the vote of electors who are proprietors; to amend section 47 of 61st Victoria, ch. 57, to reduce the borrowing power of the town to 20 per cent. of the valuation of assessable properties, and for other ends; enactments by-law of municipal debentures by-law of the Council, to execute works of a permanent character up to 20 per cent. of the assessable immovables and also to consolidate by-law of the Council, the floating debt of the Town; to ratify the by-laws to borrow money issued by the Council; power to acquire the land for a park and a post office; enactments concerning the valuation of properties, the valuation roll and the perception roll of general and special taxes and their collection; to ratify other resolutions, contracts and by-laws made since 1907; to abrogate section 29 of 61st Victoria, ch. 57; to amend section 48 of 61st Victoria, ch. 57; enactments concerning the Recorder's Court and the powers of the Recorder; power for the Town to annex outside municipalities and procedure to that end; enactments concerning the general election of the Councillors every two years, and concerning the administration and the general welfare of the Town; to organize a Board of Control.

Montreal.

L. J. S. MORIN,
Attorney for the Town of Maisonneuve.

NOTICE is hereby given that Application will be made to the Legislature of the Province of Quebec, at its next session, by the Estate of the late John Henry Wilson, of the City of Montreal, for the passing of a law authorizing the testamentary executors of said J. H. Wilson to increase the annual rent payable to each of the latter's children under his last will.

Montreal, this 2nd February, 1909.

L. LYMAN,
Attorney for Petitioner.

Death of Rev. William O'Brien Pardow, S.J.

Sudden Calling Away of Sainly Priest, Distinguished Scholar and Eminent Pulpit Orator.

Rev. William O'Brien Pardow, S.J., one of the most distinguished as well as saintly priests in America, died last week at St. Vincent's Hospital, New York.

The sudden and unexpected death of the Rev. William O'Brien Pardow, S.J., is an irreparable loss alike to the Jesuit Order, to the Church in general, and to the Catholic and non-Catholic alike.

Father Pardow was a Christ-like character and was recognized as such by the world. He was strong yet kind—stern yet considerate, ascetic personally, yet indulgent to others.

One had scarcely to look at him to see that there was the possessor of a commanding intellect, says the New York Sun; and true it is that even the delicate, ascetic face carried its own lesson to the shame of materialists and worldlings.

His mere presence ostracized the gross, the coarse, the material. He was a reproach to men of the world, in his mere existence. "Good God!" cried a florid non-vivante of good will, but whose physical side was stronger than the spiritual: "I wonder why the mere sight of that man makes me feel ashamed?"

Father Pardow was, as all know, a most delicate man, and a year ago the doctors warned him that he was burning the candle of life at both ends. "I would rather burn than rust out," was his spirited answer, and burn out he did, brilliant even to the final flicker.

When Father Pardow's term as Provincial had expired, Father Purbrick, then the Tertian-Master of the Jesuit Novices at St. Andrew's-on-the-Hudson, was ill, and Father Pardow was elected in his place.

As Pastor of St. Ignatius Loyola's, Park Avenue and East 84th street, Father Pardow, succeeding the late Father McKinnon of beloved memory did much for the church and its schools.

Of recent years Father Pardow was the exponent of the attitude of the Church in regard to all modern

questions, and thereby incurred from the rash and unintelligent the term of "modernist." In truth he was a conservative, as all loyalists are. Broad and great of mind, sympathetic of heart as he was, he was a "Tartar" on grounds of religion or moral principle.

The most recent heresy ably combated by Father Pardow was "Modernism." This was a subject which by its name alone challenged the attention of the non-Catholic intellectual world and drew to the Church a Protestant congregation.

Reverence for Jesus in the Blessed Sacrament, and the devotion to the Sacred Heart of Jesus were his spiritual passions, and thence came the gentleness that tempered his sternness, and the sweetness and sympathy that endeared him to all.

Even Father Pardow was a Christ-like character and was recognized as such by the world. He was strong yet kind—stern yet considerate, ascetic personally, yet indulgent to others.

His mere presence ostracized the gross, the coarse, the material. He was a reproach to men of the world, in his mere existence. "Good God!" cried a florid non-vivante of good will, but whose physical side was stronger than the spiritual: "I wonder why the mere sight of that man makes me feel ashamed?"

When Father Pardow's term as Provincial had expired, Father Purbrick, then the Tertian-Master of the Jesuit Novices at St. Andrew's-on-the-Hudson, was ill, and Father Pardow was elected in his place.

As Pastor of St. Ignatius Loyola's, Park Avenue and East 84th street, Father Pardow, succeeding the late Father McKinnon of beloved memory did much for the church and its schools.

Of recent years Father Pardow was the exponent of the attitude of the Church in regard to all modern

Of recent years Father Pardow was the exponent of the attitude of the Church in regard to all modern

Name of Jesus?" As he grew worse he asked to be taken to the hospital and as he was carried out two priests expressed their hope for his speedy return.

"No, I shall not return, I am going on a long journey," was his answer to both; proving his true premonition of death.

The effort of changing his covering was considered too much for him by the doctors and Sisters, but he could not be dissuaded, saying that since his time was so short, the risk did not matter.

The funeral of Father Pardow was unpretentious and simple as Jesuit ideals dictate. A painted pine coffin held all that was mortal of the immortal departed.

Even the most bigoted and unfriendly press notices have acknowledged Father Pardow's personal impressiveness, admitting that the soul and intellect of the man stood out from his frail physique, challenging the world for its purification and upliftment.

One had scarcely to look at him to see that there was the possessor of a commanding intellect, says the New York Sun; and true it is that even the delicate, ascetic face carried its own lesson to the shame of materialists and worldlings.

His mere presence ostracized the gross, the coarse, the material. He was a reproach to men of the world, in his mere existence. "Good God!" cried a florid non-vivante of good will, but whose physical side was stronger than the spiritual: "I wonder why the mere sight of that man makes me feel ashamed?"

When Father Pardow's term as Provincial had expired, Father Purbrick, then the Tertian-Master of the Jesuit Novices at St. Andrew's-on-the-Hudson, was ill, and Father Pardow was elected in his place.

As Pastor of St. Ignatius Loyola's, Park Avenue and East 84th street, Father Pardow, succeeding the late Father McKinnon of beloved memory did much for the church and its schools.

Of recent years Father Pardow was the exponent of the attitude of the Church in regard to all modern

Of recent years Father Pardow was the exponent of the attitude of the Church in regard to all modern

subject him to such indignity before the office force, yet he endured it in wondering silence.

"There's something about that Dutchman I can't fathom," warned Bolton. "It will do to keep an eye on him. He will cause trouble some of these days, Mr. Harris, you mark my word!"

"Well, Bolton," replied the President, "you can comfort yourself with the assurance that we will not hold you responsible for his conduct, unless you drive him to do something desperate by your everlasting fault-finding."

Even this assurance from the head of the firm did not prevent the Manager from conjuring up visions of evil that would befall the house of Harris & Meade by means of Von Helm's wickedness, and, growing something about "still waters," he went on with his work.

Sometimes, though, he could almost read the yellow tinged headlines set forth in The Morning Star, stating that Von Helm, trusted bookkeeper of the well known firm of Harris & Meade, had committed forgery.

One day, shortly after the theory of forgery and theft was abandoned, he started on a new trail, which he determined to follow to the end.

It happened one day that two women came into the office, one as agent for an advertising firm, the other the daughter of a grocer, who left an order for flour to be sent to her father's store.

In the morning's paper, though possibly it might not be for several days (the exact time was uncertain, but it was sure to come) The Morning News would announce that Von Helm, bookkeeper for the great milling firm of Harris & Meade, had suddenly disappeared in Germany, and each unknown to the other had followed him to America and sought until they found him.

"Say! Did you see her down the street—Miss Floyd, all dressed in white, with a lot of roses?" inquired Johnnie of the stenographer, as he stamped the sample envelopes, piled up before him.

"That's all," flung out Bolton, impatiently, turning to his desk. The long enduring Von Helm knew that the criticism was unjust, yet and without feeling that remonstrance would be useless, went quietly back to his place, and taking up his pen, buried himself in his ledgers.

The screen door opened so noiselessly that no one but the boy and the stenographer nearest the door held stood a girl with a wealth of flaxen hair, and wondering eyes with dark violet tinge, her simple white gown making an effective background for the crimson roses which she carried in her apron.

came into the office. Her eyes wandered about the room with a vague unrest. Advancing slowly to the desk of the boy and girl, she opened her apron and said softly in German, "See, they are roses. I have no leaves of bread," but they did not understand her.

"Answer immediately by wire if you accept our bid of—" Just a moment he paused to look at the marble top and make assurance doubly sure in regard to the price offered while Johnnie and the stenographer looked for something in the nature of a volcanic eruption to occur by the stranger approached his desk.

The young woman stood resting her arm on the railing that set off her Manager's desk, and watched him curiously. Placing a crimson rose by the side of the partly finished telegram, she announced in a voice sweet with pathos: "Ich bin Sanet Elizabeth von Ungarn."

"She looked in truth like a saint, in her simple white gown, and pure of heart as though no earth tarnish had ever touched her.

As Mr. Bolton looked at her he was too bewildered to make reply, and when he had recovered and found voice to thank her for her offering, she had caught sight of Von Helm on the opposite side of the office. Being engrossed with his work, he had not seen her enter, neither had he heard the soft, familiar cadence of her voice.

He lifted her carefully to a high stool which he brought and placed by his own. He was so tender in word and in act. "Ich will mein Arbeit thun, dann werden wir nach Heim gehen, meine Lieblich."

The afternoon sun came through one of the office windows glinting her flaxen hair until it shone like burnished gold. The waiting was so long, so weary, and the time dragged by at a snail's pace.

"Heim gehen?" she repeated wonderingly, as she raised her head then drawing him to her side she kissed him, whispering softly: "Adolph, Ich liebe dich."

Von Helm lifted her from the stool and led the way to the door, while she followed obediently like a child. On his way out he stopped at the Manager's desk, and said simply: "I will take my wife home. I will soon return."

The Manager at his desk bowed his head and tried to frame some sort of prayer for forgiveness, as the little bookkeeper went out into the late December sunshine with his heart's precious sorrow.

—E. S. REES, in Woman's Work

MORRISON & HATCHETT. Advocates, Barristers, Solicitors. 5th Floor, Banque du Peuple Chambers, 97 ST. JAMES STREET. Phone Main 3114.

Hon. Sir Alexandre Lacoste, K. C. KAVANAGH, LAJOIE & LACOSTE. ADVOCATES, SOLICITORS, ETC. 7 PLACE D'ARMES. H. J. KAVANAGH, K. C., PAUL LACOSTE, L. L. B., H. GERIN-LAJOIE, K. C., JULES MATHURIN, L. L. B.

JOHN P. WHELAN. ADVOCATE AND SOLICITOR. 93 ST. FRANCIS XAVIER ST. Montreal. Telephone Main 2779.

MULLIN & MATHIEU. ADVOCATES. Room 2, City and District Savings Bank Chambers, 136 St. James St., Montreal.

C. A. BARNARD. CASIMIR DESSAULLES. BARNARD & DESSAULLES. ADVOCATES. Savings Bank Building, 160 St. James. Bell Telephone Main 1679.

GOUIN, LEMIEUX, MURPHY & BERARD. BARRISTERS, SOLICITORS, ETC. Hon. Lorrain Gouin, K. C., Hon. R. Lemieux, K. C., D. R. Murphy, K. C., J. P. Berard, K. C., J. O. Drouin, K. C., E. Brassard, L. L. B., New York Life Building.

T. Brossard, K. C., H. A. Cholette, L. L. B., Thomas M. Tansy, B. C. L. BROSSARD, CHOLETTE & TANSEY. ADVOCATES, BARRISTERS AND SOLICITORS. Phone Main 1199. 160 ST. JAMES ST. Guardian Bldg.

TEL. BEL. MAIN 2781. CODERRE & CEDRAS. ADVOCATES. 8 Place d'Armes Hill. Montreal. EVENING OFFICE: 3663 Notre Dame Street West, 53 Church Street Verdun.

Bell Tel. Main 3352, Night and day service. CONROY BROS. 193 CENTRE STREET. Practical Plumbers, Gas and Steamfitters. Estimates Given. Jobbing Promptly Attended To.

LAWRENCE RILEY. PLASTERER. Successor to John Riley. Established in 1860. Plain and Ornamental Plastering. Repairs of all kinds promptly attended to. 15 Paris Street, Point St. Charles.

W. G. KENNEDY. DENTIST. 419 Dorchester St. West, Corner Mansfield St. Specialty: Plate-Work and Bridge-Work.

Wise mothers who know the virtues of Mother Graves' Worm Exterminator always have it at hand, because it prevents its value.

SOCIETY DIRECTORY.

ST. PATRICK'S SOCIETY.—Established March 6th, 1856; incorporated 1863; Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Chaplain, Rev. Gerald McShane, P. P.; President, Mr. W. P. Kearney; 1st Vice-President, Mr. H. J. Kavanagh; 2nd Vice-President, Mr. P. McCurdy; Corresponding Secretary, Mr. T. W. Wright; Recording Secretary, Mr. T. P. Tansey; Asst.-Recording Secretary, Mr. M. E. Tansey; Marshal, Mr. B. Campbell; Asst. Marshal, Mr. P. Connolly.

ST. PATRICK'S T. A. & B. SOCIETY.—Meets on the second Sunday of every month in St. Patrick's Hall, 92 Alexander street, at 3:30 p.m. Committee of Management meets in same hall on the first Tuesday of every month, at 8 p.m. Rev. Director, Rev. Jas. Kiloran; President, M. J. O'Donnell; Sec. Sec., J. J. Tynan, 222 Prince Arthur street.

C.M.B.A. OF CANADA, BRANCH 20.—Organized 13th November, 1883. Meets in St. Patrick's Hall, 92 St. Alexander street, every 2nd and 4th Thursday of each month for the transaction of business, at 8 o'clock. Officers.—Spiritual Adviser, Rev. J. P. Killoran; Chancellor, W. A. Hodgson; President, Thos. R. Stevens; 1st Vice-President, James Cahill; 2nd Vice-President, M. J. Gahan; Recording Secretary, R. M. J. Dolan; 16 Overdale Avenue; Financial Secretary, Jas. J. Costigan, 504 St. Urbain street; Treasurer, F. J. Sears; Marshal, G. I. Nichols; Guard, James Callahan; Trustees—W. F. Wall, T. R. Stevens, John Walsh, W. P. Doyle and J. T. Stevens. Medical Officers—Dr. H. J. Harrison, Dr. E. J. O'Connor, Dr. Merrills, Dr. W. A. L. Styles and Dr. John Curran.

A Sure Corrective of Flatulency.—When the undigested food lies in the stomach it throws off gases causing pains and oppression in the stomachic region. The belching or eructation of these gases is offensive and the only way to prevent them is to restore the stomach to proper action. Parmed's Vegetable Pills will do this. Simple directions go with each packet and a course of them taken systematically is certain to effect a cure.

CONSTIPATION IRREGULARITY OF THE BOWELS

Any irregularity of the bowels is always dangerous, and should be at once attended to and corrected.

MILBURN'S LAXA-LIVER PILLS

work on the bowels gently and naturally without weakening the body, but on the contrary, toning it, and they will if persevered in relieve and cure the worst cases of constipation.

Mrs. James King, Cornwall, Ont., writes: "I was troubled with sick headaches, constipation and catarrh of the stomach. I could get nothing to do me any good until I got a vial of Milburn's Laxa-Liver Pills. They did me more good than anything else I ever tried. I have no headaches or constipation, and the catarrh of the stomach is entirely gone. I feel like a new woman, thanks to Milburn's Laxa-Liver Pills. I used in all about half a dozen vials." Price 25 cents a vial, 5 for \$1.00, at all dealers or mailed direct by The T. Milburn Co., Limited, Toronto, Ont.

St. Elizabeth.

"Von Helm!" called the Manager angrily. A look of wearied patience passed over the little bookkeeper's face, as he laid down his pen and stepped to Mr. Bolton's desk.

"I believe, if I am not greatly mistaken," growled the big man, "that I have advised you time and time again, Von Helm, about your sevens. They are devilish queer looking affairs. Anyone would take them for nines in this account sale."

Is that 77 or 79 cents for 10,000 bushels of No. 2 red? he demanded, and without waiting for an answer, for Von Helm never responded to these attacks, he went on in the same tone, "No doubt Kline & Sons would be very much pleased indeed at the idea of our paying them 79 cents when we contracted for the wheat at 77. You seem to take no interest in the business whatever."

Von Helm stared at his figures which represented the price paid for wheat the day before. They were clear and correct, as his figures always were, and no one but the Manager could have found fault with them.

"That's all," flung out Bolton, impatiently, turning to his desk. The long enduring Von Helm knew that the criticism was unjust, yet and without feeling that remonstrance would be useless, went quietly back to his place, and taking up his pen, buried himself in his ledgers.

He had been subjected to criticism and faultfinding so many times, it seemed as though he would have become gradually hardened, though the crimson wave that swept over the fresh German face was evidence that he was not yet impervious to Bolton's harshness. He could not conceive any reason why Bolton should

THURSDAY, F... "What have dren?" The mother As she kiss And tucked To help some Then each one dead— A loving who Some sacrifice Or gift of rice But when 'tw speak, A tear drop gl 'I cannot think So very good She sadly said, A chicken find Back to its lost But it was lost "Twas naught, But, mamma, It felt so sorry, The right way To told us once To save the lost "The little chick And how it cri It was so glad Under its moth And I was happy 'Twas with sound." The children hid Their bed's who But the mother Just where the "Your part," she have done; God is well pleas WHAT A DO You have heard dear children, but dear repeating. One day a merchant boy who was merch store—"You will never you are too small. The little fellow the work he was d "Small as I an thing that no one place can do." "Oh, what is the playor. "I don't know as you," he replied, He was the employer, know, urged him to could do that, no o place was able to "I can keep from the little fellow. There was a blus one face present, and shown for further i then, from the smal WHY HE LOST E He was always feelings, making sar remarks at their exp He was cold and r manner, cranky, gloo He was suspicious. He never threw the heart wide open to them into his confid He was always r assistance from them too busy or too s them in their time of He regarded friendl to be enjoyed, instea tunity for service. He never learned th porous trust is the v stone of friendship. He never thought to spend time in kee friendship. He did not realize h will not thrive on se that there must be se ish it. He did not know t thoughtfulness in litt He borrowed money He was not loyal to He never hesitated his reputation for his about the way in the advance him. TABLE RULES FOR In silence I must take And ask God's blessing I must for food in pati I'll I am asked to pas I must not scold, nor count, Nor move my chair or with knife and fork or I must not play, nor m must not speak a usele heard children should must not talk about m Nor fret if I don't, think I must not say, "The tea is hot, the coffee must not cry for this or murmur if my meat's mouth with food crowd, for while I'm eating s must turn my head to sneeze, and when I ask say "If y the tablecloth I must no for with my food my fin must keep my seat wh done, Nor rump the table spo when told to rise, then I and lift my heart, to God a thanks for all His won —Bert Pickett.

BOYS and GIRLS

KATIE'S PART.

"What have you done, dear children?"

The mother gently said, "As she kissed her white-robed babes at night And tucked them up in bed. 'What have you done through all this day To help some one along the way?'"

Then each one told of some kind deed—

A loving word just spoken, Some sacrifice for others' wants Or gift of friendly token.

But when 'twas Katie's turn to speak, A tear drop glistened on her cheek.

"I cannot think of anything So very good to-day," She sadly said, "only I helped A chicken find its way Back to its mother—that was all, But it was lost and O, so small!"

"'Twas naughty when it ran away: But, mamma, I know I felt so sorry, for it tried The right way back to go. You told us once we ought to seek To save the lost ones and the weak."

"The little chicken looked distressed And how it cried; poor thing! It was so glad to cuddle up Under its mother's wing. And I was happy when I found 'Twas there with her, all safe and sound."

The children hid their smiles beneath Their bed's white coverlet; But the mother kissed her Katie Just where the cheek was wet.

"Your part," she said, "you, too, have done; God is well pleased, my little one."

WHAT A BOY CAN DO.

You have heard this story already, dear children, but it is one that will bear repeating.

One day a merchant said to a little boy who was doing work about the store:—

"You will never amount to much; you are too small."

The little fellow looked up from the work he was doing and said:—

"Small as I am, I can do something that no one else about this place can do."

"Oh, what is that?" asked his employer.

"I don't know as I ought to tell you," he replied.

But the employer, being anxious to know, urged him to tell what he could do that no one else about the place was able to do.

"I can keep from swearing," said the little fellow.

There was a blush on more than one face present, and no anxiety shown for further information, just then, from the small boy.

WHY HE LOST HIS FRIENDS.

He was always wounding their feelings, making sarcastic or funny remarks at their expense.

He was cold and reserved in his manner, cranky, gloomy, pessimistic.

He was suspicious of everybody.

He never threw the doors of his heart wide open to people, or took them into his confidence.

He was always ready to receive assistance from them, but always too busy or too stingy to assist them in their time of need.

He regarded friendship as a luxury to be enjoyed, instead of an opportunity for service.

He never learned that implicit, generous trust is the very foundation stone of friendship.

He never thought it worth while to spend time in keeping up his friendship.

He did not realize that friendship will not thrive on sentiment alone; that there must be service to nourish it.

He did not know the value of thoughtfulness in little things.

He borrowed money from them.

He was not loyal to them.

He never hesitated to sacrifice their reputation for his advantage.

He was always saying mean things about them in their absence.

He measured them by their ability to advance him.

TABLE RULES FOR CHILDREN.

In silence I must take my seat, And ask God's blessing before I eat.

I must for food in patience wait.

When I am asked to pass my plate, I must not scold, nor whine, nor pout.

For move my chair or plate about, With knife and fork or anything must not play, nor must I sing, nor speak a useless word; for children should be seen—not heard.

Must not talk about my food, nor fret if I don't think it good.

Must not say: "The bread is old, the tea is hot, the coffee's cold," must not cry for this or that, nor murmur if my meat is fat.

For mouth with food I must not crowd.

For while I'm eating speak aloud, must turn my head to cough or sneeze.

And when I ask say "If you please," the tablecloth I must not spoil, for with my food my fingers soil.

Must keep my seat when I have done.

For round the table sport or run, then told to rise, then I must put my chair away with noiseless foot, and lift my heart to God above, for thanks for all His wondrous love.

—Bert Pickett.

HIS FIRST LESSON.

Merle had at last made up his princely mind to go to school. He had just reached the great age of seven years without ever having to do anything that he very much objected to doing, for neither father nor mother, grandfather nor grandmother, uncle nor aunt opposed his going to school was not one of the desires of his heart.

He had gone the first day of the last year, after being paid in advance by his mother, with candy enough to live with for a week only that he was so used to eating whatever he liked that a few pounds of candy made very little difference with him, while his father hired him to go by giving him a new wheel. Merle started for school willing enough, but came home in an hour, declaring the teacher "no good," and studying upon his mother sighed and his grandmother gave him a quarter of the pie, upon the supposition that children ought always to be eating when not asleep.

Of course Merle did not go to school after that, for there was no one quite decided enough to insist that he should, so all through the year he stoned cats, tore down birds' nests and raged through the house, making a terror to those who were not blinded by love to his faults.

But one September morning he startled the household by declaring that he should go to school and see what the teacher was like, for there was no fun playing alone, and he happened at that Miss Elizabeth was not at all like Miss Daisy of the year before. Of course, she had heard of Merle, and upon his abrupt arrival in the school room she began and ended her study of him in about five minutes. She saw the untrained goodness of his disposition and understood that his generous, impulsive nature needed help and guidance, and that he must, above all things, be kept busy. Wise Miss Elizabeth. She said at once:

"Master Merle, will you be kind enough to pass those papers for me?"

At the next uneasy minute, Miss Elizabeth was ready with: "Master Merle, can you draw some lines on the board for me?"

At recess time, however, the irrepressible mischief that filled his plump body swelled up and over, and Merle grabbed the hats of all the small girls, threw them up into a tree and was rushing after those of the little boys to put in the same place. Miss Elizabeth was watching for this minute, and in a second was at his side, saying very quietly:

"You would better get the hats for the girls, Merle."

Merle was not used to a tone of command, and so answered emphatically: "I won't!"

Miss Elizabeth had very brown eyes that looked steadily into Merle's gray ones as she lifted him toward the tree.

"Up with you, my man," she said in her clear sweet voice. There was no trace of anger in her tone—indeed, there was the least bit of a smile on her red lips as she looked at the flushing, defiant face of the lad. Now Merle delighted in climbing, and Miss Elizabeth's strong hand and stronger will controlled him, besides it was something new to be called "a man," so he gathered up all the energy of his young arm but Miss Elizabeth did not appear to notice that, nor the push he gave Eda Hunt as he landed on the ground—almost on Miss Elizabeth's toes—who said cheerily:

"You are a fine climber, Merle. I want to tell you a story of a boy who climbed a great deal higher than that to help a poor bird caught in a tree." Miss Elizabeth dropped down upon the ground, encircled by a group of attentive listeners. She talked beyond the recess hour, knowing that Merle needed lessons in gentleness and truth, with this, his first lesson in obedience.

At home that night Merle volunteered the information, between great mouthfuls of meat and cake: "Miss Elizabeth is a dandy. She knows how to treat a man."

MANY DON'T KNOW HEART AFFECTED.

More People Than are Aware of It Have Heart Disease.

"If examinations were made of everyone, people would be surprised at the number of persons walking about suffering from heart disease."

This startling statement was made by a doctor at a recent inquest. "I should not like to say that heart disease is as common as this would imply," said the expert, "but I am sure that the number of persons going about with weak hearts must be very large."

"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 kills them that the unsuspected weakness of the heart is made apparent."

But undoubtedly heart weakness, not disease, is more prevalent nowadays. I should think that the stress of living, the wear and rush of modern business life, have a lot to do with heart trouble.

There is no doubt but that this is correct, and we would strongly advise any one suffering in any way from heart trouble to try a course of MILBURN'S HEART AND NERVE PILLS.

Price 50 cts. per box or 3 boxes for \$1.25, at all dealers or will be mailed direct on receipt of price by The T. Milburn Co., Limited, Toronto, Ont.

ISABEL'S DOLLS.

Monday morning in vacation is horrid. Isabel thought so as she ruefully eyed the big pile of breakfast dishes. Washday mama always did the dining-room and kitchen work, while Janet was busy in the laundry, and always in vacation time Isabel had to help. To-day, mamma had some extra work, and it was Isabel's task to wash and dry the dishes all alone.

"They're just mountains high!" she declared.

They weren't at all, though I must confess that there were a good many of them.

When mamma had called to her that the dishes were ready, Isabel was busy playing with her numerous family of dolls. Very reluctantly she laid Gertrude Maud back into her bed, and covered Gladys Emily carefully in the doll-carriage, and started with lagging footsteps toward the kitchen.

She filled the big dish-pan with hot water, and gave the glasses, then the silver, their morning bath. Somehow the large kitchen seemed lonely without either mamma or Janet in spite of the fact that the sunshine was streaming in brightly through the windows. Then a sudden thought came to her.

"I'll bring the dolls out here and make believe they are helping me," she said to herself.

So Gertrude Maud and Gladys Emily and the smaller dolls, Hetty and Lillian, and black Alice with her apron and turban looking very much fitted for her task, were all seated in a row on the big table, with their feet sticking out straight in front of them.

Then Isabel began her game. "The plates you shall wash and wipe," she said, addressing Gertrude Maud, "cause you're the biggest."

So Isabel carefully washed and wiped the plates, and placed them in front of Gertrude.

"And the cups and saucers belong to you, Gladys. Be sure to do them nicely," she said.

Then they were done, and piled on the table by Gladys.

The smaller dolls, Hetty and Lillian, had the little butterplates and oatmeal dishes to do.

It was great fun. Isabel made believe they didn't want to do them at all, and then had to scold them a little and remind them that such tasks had to be done by little girls, and it was well to learn how to do them properly.

Black Alice had the frying-pan and oat-meal pot to do. But the next time Isabel had the dishes to do alone, and the dollies helped Gertrude Maud did the pans. "Cause it doesn't seem fair, just 'cause she's black for her to do the hard part always."

When mamma came in and saw the row of dollies and nicely washed dishes, she was much pleased with Isabel's little game of dish-washing and dolls.

Bernard Daly at the Academy.

Above is a good likeness of Bernard Daly, who is a charter member of Aquinas Council, 757, Knights of Columbus. Mr. Daly last season made his initial starting tour in Joseph Murphy's well known play, "The Kerry Gow," and met with flattering success. He is a legitimate young Irish comedian, possessing a wonderful high tenor voice of unusual quality and sweetness. Born of Irish parentage, in Lynn, Mass., he received his early vocal training

GILLETT'S GOODS ARE THE BEST!



MAGIC BAKING POWDER
GILLETT'S PERFUMED LYE
GILLETT'S CREAM TARTAR.

STOP HIM!

E. W. GILLETT COMPANY LIMITED
WINNIPEG. TORONTO, ONT. MONTREAL.
PROTECT YOURSELF BY REFUSING SUBSTITUTES.

When your dealer, in filling your order for any of above goods, reaches for a substitute, STOP HIM. That is the time to do it. It is too late when you get home, and the package opened, partially used and found wanting, as is generally the case with substitutes.

There are many reasons why you should ask for the above well advertised articles, but absolutely none why you should let a substituting dealer palm off something which he claims to be "just as good," or "better" or "the same thing" as the article you ask for.

The buying public recognize the superior quality of well advertised and standard articles like Gillett's goods. The substitutor realizes this fact and tries to sell inferior goods on the advertiser's reputation.

St. Joseph's Home Fund

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

FILL OUT THIS COUPON.

FOR ST. JOSEPH'S HOME FUND.

Name

Address

Amount

The True Witness Job plant is up to date. Give us a trial.

Read a FREE Book about better ceilings. Tells of two thousand designs for every sort of structure from a cathedral to a warehouse—proves why our ceilings cost less. Get the book. Ask our nearest office.

The PEDLAR People
Oshawa Montreal Ottawa Toronto London Winnipeg

PEOPLE SAID SHE HAD CONSUMPTION

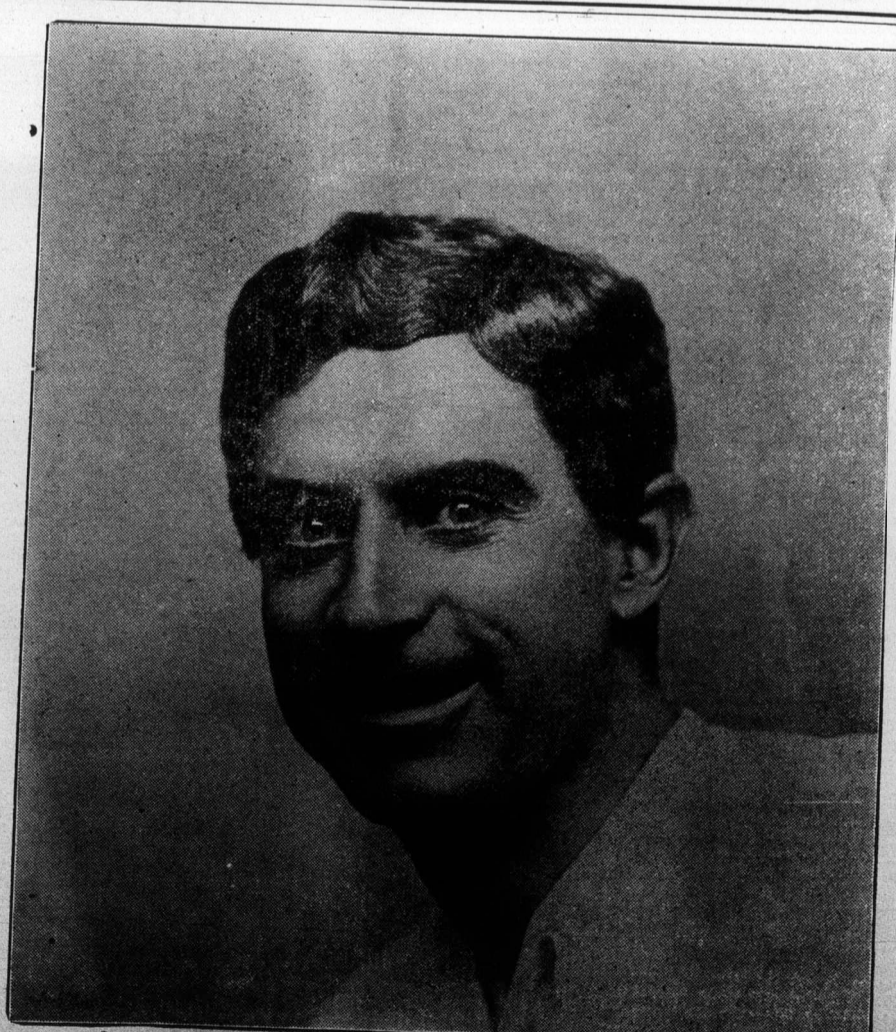


Was in Bed for Three Months. Read how Mrs. T. G. Buck, Brantford, Ont., was cured (and also her little boy) by the use of

DR. WOOD'S NORWAY PINE SYRUP

She writes: "I thought I would write and let you know the benefit I have received through the use of your Dr. Wood's Norway Pine Syrup. A few years ago I was so badly troubled with my lungs people said I had Consumption and that I would not live through the fall. I had two doctors attending me and they were very much alarmed about me. I was in bed three months and when I got up I could not walk, so had to go on my hands and knees for three weeks, and my limbs seemed of use to me. I gave up all hopes of ever getting better when I happened to see in B.B.B. Almanac that Dr. Wood's Norway Pine Syrup was good for weak lungs. I thought I would try a bottle and by the time I had used it I was a lot better, so got more and it made a complete cure. My little boy was also troubled with weak lungs and it cured him. I keep it in the house all the time and would not be without it for anything."

Price 25 cents at all dealers. Beware of imitations of Dr. Wood's Norway Pine Syrup. Ask for it and insist on getting the original. Put up in a yellow wrapper and three pine trees the trade mark.



MR. BERNARD DALY.

