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The True Witness

AND CATHOLIC CHRONICLE.

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HEROIC JESUITS ARE HONORED.

UNVEILING OF MEMORIAL.

Site of Former Labors Marked by Handsome Cross.

The missionary efforts of the Jesuits and their sufferings among the Iroquois who once reigned over what is now New York State were commemorated, last Monday afternoon, by the unveiling of a memorial cross at Boughton Hill, just south of the village of Victor, N.Y. It is one of the first memorials of the kind to be erected in that part of the state and there were present delegates from the Canandaigua, Victor and Rochester historical societies.

NOTED JESUIT SPEAKS.

Rev. J. F. Dougherty, of Canandaigua, was in charge of the arrangements, and there were present Bishop Thomas F. Hickey, of Rochester, Rev. John H. O'Rourke, of New York, a noted speaker of the Jesuit order. Mr. N. S. Olds, of Rochester Historical Society, spoke on "The Expedition of De Demoreville." Bishop Hickey unveiled the monument, loosening the folds of an American flag draped over the cross. The exercises took place on the porch of Herman Green's residence. Father Dougherty took occasion to thank Mr. Simons, who purchased the ground on which the monument stands.

THE NOBLEST SOLDIER.

"But there is another class of soldier—the soldier who fights, not for pay, not from a sense of duty, but from love and loyalty. He loves his country, her flag, the nation. He wants to be close up to his leader, under his standard.

"This is the stamp of man these missionaries were. They were on fire with love for the Saviour of the world who had died to save the savages that sailed the lakes and wandered the plains and trod the forest trails. These men felt and knew that the blessed Saviour was thirsting for the soul of the Indian as well as the white. He died for all and with Him there was no distinction.

"Their souls on fire with the love of the Master, they were no cowards; they cared not for gold or silver, their motive was nobler even than a sense of duty; they were filled with enthusiasm, with love.

"They were not men who wanted to do as little as they could for the Master, but all they could do; men who felt they could never do enough. They were men who preached the gospel in the threefold language of word, of deed, and noblest of all, in the language of blood. This is the lesson they teach. Are we learning? This is the lesson of those brave Catholic missionaries."

TELLS HEROIC TALE.

Bishop Hickey was the concluding speaker. He observed that the remarks of Mr. Olds and Father O'Rourke were so apt and complete as to leave him little to say. He congratulated the historical societies and the Society of Jesus on their choice of representatives at the unveiling. The Bishop compared the monument to those he had observed with pride at Lexington and Concord, marking the spots where the Minute Men made history. It was fitting, he said, that the making of history in Western New York should be similarly marked, especially the great work done by the Jesuits 250 years ago.

"The Boughton Hill monument tells of sacrifice and marvellous heroism," said Bishop Hickey. "It stands for charity to all. The Catholic Church knows no distinction of race or color. The Church speaks with authority, but it teaches love to all men. The American republic will stand as long as its citizens labor together in love and brotherhood."—Buffalo Union and Times.

Good, If True.

The Rome correspondent of the Pall Mall Gazette, London, says: "The Vatican is following with keen interest the reports coming from England with regard to a possible appointment of an Irish re-

PUBLIC PRIMARY EDUCATION.

POSITION WARMLY DISCUSSED.

Progress Cannot Be Made Until Teachers are Unhindered.

A great public meeting was held on Saturday at St. Eunan's College, Letterkenny, to discuss the position of public primary education in Ireland, says the London Tablet. The conference was organized by the Donegal Teachers' County Association, and the Bishop of Raphoe presided over a large attendance. Among the resolutions passed were the following: That, pending a full revision of the entire pension scheme we request Mr. Birrell to take effective steps to secure that ten years be added to the credit of those teachers who are forced to retire after 25 years' service. That the maximum pension should in each case be two-thirds of the total income to which the teacher is entitled by class or grade. That after 35 years' service for men and 30 years' service for women, teachers should have the option of retiring on a fraction of the full pension of their grade, proportionate to the number of years' service. That with all due allowance for demands on the time of children out of school, the attendance of children in this country during school-going years is much less regular than it ought to be, to the great loss of the children themselves, and that we respectfully recommend the close co-operation of managers, teachers, and parents in the endeavor to make the attendance of Donegal children a credit to all concerned.

SALARIES INSUFFICIENT.

That, considering the importance of their services to the State, the incomes of Irish National teachers are altogether insufficient, and we hold that in the educational interests of this country it is absolutely necessary that the scale of salaries be largely increased, and that in the absence of a favorable school record the increments should be annual and automatic. That, as even taking into account the small instalment of justice known as the Birrell Grant, the salaries of English and Scotch teachers for similar work are still 45 to 50 per cent. greater than those of Irish teachers, we offer our strongest protest against the continuance of this disparity, and we hold that it is the obvious duty of the Irish Government to take practical steps for the removal of what is not merely a grave injustice to Irish teachers, but a serious obstacle to National progress. That the progress of Irish in the schools of this country is a gratifying instance of what can be done for the advancement of education through the united efforts of parents, teachers, managers and board.

PARLIAMENT SHOULD PROVIDE EXPENSES.

That the expenses of the staff, accommodation, and appliances, necessary for the practical side of primary education suited to the wants of the people, should be provided in the parliamentary vote for primary education; and we rejoice that there is now a prospect of suitable provision being made for the proper heating, cleansing and sanitation of schools. That in the opinion of this meeting the time has arrived when the National teachers of Ireland should be no longer deprived of the ordinary rights of citizens. We therefore request the Commissioners of National Education to withdraw the rules whereby teachers are prohibited from taking any part, further than voting in the election of members of Parliament, District and County Councils, under penalty of withdrawal of salary. We further are of the opinion that until the Commissioners remove all restrictions on teachers exercising the privileges of citizenship, and until full civil rights are granted to them, they cannot maintain the dignity which their profession requires, and primary education cannot, therefore, make the progress that it would if teachers were more free and influential as members of the community.

representative to the Holy See, intended to act in reality as a diplomatic agent for the whole British Empire."

The Venerable Pope Pius IX.

A memorial urging the canonization of Pius IX. has been presented to Rome for examination. It sets forth a summary of the life of the great Pontiff. The memory of this gentle but much afflicted servant of God still clings to the Eternal City like fragrance from the fields of Heaven. Should he be raised to the company of the blessed the process whereby saints are made, will not seem mysterious to those who are still in via.

News From Catholic England.

Bishop of Liverpool Urges His Diocesans to Calmness--Catholic Federation Deserves Better of the People.

London, Sept. 2.—On Sunday last in every Catholic church in Liverpool, a pastoral from Bishop Whitehead was read, which was at once a protest and an appeal, in connection with the recent events which His Lordship describes as "a disgrace to the city." The patience with which Catholics have endured the campaign of abuse, misrepresentation, and even violence, carried on against them, is praised by the Bishop, who points out that the only excuse given for these Orange demonstrations was such a procession as may be seen any Sunday of the summer, passing unmolested through any of the other towns of England. But the Bishop realizes that his flock are but human, and their passive attitude is beginning to weaken as they perceive it is misinterpreted to mean fear by the bullies of Liverpool's slums. He therefore exhorts the clergy to use all their influence to calm angry religious passions, and stay all attempts at reprisals, and concludes by informing both priests and people that he has approved the appointment of an emergency Catholic Association, including representatives of the forty parishes of the city, to protect Catholic interests at this crisis, and help on the cause of good order.

ATTACK ON CHURCH URGED.

We may, however, look for these revolutionary methods of attack, so well exemplified by Liverpool, in other parts of the country shortly, if any serious attention is to be paid to a circular sent round during the week to the leading ministers of Nonconformity in the country. This precious document urges a combined and strenuous attack on the Catholic Church very much on the lines of Orange ferocity, and several well known Nonconformists propose preaching the non-persecution on public platform and in chapels immediately the autumn settles people in their native places once more. "A forward movement" is urged, and of course one of the principal objects to be achieved is the downfall of the Catholic Church. So between Orangeism, Modernism, Nonconformist, and political feud—of which more anon—it looks as though we may expect an arduous winter.

IMPRESSIVE SCENES.

In striking contrast to the scenes of bloodshed and violence which have characterized the last few Sundays in Liverpool, was the scene presented by the streets of Willeston—a northern suburb of London—on Sunday last. In the good old days when England rejoiced in the title of Our Lady's Dowry, Willeston, held one of her famous shrines. Though the glorious pile which once enclosed it has long ago been levelled with the dust, the ebony image of the Madonna, venerated far back into the Middle Ages, has now found a new home in the humble Church of St. Mary, having been preserved by pious hands throughout the penal times; and thanks to the Guild of Ransom pilgrims once more vended their steps to our Lady's new home. In brilliant weather there passed along the cool green boulevards of this semi-rural retreat a procession of priests, acolytes, League of the Cross Guards, Guilds of the Sacred Heart, Holy Family, St. Agnes and Children of Mary, all escorting a beautiful replica of the ancient statue to its destination in the ground of the convent of Jesus and Mary. The school children in white with soft floating veils and llover crowned heads, the bright green of Erin's men, the rich vestments of the clergy, and the handsome banners of the various confraternities, made a gracious and imposing picture which was viewed by a large number of residents, who lined the route. The charming window shrines in Catholic houses were brilliantly illuminated as the London pilgrims retraced their steps to the railway station in the dusk of evening, and the soft breeze which floated in from the open country was laden with the breath of those many blossoms, whose very names are reminiscent of the Mother of God.

GREAT JESUIT DEAD.

Some of the old Catholic residents of Canterbury still remember well the great French Jesuit who has just passed away in Paris. In 1880 Pere du Lac, as he was best known, sought the hospitality of our shores when his Order was expelled from France. He lived however to see it re-established in his own land and to become the head of the great college for young men who were preparing for naval, military, or diplomatic careers, which stands in the Rue de la Poste. His influence at St. Cyr and with the young scions of France whom he prepared

for their career in the world, was so immense that it aroused the jealousy and fear of the Sumitic and Masonic government, who, finding the pupils of this famous Jesuit father so well grounded in their faith as Catholics, and their honor as gentlemen, that they were imprudent, attempted to break Pere du Lac's influence once and for all by trying to implicate him in the famous Dreyfus trial, as an enemy of the unhappy Captain. Indeed the Paris correspondent of the Times says: "The so-called purification of the War Office by successive Governments during the last decade has consisted in the slow and steady ejection or transfer of old pupils of Pere du Lac." And we see the unhappy result in France to-day.

AUTHORITY DISREGARDED.

The important letter of Canon Hensley Henson to his Bishop published yesterday in the press, shows that the last shred of reverence for authority has long ago departed from that portion of the Anglican communion which the Canon represents. The Bishop having magnanimously informed him that he has decided to take no further action against the recent flagrant act of disobedience perpetrated by the Canon—who lectured at a Nonconformist place of worship after an inhibition from the Bishop of the diocese—his ecclesiastical subject requests him to communicate his decision to the press and goes on to say in a patronizing way: "Deeply as I differ from your ecclesiastical policy, I have never at any time felt for you personally any other than feelings of affection, and in the future—wherein I see a vista of widening conflict between us in the arena of public discussion—I can't imagine myself having any other feelings towards you. It is the pathos, or the tragedy, of the world that one's public duty so rarely coincides with one's personal inclinations. Yours ever." Imagine a Catholic Bishop receiving such a letter from one of his priests! But one must first imagine a Catholic Bishop slurring over a flagrant defiance by one of his clergy who insists on mounting the platform of another religious body in defiance of his orders, and the one is as impossible, even to imagine, as the other. Poor little Anglican Bishop! Very sad, but, you know, he must be taught the proper place for Bishops in his establishment, which is, apparently, in the corner!

TO HONOR WOLFE.

The Wolfe banquet at the White City on the 33rd inst. is to be a big affair. Sir George White, who holds from the Green Isle, will take the chair, and amongst other military men present will be officers of the Lancashire Fusiliers and of the Hampshire Regiment, once the old 20th and 67th, in which the conqueror of Quebec served his country. Sir F. Border, and Sir Gilbert Parker are to speak for Quebec, and will be backed by a number of distinguished Canadians, many of whom are in London just now. Mr. G. Wolfe, of Acomb Priory, Yorks, will represent the family, and many prominent speakers will do justice to the toasts.

Tuesday, the feast of St. Aidan, Apostle of the North, appropriately witnessed the enthronement of Dr. Collins, the newly appointed Bishop of Hexham and Newcastle. As he had already served as coadjutor of the diocese, there was no consecration, but the Cathedral Chapter and the clergy of the district offered their homage. After the great assemblage of priests, secular and regular, had kissed the ring, his Lordship celebrated High Mass, the Cathedral being filled to its utmost capacity by Catholics who had come from far and near, and the majority of the people in the Durham mining country are sturdy Catholics. An eloquent sermon was preached by Monsignor Corbishley of Ushaw College, and later in the day, Dr. Collins entertained the Mayor and Corporation of the city and a distinguished company to luncheon at the County Hotel.

PROVINCIAL KNOWN IN MONTREAL.

While we are in the North it will be interesting to Canadians to go a step further and cross the border, for they will find an old acquaintance in the newly appointed Rector of St. Joseph's College, Dumfries. This fine institution is well known throughout the country for its success in the training of boys for commercial and professional careers, and the sound Catholic principles which govern the lives of its students. It is under the care of the Marist Brothers, and on the ap-

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THE CHURCH AND EDUCATION.

SOLICITOUS FOR THE YOUNG.

Home and School Should Harmonize for the Child's Upbringing.

The reopening of many of our schools this week is a reminder of the ever increasing need of Christian education. The church has always been solicitous in regard to the raising of the young. Pious men have spoken strongly on the need of schools that are distinctly Catholic. Our present Holy Father has announced his purpose of issuing soon an encyclical letter dealing with this important subject.

The plenary councils of Baltimore, especially the third, forcibly declared the obligation of parents sending their children to parochial schools, which they characterized as an essential part of the parish.

The need of a Catholic education was recognized centuries ago by the church, says the Boston Pilot. From the beginning she had her own schools, where side by side with secular learning, religion was instilled into the hearts of the young. She realized that the education of the intellect alone did not make men better; it frequently made them worse. An educated man, who is lacking in principle, is much more dangerous than the man of no learning. The perfection of the intellect does not always lessen crime.

RELIGION ONLY FOUNDATION.

If the man is to be truly educated, his heart as well as his mind must be trained. With each advance in knowledge a new aspect of moral duty must necessarily be presented to the heart. And there can be no moral education except that which is founded on religion. "What," says Archbishop O'Connell in his address to the delegates at the Educational Convention last July, "is education in the end but a preparation for life? And what is life? Religion, the world over, under whatever name, in whatever guise, has ever been the only exponent of a sufficient answer to this question. For a religion, though all else may differ in their definiteness of response, they all agree in this, that somehow, in some way, man is not meant for this world alone, and that that indefinable something which men call 'soul,' and which is more than mind, is at the very basis of each individual human being."

The need of an education that is Catholic in the true sense of the word is becoming daily more urgent. For the church alone has held true to the teaching of her Master. Pursuing what they call progress, educators have left out of their theories all consideration of morality. They have concentrated their efforts on perfecting the mind, and have left the will and the heart uncultivated. But have they succeeded in properly broadening the mind? Far from it. They have abandoned the solid principles of learning, and have pursued fads and fashions. And what has been the outcome of this system? To quote the Most Rev. Archbishop again:

KNOWLEDGE WELL FOUNDED.

"Formerly universities turned out men of solid learning, with minds solidly based upon sound principles, with a real knowledge of the best literature of the age, and with what is ever of more value, a profound and habitual love of study. What they knew they knew well, and their knowledge, if not embracing every ephemeral theory, was thoroughly broad and comprehensive. Their minds were fitted for whatever specialty they afterwards chose to pursue. Their culture was—as it were, pyramidal, with the foundation broad and secure of both mind and character, and upon this foundation they laid a superstructure of refinement and cultivation, which pointed ever upwards as it rose. The classes were household friends. They thought as well as read, and they could write something well worth reading. There was a dignity accompanying their learning which gave them nobility of thought as well as refinement of manner.

"What have we now in place of this? The foundations are abbreviated and curtailed until indeed so little is left of them that whatever is afterwards built upon them, no matter how high it may reach, is in perpetual danger of tottering. Modern educators are in perpetual labor in their endeavors to invert the pyramid, with the manifest result that each successive stratum added only makes the structure more feeble, and what is still worse, the pyramid is pointing downward. It is time to invert the process and return to the normal methods. There is such an attempt at futile general culture that solid training is being overlooked, with the result that instead of a compact, well-constituted organism of knowledge, moral as well as mental, there is a spreading

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FIRST PLENARY COUNCIL.

WILL CONVOKE SUNDAY NEXT.

Dominican Explains Meaning in Interesting Article.

The opening of the Canadian Plenary Council in Quebec on Sunday next, the 19th inst., has called forth an article in the "Rosaire" of St. Hyacinthe, from the pen of Rev. P. Rouleau, O.P., of Ottawa.

After calling attention to the first act of the Council, that of holding a canonical convention of May 2 last, at which Mgr. Sbarretti issued a letter convokeing the present Council, the writer goes on to explain what the Council means. As there may be doubt in some minds as to the significance of this great convention of bishops and theologians, Father Rouleau's explanation will be of interest. It is as follows:

"A Council is an assembly of bishops gathered together by authority of the Sovereign Pontiff to discuss matters of faith and discipline. There are Oecumenical Councils at which meet the bishops of the world, and Provincial Councils, where sit the bishops of the ecclesiastical province only. Less extensive than the Universal Councils, the Plenary Councils comprise the Episcopate of one or more countries.

They replace in our day the National Councils of former years. Then the Bishops of a country, under the jurisdiction of a prelate, discussed under his presidency the religious affairs of their country. Many of these Councils are historical, for instance that of Carthage, for the African Church, that of Toledo for the Church in Spain, that of Arles for the Church in Wales.

As the Metropolitan is immediately dependent upon the Holy See, the general reunions of bishops of all countries, convoked and presided over by the Apostolic Delegate, have taken the name of Plenary Councils. Such were those held at Baltimore and in Latin America during the last century.

The convocation at Quebec, therefore, will be composed of all the archbishops and bishops of Canada and their representatives, provincial superiors of religious orders, delegates of Cathedral chapters, superiors of grand seminaries, finally, theologians, canonists, advisers, named by the members of the episcopate.

Ecclesiastical law has prescribed the form of their assemblies. Quite distinct are the solemn sessions whereat decrees are proclaimed, and the particular meetings at which they are worked out. During the council meeting this matter of elaboration is comprised of three parts; the text of the projected decree is prepared by a commission of theologians and canonists; it is then submitted for the discussion of the synod, or members of Council in plenary union; then lastly it is adopted by the bishops or fathers of the Council.

After noting the object of this immense gathering and emphasizing its importance the rev. writer urges all to pray for its success: "Our pastors being united in the name of God, it is the duty of the Church as well as that of the individual to improve the all-powerful aid of the Heavenly Father. Pastoral letters have prescribed special fasting and public prayers; the faithful are further asked to perform private acts of mortification. The inspiration of the Holy Spirit is needed, in order that the Fathers may know God's holy will, that they may decree what is holy, what is efficacious and what is worthy of honor."

This Thursday afternoon took place the official reception of His Excellency, Mgr. Sbarretti, Apostolic delegate and president of the Council. His Excellency was received at the station by the Vicar-General of Quebec, and was escorted to the Archbishop's palace, where His Grace Archbishop Begin awaited him.

Just before the reception the Mayor and aldermen presented an address of welcome in the name of the City of Quebec.

This evening His Grace will entertain at dinner all those attending the Council.

To-morrow, Friday, and Saturday meetings will be held at which all details for the great Council will be arranged.

Sunday, the 19th inst., His Excellency Mgr. Sbarretti will officiate pontifically. His Grace Archbishop Bruchesi, His Grace Bishop Bruchesi, His Grace Archbishop of Montreal, and Archbishop Garthier of Kingston will be the English preachers.

At the close the imposing ceremonies marking the opening of the Council meetings will take place.

I have often heard that it is safer to hear and take counsel than to give it.—Thomas a Kempis.

The more unhappy I am (said St. Francis) the more I will trust in the mercy of the Lord, my God.



CONDUCTED BY HORTENSE

HOUSE AND HOME

Be content—therein lies the secret of true happiness. Contentment is no respecter of persons; it is like time, it may be shared by the millionaire and the pauper alike, and it very often happens that it prefers the humble home of the latter to the gorgeous mansion of the former—the smile of joy and inward peace often wreathes like a benison of blessing the face of the poor man, while the wrinkles of care and worry furrow the brow of the man of wealth.

THE FASHIONS IN HOSIERY.

The woman who has sufficient money to be well and fashionably dressed is most careful to have her hosiery match the color of her gown," says Grace Margaret Gould in the Woman's Home Companion for September. "For instance, if she is wearing a broadcloth costume in a raisin tint, her stockings are of just the same shade, with the instep elaborately embroidered in self-color. However, with an evening gown of white lace or chiffon she may wear white silk stockings embroidered in any of the delicate pastel shades, such as blue, cameo-pink or delicate yellow. For the woman of average means the black lisle-thread or black silk stockings are always in good taste to wear with an afternoon or evening gown. Either plain or embroidered in black, they are equally in good style.

TEN THINGS

- For which no one has ever yet been sorry. These are: 1. For doing good to all. 2. For being patient toward everybody. 3. For hearing before judging. 4. For thinking before speaking. 5. For holding an angry tongue. 6. For being kind to the distressed. 7. For asking pardon for all wrongs. 8. For speaking evil of none. 9. For stopping the ears to a tale-bearer. 10. For disbelieving most of the ill reports.

TOOTH-SOME DISHES.

Chicken Pates.—Take a rich pastry crust, roll thin and cut in circles to fit the patty pans and bake. Make a cream sauce of one pint of milk, pepper and salt to season, butter size of an egg and flour to thicken. Into this mix one small bowl of chopped chicken, fill patty shells and garnish with a few sprigs of parsley and serve hot. Stuffed Onions.—Chopped up a ham or corned beef affords an excellent contrast to the flavor of the onion, especially when green peppers are added. The pepper is chopped up, and should be sprinkled through all meat stuffings. Rice or risotto flavored with saffron makes a delicious stuffing when meat is not desired.

A SUNNY FACE.

Wear it. It is our privilege. It has the quality of mercy, it is twice blessed. It blesses its possessor and all who come under its benign influence. It is a daily boon to him who wears it and a constant, overflowing benediction to all his friends. Men and women, youth and children seek the friendship of the sunny-faced. All doors are open to those who smile. All social circles welcome cheeriness. A sunny face is an open sesame to heart and home. By it burdens are lighted, cares dispelled, sorrow banished, and hope made to reign triumphant where fear, doubt, and despondency held high carnival. Get the glow and radiance from such nearness to the throne as God permits to his own. Bring from a holy and divine communion a face luminous with light, and let it glow and shine on all around. A little child on the street of a great city, wishing to cross at a point where the surging throng and the passing vehicles made the feat dangerous to the strong and especially to the weak, paused, hesitated, and asked

a sunny-faced gentleman to carry her across. It was the sunny face that won the child's confidence. Childhood makes no mistakes.

THE GUILTY PARROT.

Mrs. Carrie Chapman Catt, the well-known suffragist, while she hopes she gives credit to the noble being, Man, does not, on the other hand, overestimate the lords of creation. She was speaking recently of another prominent woman who is somewhat lukewarm in the suffrage cause. "The trouble with Mrs. Blank," said Mrs. Catt, "is that she fairly worships her husband. She thinks that he is absolutely perfect. Why, the woman actually believes that the parrot taught him to swear." Woman's Home Companion for September.

GRAPE RECIPES.

Grape Catsup—This is a delicious side dish with turkey. Take very ripe grapes—wild ones preferred, but domestic ones will answer—and cook them until the skin and the pulp separate. To five points of grapes, add three pounds of sugar, one pint of strong cider vinegar, ground cloves and ground cinnamon to suit individual taste. Boil all together for fifteen to twenty minutes, put up in small jars and seal tightly.

Unfermented Grape Juice—A most appetizing drink, said to be a great tonic. Wash the grapes thoroughly, and cook in porcelain kettle. Under no circumstances use an iron pot for this. Cover the grapes with cold water and bring to the boiling point. Strain grapes and juice in cheese cloth bags, and let the juice stand until perfectly clear. To each quart of juice add one-quarter of a pound of sugar—white. Boil again and skim. While hot put into bottles and seal and cork with wax, so that they will be air tight.

Grape Mousse—Cook enough grapes so that when strained they will make one large coffee cup of pure juice. Stir this into a pint of very heavy cream. Add one tablespoonful of lemon juice, and enough sugar to sweeten. Whip this with cream whipper until very thick, and pour into a mold. Pack in freezer, covering with salt and ice, letting it stand four or five hours. Replenish the ice if necessary. Turn out on platter to serve and sprinkle nuts over the inverted mold.

Grape Butter—Separate the pulp and the skins of the grapes. Do not boil the skin. Boil only the pulp and strain through a coarse sieve. Mix with the skins and then measure together. To each quart of grapes, add one pint of sugar, and cook until thick and jellyed.

FULLY APPRECIATED.

Raymond, age five, returned from Sunday-school in a state of evident excitement. He strutted around the room as if about to burst with importance. The sympathetic eye of his mother was not slow to observe this.

"What's the matter, Raymond?" she asked. "Oh, mother," exclaimed the small boy, his eyes sparkling, "the superintendent said something awful nice about me in his prayer this morning."

"What did he say?" "He said, 'Oh, Lord, we thank Thee for food and Raymond.'"—Woman's Home Companion for August.

DISPENSING SUNSHINE.

There are women who are neither beautiful nor clever nor smart looking, and yet their presence is like a benediction, for they possess the happy faculty of scattering sunshine in the dark places and making glad the gloomiest atmosphere—light-bearers they deserve to be called, and God's heroines they really are, for they have learned to accept life as He sends it to them and to cheer with a smile the path of others.

A great many women excuse themselves from the duty of being happy on account of natural temperament; they are nervous or they suffer from other physical ills, or they lack the vivacity and buoyancy of spirits that make it easy for some women to bear up bravely under the most trying circumstances, consequently they are justified in making themselves and others as miserable as possible. Such women forget that the happiness which radiates the whole being and diffuses itself to others comes from no outward circumstances, but from a heart at peace with God, and a child-like trust in Him. "I am so full of happiness that I could not be any happier unless I grow," exclaimed a little child, and this expresses the sentiments of the sunny soul whose growth is in doing good. Natural vivacity and buoyancy have their reverse periods of gloom; but a calm, steady cheerfulness is like a lamp whose wick is always trimmed and burning and never more brightly than when the storm rages and the night grows dark. This does not mean that one can always laugh

but simply that it is possible to smile through our tears and even though we can not smile, to guard our lips that no complaint may escape us.

Many of us have fallen far short in the fulfillment of the higher ideals and lofty aspirations with which we started out in life, and find ourselves surrounded by the most disheartening and uncongenial circumstances, but we need not be commonplace any more than the sun is commonplace because its light happens to fall upon a cabin floor instead of a lofty spire. God has put it within the power of all to be benefactors of their fellow men and who will say it is not sometimes as great a charity to give kind words as to give gold.

THE MODERN VERSION OF IT.

"What little boy can tell me the difference between the 'quick' and the 'dead'?" asked the Sunday-school teacher.

Willie waved his hand frantically. "Well, Willie?"

"Please, ma'am, the 'quick' are the ones that get out of the way of automobiles; the ones that don't are the 'dead.'"

"A SEASON OF VARIETY," SAYS MADAME HAVET.

In Woman's Home Companion for September is a series of interviews with famous French modistes. One of these, by Madame Havet, is characteristic:

"I have never seen a season of such variety. Everything seems to be the mode and every color seems fashionable. Many things are not beautiful, it is true; but then it is a very simple matter to avoid them.

"We are making gowns for the autumn and coming winter with short waists, princess gowns with long waists and gowns at the extremely long-waist line.

"We are fashioning full skirts, straight skirts, plain circular skirts and kilted skirts. Our sleeves are both short and long.

HOW TO BRIGHTEN YOUR PIANO

Take a basin of lukewarm water, wet a piece of soft cheesecloth in it; then pour a few drops of kerosene oil on the cloth and rub lightly over your piano. Keep repeating until you have been all over the surface; then take a dry piece of cheesecloth and polish until it is glossy. Your piano will look like new and that dull, smoky look will all disappear.

OLD-FASHIONED TOMATO CATSUP.

For a good catsup made from ripe tomatoes, try this:—Slice without peeling nine quarts tomatoes, not too ripe. Pack in a large porcelain kettle, draining off as much of the clear juice as possible. Add to the tomatoes four tablespoonfuls salt, two of allspice, one of cinnamon, three-quarters of a tablespoonful of cloves, a teaspoonful black pepper, and a half teaspoonful cayenne. Pour over all three cups good vinegar. Cover the kettle and simmer gently on the back of the stove for three or four hours, not allowing it to stop simmering. Take from the fire and let the catsup cool in the kettle. When cold strain and bottle sealing closely.

HOUSEHOLD HINTS.

Remove flower-pot stains from window sills by rubbing them with fine wood ashes, and rinse with clean water.

A teaspoonful of powdered alum to a teacup of lukewarm water sniffed into the nostrils will stop bleeding from the nose. Ham soaked in milk overnight will be found exceedingly tender and sweet when used for breakfast the next morning.

For shabby leather-covered chairs rub them over with a reviver made of one part vinegar to two parts of boiled linseed oil. Then polish with a soft cloth.

The dark streaks on hardwood floors caused by moving beds every morning can easily be removed by rubbing with a soapy woollen cloth dipped in kerosene.

Add kerosene to a pail of soft water when washing oiled woodwork on floors. Be sure to polish with dry cloth and you will be fully repaid.

Plates that have become burnt through baking or keeping food not in the oven may be cleaned by rubbing them with a cloth dipped in common salt.

An Oil that is Famous.—Though Canada was not the birthplace of Dr. Thomas' Electric Oil, it is the home of that famous compound. From here its good name was spread to Central and South America, the West Indies, Australia and New Zealand. That is far field enough to attest its excellence, for in all these countries it is on sale and in demand.

What is Worn in Paris.

Long Coat and Kilted Skirt Very Much the Vogue. Skirts Becoming Shorter All the Time.

With September knocking at the door, the real tailor-made enters once more into its kingdom. It is true that all through the wet cold weeks of June and July, the cloth tailor-made was often the only dress in which one could face the elements but it then took the form, as it were, of an apology for abnormal and unnatural conditions, and it did not then appear with the authoritative air which distinguishes it particularly during the autumn months. For autumn is the real "stamping ground" of the tailor-made. It will soon be too chilly for the linens we have loved so long; it is yet too early for us to think of the furs wherein we shall wrap our precious selves later on, and we turn to the tailor-made in all its varieties and vagaries as being the only dress worth talking about, for the moment. One very striking costume was seen made with long coat and kilted skirt. The long coat is ever to the fore, and just as narrow and straight in outline, only the slightest suggestion of a waist being conceded; but a certain variety is given to the general effect by the kiltings which were introduced low down in the side seams. The distinctly short skirt was kilted all round at the knee line, the pleated flounce being headed by a double line of velvet ribbon, which was threaded in and out of the plain cloth skirt. Bands of the same velvet also appeared on the coat, running over the shoulder back and front, the ends being brought together low down on the side seam, where they were held together by a crescent of cloth, and finished with passementerie tassels. The coat fastened below the waist with a single large, velvet button, and velvet bands were also incrustated on the collar, starting and finishing with cloth crescents. Velvet reappears on the big cowboy hat of felt surrounding the crown and looping up the brim at one side with a bunch of wings. These touches of velvet are one of the most prominent notes of the moment; and, after having afflicted one's sense of good taste by insisting on appearing on our linen dresses and our summer hats in the most inappropriate way, one is quite glad to welcome them on our autumn dresses and hats, where they give a richness and depth of color which are as delightful as they are suitable to the season and the material they adorn.

The kilted skirt will be a very favorite model this autumn, and there is no doubt it accompanies the long coats far better than its perfectly plain forerunner. The kiltings, however, are used in all kinds of ways. Sometimes they only appear at the back, the rest of the skirt being quite plain; sometimes they stretch round the sides, leaving a fairly wide centre panel which makes an unbroken line to the hem of the skirt in front.

A model seen was cut with a high waist or corsage which seems to have had a renewal of popularity with the advent of the very short skirt, so that the long line of the plain front panel made up for and corrected the dwarfing tendencies of the shortness of the skirt and kilted flounce at the back and sides. The long coat above referred to was a particularly good model, with open seams running over the shoulders and down both back and front to the hem of the coat, the openings being laced across with black silk cords and buttons to within an inch of the end of the seams, and crossed at intervals by tabs of the cloth fastened with a large button. Nothing could have been simpler and smarter than this tailor suit, and the little black button and cords accentuated the lovely Burgundy color of the cloth. The felt of the cavalier hat with accompanying the dress was also Burgundy color, its only trimming being a cluster of immense bows in black moire placed almost at the back of the hat, a point to which the newest hat-trimnings seem inclined to converge after having boxed most of the other points of the compass.

Another model created by one of the Paris houses, most celebrated for its tailor-mades, is distinctly novel in many ways. The round skirt is quite plain back and front, but at the sides to show a panel or four deep pleats which begin, not at the knee-line as in nearly every other model of a kilted skirt, but at the hip where the folds are headed with a short stitched strap of the same serge as the dress. The front and back of the skirt are held together by braid and buttons, showing the white chemise sleeve underneath. The only trimming is a little fine braiding on the shoulders and front of the tabard and on the sleeves; and such is the latest expression of the Parisian tailor-made. But one swallow does not make a summer, nor will one short tabard coat, with its somewhat uncomplimentary squareness back and front suffice to wear women from their fidelity to the long lines and graceful slowness of the coat, which has reigned so triumphantly in their affections.

One thing very clearly indicated by the barometer of fashion is that our skirts are growing shorter and that we can now appear in abbreviated skirts at all sorts of functions, where, until a few months ago, "tails" were looked upon as a sartorial necessity. The short skirt has been taken up with the wildest enthusiasm by Parisiennes since one of their prettiest leaders of fashion ap-

Childrens Play of Wash-day Surprise Soap cleanses so easily that wash day is like child's play. There is nothing in it but pure Soap. It cannot injure the clothes and gives the sweetest cleanest results. To wash the Surprise way. Read the directions on the wrapper. You can get Surprise in any grocery store.

peared at one of the last race meetings at Auteuil in a dress barely reaching to the ankles, made of pink mousseline de soie, with a tunic of white mousseline de soie encrusted with white and black Chantilly roses; the quaint effect of the dress being emphasised by pink shoes and pink silk stockings. The fashion caught on at once to such a degree that even a young bride went to the altar in a short round skirt of white mousseline de soie embroidered with sprays of myrtle and orange blossom, which revealed the exquisite little white satin shoes and silk stockings so fine that their whiteness was flushed by the rosy skin they covered. But if we are ready to copy the short skirts of our great-grandmothers, we do not copy heelless sandals and ballerina shoes. The feminine foot never looks so distractingly pretty as in a Louis XV. shoe, with its finely cut heel and provoking little buckle set in a bouffant of lace or ribbon; and a Parisienne of this year of grace, with a fine contempt for anachronism, is quite content to wear Louis XV. shoes with a "Restoration" skirt, a Directoire bodice, and to crown the whole with a "Fondeuse" hat.

POET'S CORNER. THE FUTURE—HOW WILL IT BE! If the Future could open its pearly gates, And reveal to my eyes all its shadow and light, Would I see stretched before me a passage of glory, All strewn with the laurels of honor and might? Or, would my pathway lie steep and forbidding, Made drear by the phantoms of failure and loss, Till life, o'ercome in the struggle unequal, Would sink 'neath the weight of its burdensome cross? If the Future could fling back its curtains so dark, And show to my vision the picture of life, Would it rest in the golden frame of joy, Undimmed by the dust of toil and strife? Or would the setting be one of sorrow, A sombre black frame of pain and grief, All dulled by the tears of ceaseless anguish, And the pangs of a heart that could find no relief? If the Future could lift the mists that hang And show me its days in Truth's clear light, Would Life be waiting to crown me with years, Made glad by sweet acts of virtue and right? Or, would Death's grim Angel be waiting to lead My soul through that mystic valley of night, Where the shadows grow dimmer and fade away, 'Neath the silvery rays from the summit of light? But why do I speak of that Future unknown? Its portals forever are closed to me, And the curtains are drawn, and thick hang its mists, Since such is the Master's unchanging decree. For God, Who is infinite Wisdom and Love, Has hidden from men His plans so just That we, who tread the narrow paths, May perfect in Him our faith and trust. So unto His tender and watchful care, I commit my life with its days to be, And I fear not the Future, for God Who is Truth, Will guide my steps and abide with me.

THE PROSPECT. Methinks we do as fretful children do, Leaning their faces on the window-pane To sigh the glass dim with their own breath's stain, And shut the sky and landscape from their view; And thus, alas, since God, the Maker, drew A mystic separation 'twixt those The lie beyond us, and our souls in We miss the prospect which we are called unto By griefs we are fools to use. Be still and strong O man, my brother! Hold thy sobbing breath, And keep thy soul's large window pure from wrong! That so, as life's appointment is, Thy vision may be clear to watch along The sunset consummation—lights of death. —Mrs. Browning.

NERVOUS DISORDERS. Promptly Cured by the Use of Dr. Williams' Pink Pills.

If your hand trembles or is unsteady, remember that this is a sure and early sign of your nervous system being at fault. The mischief may develop slowly to a worse stage. You feel unaccountably weak and weary after exertion; you lose flesh, you turn against food and suffer palpitations and indigestion after eating. At times you are intensely irritable, greatly depressed and easily worried. Sometimes sharp pains shoot down your spine and legs and probably neuralgia robs you of your sleep at night. There are some of the troubles that indicate the presence of nervous disorders. If these troubles are neglected they result in complete nervous collapse and possibly paralysis. Dr. Williams' Pink Pills have won a great reputation by curing all forms of nervous diseases. The nervous system depends entirely upon the blood supply for nourishment; when the blood is thin and weak the nerves are affected as described. Dr. Williams' Pink Pills actually increase the supply of good red blood, feed, strengthen and tone the nerves, enable them to perform their functions and dispel all signs of a breakdown.

Mrs. Jas. H. Ward, Lord's Cove, N.B., says: "About two years ago I suffered so much from nervous prostration that I was little better than a helpless wreck. I suffered from headaches and a constant feeling of dizziness. The least unusual motion would startle me and set my heart palpitating violently. I had little or no appetite, and grew so weak that I was hardly able to drag myself about, and could not do my household work. In every way I was in a deplorable condition. As the medicine I had been taking seemed to do me no good, my husband got a supply of Dr. Williams' Pink Pills. I had only been taking the Pills for a couple of weeks, when I seemed to feel somewhat better, and this encouraged me to continue the treatment. From that on my strength gradually but surely returned, and in the course of a few more weeks I was once more a well woman, able to do my own household work and feeling better than I had done for years. I have since remained well and feel that I owe my good health to the healing powers of Dr. Williams' Pink Pills."

Every other weak, sickly, worn out, nervous person should follow the example of Mrs. Ward and give Dr. Williams' Pink Pills a fair trial. These Pills will send new blood coursing through the veins and bring brightness and energy to the weak and despondent. Sold by all medicine dealers, or by mail at 50 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

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THURSDAY, SEPTEMBER 16, 1909. M. J. Morrison. ADVOCATES, Barristers, Solicitors, 5th Floor, Bank Building, 97 ST. JAMES' PLACE. Phone Main 374. Hon. Sir Alexander HAVANAGH, LL.M. ADVOCATES, 807 7 PLACE. K. J. KAVANAGH, K.C. E. GRADY-LAJOIE, K.C. 7. Broad, K.C. Thomas M. BROSSARD, CHOL. ADVOCATES, Barristers, 1499 St. James' Place. Phone Main 1491. O. A. BARNARD. ADVOCATES, Savings Bank Building, Bell Telephone. Bell Tel. Main 3359, Niagara Falls. Conroy. 133 CENTRE ST. Practical Plumbers, C. Estimators. Jobbing Promptly. Lawrence PLASTER. Successor to John Riley. 15 Paris Street, P. D. H. WELLS. Caterer and Confectioner. 40-42 HERMINE STREET. ST. PATRICK'S SOCIETY. Held March 6th, 1868; Meets Hall, 92 St. Alex. Monday of the month meets last Wednesday. Rev. Chaplain, Rev. Shane, P.P.; President, Kavanagh, K.C.; Secretary, Mr. J. C. W. Treasurer, Mr. W. P. Recording Secretary, Mr. T. P. Tansey; Assistant Secretary, Mr. M. E. O'Shaughnessy; Mr. P. Conroy. Synopsis of Canadian HOMESTEAD REGULATIONS. AN Y even numbered man land in Manitoba and Alberta, except not reserved, may be any person who is the family, or any male of age, to the extent of 160 acres, more or less. Entry must be made on the local land office in which the land is situated. Entry by proxy may be made on certain conditions. Entry by proxy, son, daughter or sister of an individual. The homesteader is to form the conditions of entry with under one of the plans: (1) At least six months before the date of entry, the homesteader must file a declaration of intention with the local land office. (2) If the father is deceased, the homesteader resides upon a portion of the land or has a claim thereon, the homesteader must file a declaration of intention with the local land office. (3) If the homesteader is a minor, the homesteader must file a declaration of intention with the local land office. (4) If the homesteader is a woman, she must file a declaration of intention with the local land office. (5) If the homesteader is a woman, she must file a declaration of intention with the local land office. (6) If the homesteader is a woman, she must file a declaration of intention with the local land office. (7) If the homesteader is a woman, she must file a declaration of intention with the local land office. (8) If the homesteader is a woman, she must file a declaration of intention with the local land office. (9) If the homesteader is a woman, she must file a declaration of intention with the local land office. (10) If the homesteader is a woman, she must file a declaration of intention with the local land office. Suffered For The With Cataracts The Stomach. Mr. John Raitt, 71 Colborne St., has used Milburn's Pills and recommends them to his friends. He writes: "I have received in using Milburn's Pills for Cataracts of the eye, which I have had thirty years. I used five boxes and all right. I have never had an attack of La Grippe since I acted so quickly. I necessary to call in a doctor for the small sum of 25 cents for our doctor when we use Milburn's Pills." Price 25 cents per box, at all dealers, or mailed direct to you by The T. Limited, Toronto, Ont.

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Surprise
Soap
Washes so easily
like child's play,
nothing in
pure Soap
The clothes and gives
most results. To wash
like way

THE PROSPECT.
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glass dim with their
tear-stained eyes,
the sky and landscape
their view;
as, since God, the Mak-
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brother! Hold thy
breath,
your soul's large window
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may be clear to watch
consummation—lights
gning.

DISORDERS.
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Williams' Pink Pills.

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of Dr. Williams' Pink

Suffered For Thirty Years
With Catarrh of
The Stomach.
Mr. John Raitt, 71 Courton St., Mont-
real, Que., has used Milburn's Laxa-Liver
Pills and recommends them to all his
friends. He writes: "I take pleasure
in writing you concerning the great value
I have received in using Milburn's Laxa-
Liver Pills for Catarrh of the Stomach,
with which I have been a sufferer for
thirty years. I used five bottles and they
made me all right. I also had a very
severe attack of La Grippe, and a few
days acted so quickly that it was un-
necessary to call in a doctor to cure me.
For the small sum of 25 cents we have
our own doctor when we have Milburn's
Laxa-Liver Pills."
Price 25 cents per vial, or 5 for \$1.00,
at all dealers, or mailed direct on re-
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Hall, 92 St. Alexander street, first
Monday of the month. Committee
meets last Wednesday. Officers:
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Shane, P.P.; President, Mr. H. J.
Kavanagh, K. C.; 1st Vice-Presi-
dent, Mr. J. C. Walsh; 2nd Vice-
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retary, Mr. M. E. Tansey; Mar-
shal, Mr. B. Campbell; Asst. Mar-
shal, Mr. P. Conolly.

Synopsis of Canadian North-West

HOMESTEAD REGULATIONS
ANY person desiring to obtain a
homestead 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 sec-
tion of 160 acres, more or less.
Entry must be made personally at
the local land office for the district
in which the land is situated.
Entry by proxy may, however, be
made on certain conditions by the
father, mother, son, daughter, bro-
ther or sister of an intending home-
steader.
The homesteader is required to per-
form the conditions connected there-
with under one of the following
plans:
(1) At least six months' residence
and cultivation of the land in
each year for three years.
(2) If the father (or mother, if
the father is deceased) of the home-
steader resides upon a farm in the
vicinity of the land entered for, the
requirements as to residence may be
satisfied by such person residing
with the father or mother.
(3) If the settler has his perma-
nent residence upon farming lands
owned by him in the vicinity of his
homestead, he may be satisfied by res-
idence upon said land.
(4) If the settler has his perma-
nent residence upon farming lands
owned by him in the vicinity of his
homestead, he may be satisfied by res-
idence upon said land.
Six months' notice in writing
should be given the Commissioner of
Dominion Lands at Ottawa of in-
tention to apply for patent.
W. W. CORY,
Deputy Minister of the Interior.
N.B.—Unauthorized publication of
this advertisement will not be paid
for.

Suffered For Thirty Years
With Catarrh of
The Stomach.
Mr. John Raitt, 71 Courton St., Mont-
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Price 25 cents per vial, or 5 for \$1.00,
at all dealers, or mailed direct on re-
ceipt of price by The T. Milburn Co.,
Limited, Toronto, Ont.

IRELAND'S WOOLEN
INDUSTRY.

MOST IMPORTANT AT PRESENT
Hundreds of Men and Women Given
Employment All Over Country.

The woolen industry in Ireland is perhaps the most flourishing of its industries of the present day, yet the romantic history of the trade is full of varied incident. It brings us through that period of Ireland's history when the "Wild Geese," already in their adopted land, carried on, by aid of the French and Spanish vessels, an illicit trade with Ireland, while the adventurous and risky life of the smugglers of the Irish coast have filled many tales of wild romance.

IRELAND WAS RENOWNED FOR ITS WOOLENS BEFORE THE CHRISTIAN ERA.

It is well known that Ireland was renowned for its woollens long before the Christian era, and that it traded with Venice and Flanders when other countries of Europe were in ignorance and uncivilized. In the Brehon Laws there are references made to the teasing, carding, combing, and other processes by which the wool was prepared, and to the spinning, weaving, napping and dyeing of the cloth. Strange to relate it was the women of the various tribes who carried on the manufacture of wool in all its branches. As well as the fleeces, the dye stuffs were home-grown, and an amount of attention was paid to the process of dyeing, for our ancestors were highly artistic, and insisted on having pure and beautiful colors in various shades. Those dyes were obtained from the different lichens and plants which even at the present day are used by the people in dyeing the homeyuns.

In addition to the spinning and weaving of the tribe to which they belonged, the women were also expected to provide mantles of "gorgeous hue" for the kings and chiefs. "Thus the King of Cashel is entitled to receive from one of his tributaries one thousand cloaks and one thousand milch cows; while from others, together with hogs and cattle, he extracts cloaks with white borders or napped cloaks trimmed with purple, or mantles variegated." Those mantles are the subjects of ancient poems and song, for whether describing the banquet hall, the lost battlefield, or the beauties of some heroine of fame, the poet seems to find inspiration in "the lustrous crimson cloak of dazzling sheen."

CONNACHT ALWAYS FAMOUS FOR ITS WOOLENS.

When the Anglo-Normans settled in Ireland the picturesque home costume attracted their attention, and they began to adopt Irish manners in dress, so that when King John came to Ireland and saw this he encouraged the native chiefs to adopt foreign fashions, and on returning to England made an order to the Archbishop of Dublin telling him to buy a quantity of scarlets (to make robes in the English fashion) to be presented to the kings of Ireland. In Florence, afterwards, a great woolen centre, we read about the thirteenth century that white Irish serge was held in great esteem by the Florentine ladies, and it was sold at "five and fivepence farthing per ell." Connacht was always famous for her woollens, and to-day it is from the west, from Galway, Foxford, Cong, etc., that we obtain some of our finest tweeds. When Edward III. ascended the throne of England, he took a deep interest in the commerce of his kingdom, and in encouraging English trade extended his protection also to Ireland. He particularly favored Irish frieze, and during his reign exempted the woolen from all kinds of duty. At this period the manufacture of wool attained its perfection, and aroused the jealousy of the English traders. In the reign of Henry VIII. in his direction for the government of the town of Galway, he ordered "that no man or child do wear no mantles in the streets, but cloaks or gowns, coats, doublets and hose shapen after the English fashion but made of the country cloth or any other it may please them to buy." And of Waterford, we read that "as they distil the best aqua Vita, so they spin the choicest rug in Ireland."

FOREIGN TRADE EXTENDED.

At this period the woolen trade in Ireland attained to perfection and the home and foreign trade extended enormously. Beautiful fine textures were worn by the nobility, while the coarse woolen garments belonged to the lower classes. Most of the Connacht wool was sent to Munster to be combed. Five hundred cars laden with wool might be seen at a time on the road to Cork city. The people of Charleville, Doneraile, Michelstown and other towns bought the wool and had it combed in their homes. The whole of the south was engaged in weaving, the weavers living in little cabins around the country or in cottages with small gardens in the towns. But we come to a period when the jealousy of the trade grew deeper, and when, in defiance of the Duke of Ormond, the Viceroy of Ireland, an act was passed in the House of Commons prohibiting the exportation of raw materials and woollens, and obliging the Irish to buy English wool. Then began the dark period of the woolen history in Ireland, and, despite the writings of the Dean of St. Patrick's, and the

efforts of the representative in Parliament of the University of Dublin, William Molyneux, nothing was done and the country fell into a desperate state of starvation and ruin. Manufactories of superior cloth still existed in the cities and towns, and we see that the manufacture of wool was par excellence an Irish industry. But when the bright day dawned on Ireland again and the laws that prevented her progress were removed, a great number of her best manufacturers had fled to foreign parts and there established industries in Donegal, Connemara, Kerry, and Castlebar, where the women and men are again seen working in their homes. The interesting process which is performed outside the homesteads consists first in shearing the sheep and drying the wool. The wool is dyed by the women and then thrown on lines to dry, after which it is teased and combed. The packing of the wool for distribution amongst the spinners is also done by the women, and they present quite a pretty picture, as outside their cottages they load the wool on the ordinary outside cars belonging to the country side. The industry is giving employment to hundreds of men and women all over the country, and promises once more to be what it was in the past.

REVIVAL OF THE INDUSTRY.

There are woolen mills now in all parts of Ireland—the Bunbeg Woolen Mills, Bunbeg, County Donegal; John Broe, Monart Mills, Enniscorthy, County Wexford; City of Galway Woolen Company, Galway; F. J. Clayton & Co., Navan, County Meath; Marquis of Waterford's Woolen Factory, Kilmacthomas, County Waterford; R. H. McKeown, Leannee County Galway; Stephenson Bros., Kilmaleen, County Waterford; M. Mahony and Brothers, Blarney, County Cork; O'Brien Brothers & Co., Douglas; Mulcahy, Redmond & Co., Ardfinnane, County Tipperary; Hill & Sons, Lucan, County Dublin; Robert Adie & Sons, Beaufort, County Kerry; Convoy Woolen Mills Company, Convoy, County Donegal; Derrymore Woolen Mills, County Cork; Drispey Woolen Mills, County Cork, and a number of others.

"Faultlessly Logical."

A Protestant Writer in a Secular Journal Pays Unwilling Tribute to the Church.

A Protestant writer, opposing dogmatic utterances outside the Church, says in the St. John Sun: "The original essence of Protestantism was protest against clerical authority—against the claim of Pope and priests to the right and power to interpret the Scriptures, and to impose their interpretation in the form of dogma upon the laity. It was a revolt against ecclesiastical autocracy—a declaration of the right of the individual to read and to think for himself and to come to his own conclusions. Its essence was the principle that the honest convictions of the individual are for him the right, and the truth. Obviously, then, Protestant churches arrogate to themselves the same authority against which they revolted, when they in turn set up fixed standards of dogma and hiss 'Heretics!' at those who venture to disagree. And the so-called higher critics themselves play the Pope when they set up their criticisms as a thing of authority and call upon their less learned brethren to bow down and worship it. "There is no tenable middle ground between the absolute spiritual authority claimed by the Roman Catholic Church and the full admission of the sovereignty of the individual understanding. Catholicism is at least faultlessly logical. Granting its premises—a divinely appointed and inspired, and hence infallible Church—you must admit its conclusions to the uttermost. But a Protestantism founded on the denial of infallibility in any human agency and yet imposing standards of Biblical interpretation and religious beliefs, is obviously illogical. In so far as it hampers individual freedom of thought and expression in its congregations, so far it returns towards the place it set out from—so far as it nullifies the force of the original protest."

An Italian Cardinal's Visit to Ireland.

The idea of an Italian cardinal being sent by the Pope to dedicate an Irish Cathedral was "exceedingly riling" as Gilbert, the librettist, would say, to English Catholics. Something, they decided, must be done to belch public opinion on the subject. As soon as it became known that Pope Pius X. intended, the other day, to honor Catholic Ireland by commissioning Cardinal Vincenzo Vannutelli to dedicate the splendid Cathedral, of St. Patrick at Armagh, the English Catholic organ, The Tablet, announced with a show of authoritative that his eminence was about to pay a visit to London, and that he would take advantage of his proximity to Ireland by "running over" to that country to be present at the ceremony in Armagh. Both Cardinal Logue and Archbishop Walsh indignantly denied this false assertion; and Cardinal Vannutelli himself, on his arrival in Dublin, the Irish capital, said emphatically: "I have come from Rome to Ireland for the express purpose of dedicating St. Patrick's Cathedral at Armagh, and for no other purpose." Much searching of hearts was, of course, caused by this categorical statement among the "Catholics" of Albion.—Pittsburg Observer.

CRACOW'S PICTU-RESQUE SITUATION.

DELIGHTFUL RESTING PLACE.

While Advancing All the Time Yet Retains Aspect of Centuries Long Gone.

Cracow, Poland, Aug. 16.—There is no city like to Cracow. While making use of all modern improvements, it still retains the aspect of centuries past. Peasants in gay dress, bizarre in color as style, and with huge white bundles strapped to their backs, fill marketplace and church, while every boy and girl of means is a university student. Churches, public buildings and private houses, erected five centuries ago are in use to-day; walls six feet deep give way only to shells and earthquakes. Nor will this medieval appearance alter: when old buildings are to be replaced by new, which is rarely the case, or repairs to be made, permission must be obtained first from the city fathers. It is a place in which to rest and affords plenty to see and to think of. Every step taken reveals some delightful architectural picture of the Middle Age around which cluster memories of splendor, power and Catholicity.

CITY WITHIN A CITY.

Cracow is a city within a city. Its inner courts contain more dwelling-places than those bordering the streets. The population is only 105,000, a large proportion of which are Jews. Seeing the beauty of Cracow's situation, its picturesque streets, and the grandeur of its royal castle, one wonders artists do not forsake the hackneyed scenes of Spain and Italy for this delightful spot near the blue Carpathian mountains. Old Cracow is surrounded by a charming circular avenue which was formerly the moat. Outside of this is the modern town. Entrance to the old section is through the famous Florian Gate—a great round-tower fortification topped with minarets and connected by a draw-bridge with a massive gateway. Time and again I have gone out of my way for the pleasure of passing this magnificent specimen of medieval fortification.

In the center of the old part is the Grand Place which recalls St. Mark's of Venice. Italian Renaissance speaks in broad buttresses, sloping to the top, which support the houses, and in graceful arches and tapering steeples. In this square is the old Guild Hall, where from an outside balcony Polish queens distributed tournament prizes. Near it stands the tower of the ancient city hall, and not far away is a tiny church; one might put it in his pocket. Mass is still celebrated there. One morning I attended divine service. A few persons were already present when I heard the Polish salutation and response, "Praise be to Jesus"; "Forever and ever, Amen." It was the priest entering and greeting the little congregation. There being no altar boy on hand he went to the door to hail the first boy or man who happened to be passing; every male citizen of Cracow can answer Mass. The quaint church built by Stephen Batory also opens into this square, as does the magnificent church of the Jesuits, Notre Dame. But Cracow is full of churches—fifty—and all built by kings and nobles. The most interesting from an architectural point of view is the Holy Cross, erected seven hundred years ago. A single column supports the nave, standing in the center.

COSTLY REPAIRS.

For years this dwelling-place of kings and queens has been occupied as a barracks by Austrian troops with most disastrous results. Now Emperor Francis Joseph has given it back to the Poles of Galicia for a national museum, and it is being repaired and restored from end to end.

To Digest the Food

Bile in the intestines is as important to digestion as are the gastric juices in the stomach and bile is only supplied when the liver is in active condition. The serious and chronic forms of indigestion are cured by Dr. A. W. Chase's Kidney-Liver Pills because of their influence on the liver, causing a good flow of bile to aid the digestion and keep the bowels regular, thereby preventing fermentation of the food, the formation of gas and all the disagreeable symptoms of indigestion. Long standing cases of chronic indigestion yield to Dr. A. W. Chase's Kidney-Liver Pills after all else has failed. Here's the proof. "I was for many years troubled with indigestion and headache and derived no benefit from the many remedies I used. A friend advised the use of Dr. Chase's Kidney-Liver Pills and after taking four boxes the result is that I am once more in the full enjoyment of the blessings of good health."—Mr. Ducazo, McPherson, Cent. Alta. "One pill a dose, 25 cents a box, at all dealers, or Edmanson, Bates & Co., Toronto.

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

end. The repairs will cost over two millions dollars, which the Poles are meeting. The cathedral is another Westminster Abbey, without the cloisters. The walls are hung with rare old Gobelins, and around are the sarcophagi of kings and queens, brave mail-clad knights, and saintly prelates. Midway in the nave, and before the high altar, is a grand silver casket, richly adorned with bas-relief. It contains the body of St. Stanislaus. The chapel of the Blessed Sacrament was built by Stephen Batory, and in the aisle where stands Sobieski's monument hangs a great silver crucifix, black as ebony with age. Before this cross the lovely, pious Hedwiga, Jadwiga Poles call her, made her devotions. Hedwiga was the heiress of Poland, and brought Christianity to Lithuania in this fashion: She had promised her hand and given her heart to a gallant Christian prince of Austria, when, in obedience to the Pope, she wedded the grandson of Gedymin, who became a Christian, and thus united Poland and Lithuania.

RENOWNED UNIVERSITY.

Identified with Cracow's history is its university, founded by Hedwiga and her Lithuanian prince. The old university building is the most fascinating structure of the ancient Polish capital. In the court stands a life-size statue of its illustrious son, Copernicus. On one side of the entrance is the cell of the brilliant and saintly professor, John Kanty. Across the street is a church, old as the university but wonderfully preserved, in which are buried St. John Kanty and many early professors of the university. It is a Pantheon of Polish learning, though there is another church here where many of Poland's great men lie.

A handsome new university building was erected some years ago, and in it was celebrated the five hundredth anniversary of the university's foundation. On that momentous occasion the world's great centers of learning sent their congratulations, and among those shown to me by Prof. Dziewicka, a member of the faculty, was a greeting from Washington's Catholic University. This is the only purely Polish university, that of Lemberg being permeated with Ruthenian management, while those in Russia are now a misnomer.

JESUITS AND BOYS' CLUB.

Many university men give their time and help among boys' clubs. But the greatest workers in this line are the Jesuits, the men who brought learning into Poland when its neighbors were still barbarians. Both Peter and Catherine the Great retained the Society of Jesus in Russia after other orders had been suppressed; whatever else they lacked woefully, these two powerful Russian rulers had a keen appreciation of ability. Yesterday morning, Sunday, I visited a boys' club organized by Madame Dziewicka. The committee of young men, about twenty of them, and presided over by a Jesuit father, was holding a meeting. They were all tradesmen—locksmiths, bookbinders, tailors, etc.—intelligent and courteous in bearing. The society has a membership of 360 and its aims are to keep young men from saloons and socialists and remain true to the traditions of their country. "My boy," said Madame Dziewicka to one of the members, "a Pole has only his Church and his language; when he loses these he is no longer a Pole." And the speaker comes of a line of patriots who have suffered for Church and country. When I was leaving I took with me a much prized gift and souvenir, a membership pin with the royal eagle of Poland.

MARRIAGE DISPENSATION FOR DYING.

PIUS X. EMPOWERS PRIESTS.

When Death is Imminent Clergy May Remove Impediment.

The clergy will welcome a new decree of the Holy Father empowering them to dispense from impediment ecclesiastical impediments and thus validly marry persons who are in danger of dying before a formal dispensation could be obtained from the Bishop of the diocese. "The Holy Father has deigned to declare and decree that any priest, who according to the tenor of article 1 of the decree 'Ne temere' can validly and lawfully assist at a marriage in the presence of two witnesses, where there is imminent danger of death and the parish priest or the Ordinary or a priest delegated by either of them cannot be had, can also in the same circumstances dispense with all impediments, even public ones, which by ecclesiastical law are diriment impediments of marriage, excepting the sacred order of priesthood and lawful affinity, in the direct line." (S. Cong. of Sacraments, May 14, 1909). In the recent Papal decree "Ne temere" of August 2, 1907, on Betrothal and Matrimony, Art. 7 says: "In imminent danger of death, when the parish priest or the local Ordinary or a priest delegated by either of them cannot be had, in order to provide for the relief of conscience and (should the case require it) for the legitimation of offspring, marriage may be contracted validly and licitly before any priest, and two witnesses." The new decree considerably increases the power of every priest to deal with such cases. If he comes across a dying person living in concubinage either without

The Dangers of Summer.

Many dangerous and distressing diseases prevail in summer and fall, and as they occur suddenly, often terminate fatally before aid can be had. Complaints such as Diarrhoea, Dysentery, Colic, Cramps, Cholera, Morbus, Cholera Infantum, Summer Complaints, etc., are quickly cured.

This wonderful bowel complaint remedy has been on the market for 64 years and it has been used in thousands of homes throughout the country during this time. You do not experiment when you buy an old and tried remedy like this. Ask your druggist for Dr. Fowler's, and insist on getting what you ask for. Do not take some substitute which the unprincipled druggist says is "just as good." These cheap imitations are dangerous to your health.

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

having gone through any form of marriage; whatever or before a registrar or Protestant minister since Easter, 1908, and finds that there is an impediment which by ecclesiastical law is diriment of marriage (e.g., consanguinity, affinity, spiritual relationship, diaconate or subdiaconate, solemn religious profession, want of baptism in one of the parties, etc., etc.), and has not time to obtain a dispensation from the Bishop, he can himself dispense them the diriment impediment and may in the presence of two witnesses. A similar power of dispensing such impediments was given to all Bishops on February 20, 1888, with power to habitually subdelegate the faculty to the parish priests of their diocese. It was afterwards declared that:

1. This faculty of dispensing from diriment impediments does not include the power to dispense from the impediment of mixed religion, i. e., between Catholics and baptized non-Catholics (H. Office, March 18, 1891).
 2. Where the diriment impediment of religion between a Catholic and an unbaptized person is dispensed the usual promises must be required even from the dying (H. Office, March 18, 1891).
 3. Where the impediment directly affects only one of the parties (as diaconate or religious profession) the dispensation may be given even though it is the other person who is dying. (H. Office, July 1, 1891).
- It need hardly be said that the new faculty does not affect those impediments which are of divine institution. The power is not confined to priests having care of souls, but is given to any priest whatsoever.

When going away from home, or at any change of habitat, he is a wise man who numbers among his belongings a bottle of Dr. J. D. Kellogg's Dysentery Cordial. Change of food and water in some strange place where there are no doctors may bring on an attack of dysentery. If he has a standard remedy at hand with which to cope with the disorder, and forearmed he can successfully fight the ailment and subdue it.

LITTLE TOMMIE.

Little Tommie had been put to bed alone. It was upstairs, and the thunder rolled and the lightning flashed unmercifully. He lay quietly until he could no longer stand it, and then his little nightgown figure appeared at the end of the stairs. "Ma!" he cried. "Yes, my son," came the calm rejoinder. "I'm afraid, ma. It thunders so, and I'm all alone." "Go back to bed, Tommie," came his mother's voice. "Don't you know nothing can hurt you?" Tommie went back to bed, but not to stay. "Ma!" he cried again, and this time the little figure was half-way downstairs. "Tommie," called his mother, "don't you know I have told you nothing can hurt you?" The argels are always with you. "Then, ma"—and this time there came an audible sniff from the weeping Tommie—"you come up and sleep with the angels, and let me sleep with pa."

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Correspondence intended for publication must have name of writer enclosed, not necessarily for publication but as a mark of good faith, otherwise it will not be published.

TERMS OF LOCAL INTEREST SOLICITED.

The van 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 consulted their best interests, they would soon make of the TRUE WITNESS one of the most prosperous and powerful Catholic papers in this country.

I heartily bless those who encourage this excellent work.

PAUL, Archbishop of Montreal.

THURSDAY, SEPTEMBER 16, 1909

BACK TO MONTREAL.

Former Montrealers are just now arriving in thousands from all parts of the continent, and it is well. They are come back to visit the scenes of their childhood's story. They are come back, and they have something to see for their trouble.

We are proud of Montreal; we are proud of our institutions; we are proud of the kind of men whom our city has sent forth to other cities and countries; and we are proud of the fact that there is a religious tone and spirit in our midst, and glad that strangers are responsible for nine-tenths whatever mischief we must deplore.

THE PILATES OF TO-DAY.

When a man who calls himself a Catholic speaks or writes for Catholics, he may suppose he means to help in God's holy cause; but, do what we may, it is hard to understand how a person professing to be a sincere son of Holy Mother can condescend to ridicule the ministers of God's altar and the works over which they are doing their level best to preside with success and full efficiency.

For years, unfortunately, our young Irish-Canadians, for three-fourths, have been growing up in Canada simply to cross the border for a living, once they are sure their long pants suit them better than knee-trousers.

garies of reformers who know as much about conducting seminaries, colleges, or orphanages, as an ass does about philosophy. Even if all is not utterly perfect, are we sure we are going to get better men for the work by discouraging those we have, as shallow-brained hypocritical scribblers seemingly think? No. We may have ourselves spoken of as luminaries along the dark and dreary road "to Wellville"; the Federation of Vicious Numskulls may be dazzled as we unsheathe the sword of glittering tin; in the meantime, men with brains will have looked on and smiled and have pitied as they smiled.

No other religious body, we shall not say church—there is only one can show the one-hundredth part of what we can, along the lines of endeavor, consistency, and self-sacrifice. Yet there will ever be ingrates among us. In the words of Cardinal Newman, "Quarry the granite rock with razors, or moor the vessel with silken threads; then you may hope with such keen and delicate instruments as human knowledge and human reason to contend against those giants, the passions and pride of man." And, in fact, the nine-tenths of the little reformers who criticize schools and colleges are nothing more than immoral little peacocks.

Chicago is renowned throughout the world for its freak Baptist University and its notoriously silly preachers. The farce is growing more huge and grotesque each day. The following news item from the Windy City of the West speaks for itself: "Fearing that the national game, baseball, is making too great an inroad into attendance of regular church goes on Sunday, ministers in Chicago have begun a movement by which they will go to ball games for their parishioners."

THE DECADENCE OF FRANCE.

The editor of the Review of Reviews has what follows to remark concerning the decay from which France, as a nation, is suffering, and which, before long, will prove fatal to a country which might be Europe's greatest if she were Catholic: "The real row ought to have been made over the state of the navy. That is appalling, and it cannot be remedied in a day. Russia and France are both practically crippled, one by war, the other by—Heaven knows what. The consequences to Europe are obvious. The German-Austrian Empire is practically master of the continent. Dr. Dillon, writing on this subject in the Contemporary Review, takes a very gloomy view of the prospects of France, which, he declares, is—a nation in decay. In the days of Napoleon I, the French people represented 27 per cent. of the entire population of Europe. To-day it amounts to 11 per cent. And its indebtedness has gone up as its population went down. France's public debt is now the largest of any. It is computed at 29 milliards, or, say, £1,160,000,000, to say nothing of the milliards of the floating debt. In the year 1862 the public debt of the French nation amounted to only five milliard francs. To-day it is over 29 milliards. This enormous burden works out at the rate of 750 francs per head of the population, whereas we in England, who come second on the list of debtors, owe 410 francs a head, the Germans only 90, and the citizens of the United States 70 francs."

THE MOST DIVORCED WOMAN IN THE WORLD.

Mr. St. Nihal Singh, continuing to tell the Hindustan Review how an Indian sees America, treats in the July number of divorce. He does not spare our cousins across the water. He says the trinity composing the godhead of the average American is Success, Sensation, and Independence. Those who talk airily about promoting freedom of divorce had better ponder this story. Mr. Singh says:—Probably the most divorced woman on the globe to-day is Mrs. Grace Snell-Coffin-Coffin-Walker-Coffin-Layman-Love. This woman has been divorced five times, and is now preparing to secure a divorce from her sixth husband. Mrs. Love is not yet forty years old. She began her career as wife at the age of sixteen. Her father was Mr. Amos J. Snell of Chicago, the millionaire whose murder twenty years ago never has been solved.

CANADIANS, REMAIN AT HOME!

The first marriage prospered well for ten years, when Mrs. Coffin discovered "incompatibility of temper" and secured a divorce. Mrs. Coffin took the little boy that had been born to them and went East to live, while Mr. Coffin, deprived of his wife's fortune, looked for a job. That same year the son was taken dangerously ill. Mrs. Coffin sent for the father, and he arrived in time to effect a reconciliation over the child's death-bed. Mrs. Coffin-Coffin and her husband returned to Chicago, but she soon discovered that her husband's temper still was "incompatible" with her own. The wife and husband ceased to dine at the same table in the hotel where they

lived, and presently Mr. Coffin left altogether. The chief hotel clerk, Mr. James Walker, sympathized with the deserted wife, with the result that early in the year 1899 Mr. Coffin was divorced a second time. Mrs. Coffin had discovered that Walker, who had sympathized with her, had a splendid voice, and she sent him to Europe to have it cultivated, paying all his expenses. He returned a little less than a year later, and she gave him 50,000 dollars and married him. Suddenly Mrs. Coffin-Coffin-Walker developed literary talent, and started to write a novel. Mr. Walker objected—she declared in court that he was jealous of the heroes she created—at any rate, the court granted her a divorce on the ground of extreme cruelty. As soon as the law permitted, she again led Frank Nixon Coffin to the altar, on the theory that the third time certainly would bring success in their matrimonial venture. Everything looked rosy for a time, but before the year had died Coffin disappeared, bag and baggage. About this time Mrs. Coffin-Coffin-Walker-Coffin became discouraged and wandered about the world husbandless for a couple of years. Finally, in 1893, she married Mr. Perkins A. Layman, a hotel clerk at Riverside, California. This experiment also proved a failure, as Mr. Layman packed his trunk and left her alone before a year had elapsed. Divorce number five followed. In 1906 Mr. Hugh Love, a newspaper writer, volunteered to act as husband to the much divorced woman. They were married and got along together fairly well for two years. However, she is now suing Mr. Love for divorce number six on the ground of cruelty. It is declared that she has a man in view whom she proposes to make husband number 7. Some people venture the opinion that she may marry Mr. Frank Coffin once more. Mrs. Grace Snell-Coffin-Coffin-Walker-Coffin-Layman-Love, speaking of her matrimonial ventures, declares: "If at first you don't succeed, try and try again!"

THOSE STRANGE PREACHERS.

Chicago is renowned throughout the world for its freak Baptist University and its notoriously silly preachers. The farce is growing more huge and grotesque each day. The following news item from the Windy City of the West speaks for itself: "Fearing that the national game, baseball, is making too great an inroad into attendance of regular church goes on Sunday, ministers in Chicago have begun a movement by which they will go to ball games for their parishioners."

Echoes and Remarks.

The British Liberals and the British Unionists have each a suicidal hobby. The former are crazed as to Tariff Reform, the latter as to Home Rule. Next!

The House of Lords ought to wake up! If it falls or if it is thoroughly reformed, it shall have itself to blame. Times have changed since Gladstone's Home Rule was kicked out.

Harpies, vultures, and other carrion-birds are hard to please, but the hardest of all is Abdul Hamid, who after his Armenian banquets is yet dissatisfied. Until the world decides to use legal means in destroying Abdul Hamid's justice will suffer. Rats and rattlesnakes and anarchists are bad enough, but Abdul is worse. The poor Czar would like to get rid of Poland. It was once thought that Siberia could take charge of the noble Catholic country. It has failed, and now Nicholas would sell it to our friend Kaiser Wilhelm; but the Kaiser has troubles of his own. It takes more than a morally weak nation like Russia to entirely subjugate a strong nation like Poland.

And yet English-speaking editors will continue to hold Cromwell up to the admiration of the world, on the score of liberty. Have some people ever read a page of history aright and with mind unbiased, or do they get all their lore from the same magazine? Cromwell the father of our modern liberties! Most likely the editors eat stones and sawdust for breakfast. Read Cromwell's doings in Ireland to a Hot-tentot, and the Hot-tentot will confine his company to tigers and other gentlemen.

The German "Lustige Blatter" has found a good name for the next "Dreadnought"; she might be called "The Last Shilling", for have Lord Rosebery and Earl Grey not said that England would spend her last shilling in building such ships if necessary? And it is no compliment to our age to be forced to admit that the expenses for armaments and general military purposes are impoverishing the nation, keeping peoples in the clutches of unwholy hatred. Oh! for the days of chivalry!

Hurry-Out Catholics.

Europe was never made up of such cowards as she is to-day. Massacres may go on in Turkey the Unspeakeable, all the nations will do is look on and order dinner. Not so in the maligned Middle Ages. People had their heart in the right place then, even if they were without all our scientific forces, and commodities. There was true knightlyhood in the ages of faith. To-day we have atheism, suicide, child-murder, cowardice, immorality and all the other virtues. What a great age is ours! Indeed! All we need is another

Writing in the Irish Monthly, of which he has for many years been the editor, of the "Hurry Out Catholic" who hastens from the church before all is over, the venerable Father Matthew Russell, S. J., asks the question: "How does he employ the time that he saves so carefully?" "What madness," he remarks, "to hurry over our religious duty in order to have more time for doing something immensely less important than that duty that we leave half done or much less well done than we could do if we gave to it full time and our full attention. "A very active professional man broke down in health and came up to consult the Dublin physicians. He and his son attended Mass in one of the Dublin churches. At the end of the Holy Sacrifice, while the altar was being prepared for Benediction,

lived, and presently Mr. Coffin left altogether. The chief hotel clerk, Mr. James Walker, sympathized with the deserted wife, with the result that early in the year 1899 Mr. Coffin was divorced a second time. Mrs. Coffin had discovered that Walker, who had sympathized with her, had a splendid voice, and she sent him to Europe to have it cultivated, paying all his expenses. He returned a little less than a year later, and she gave him 50,000 dollars and married him. Suddenly Mrs. Coffin-Coffin-Walker developed literary talent, and started to write a novel. Mr. Walker objected—she declared in court that he was jealous of the heroes she created—at any rate, the court granted her a divorce on the ground of extreme cruelty. As soon as the law permitted, she again led Frank Nixon Coffin to the altar, on the theory that the third time certainly would bring success in their matrimonial venture. Everything looked rosy for a time, but before the year had died Coffin disappeared, bag and baggage. About this time Mrs. Coffin-Coffin-Walker-Coffin became discouraged and wandered about the world husbandless for a couple of years. Finally, in 1893, she married Mr. Perkins A. Layman, a hotel clerk at Riverside, California. This experiment also proved a failure, as Mr. Layman packed his trunk and left her alone before a year had elapsed. Divorce number five followed. In 1906 Mr. Hugh Love, a newspaper writer, volunteered to act as husband to the much divorced woman. They were married and got along together fairly well for two years. However, she is now suing Mr. Love for divorce number six on the ground of cruelty. It is declared that she has a man in view whom she proposes to make husband number 7. Some people venture the opinion that she may marry Mr. Frank Coffin once more. Mrs. Grace Snell-Coffin-Coffin-Walker-Coffin-Layman-Love, speaking of her matrimonial ventures, declares: "If at first you don't succeed, try and try again!"

What infamy! What degradation! The whole is from the Review of Reviews. Comment unnecessary.

French Problem Stirs Press.

The Review L'Action Francaise of Paris has instituted an international inquiry into the causes of and remedies for French depopulation. "Are you of Rousseau's opinion," it asks in its circular, "that every country which depopulates the state tends toward its ruin? If you are, what means would you suggest to combat the depopulation of France? Diminution of taxes for numerous families? Re-establishment of legitimate births, and illegitimate births? Progressive taxation on persons who have only two children, or only one, or none? Laws against alcoholism, venereal disease, tuberculosis? Have you any other measures to propose? Do you think any measures can be applied? And how?" And the circular continues to beg and implore your opinion. Prof Charles Richet, who is an illustrious doctor, suggests that the government should raise a milliard of francs and distribute it in premiums for every child after the first-born—500 francs for the second-born, 1,000 for the third and so on progressively, and after having declared that with this milliard France would in four years purchase a million extra births, he states that in his opinion this is the only remedy for the lingering death of his country.

At present the excess of births over deaths is 15.6 per thousand in Holland, 14.9 in Germany, 11.2 in England, 11.1 in Italy, 7.9 in Spain, while in France it is only 0.7 per thousand, and the balance will soon be inevitably turned to the wrong side owing to the large proportion of old in France. A century ago the great powers of Europe counted 95 millions of inhabitants, and of these 26 millions, or more than a fourth, belonged to France. To-day the proportion is 350 millions to 39 millions. Moltke declared that Germany need never go to war with France, for France loses a battle every day without any fighting, but the circular of the Action Francaise with its squalid list of suggested remedies, including that of a premium on even illegitimate births, is the most ominous revelation of the evil hitherto made.

Rapidly Falling Birthrate—A Squalid List of Suggested Remedies to Overcome it.

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Venerable Jesuit Takes Them Severely to Task.

Writing in the Irish Monthly, of which he has for many years been the editor, of the "Hurry Out Catholic" who hastens from the church before all is over, the venerable Father Matthew Russell, S. J., asks the question: "How does he employ the time that he saves so carefully?" "What madness," he remarks, "to hurry over our religious duty in order to have more time for doing something immensely less important than that duty that we leave half done or much less well done than we could do if we gave to it full time and our full attention. "A very active professional man broke down in health and came up to consult the Dublin physicians. He and his son attended Mass in one of the Dublin churches. At the end of the Holy Sacrifice, while the altar was being prepared for Benediction,

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Cromwell. We need "Dreadnoughts" to-day!

Wille Hearst's dirty news-rags, under the sway of Socialist Brisbane are still insulting Catholics, and the Catholics of New York, Chicago and San Francisco—not to speak of Boston and St. Louis—are afraid to protest in practical form. And does Uncle Sam mean to let his country go to ruin, through the money interests of Hearst? A Catholic can hardly buy one of the big American dailies without sinning. We mean the "yellow dog" rags. The saddest of it all is to think and know that some Catholics hold high places on Hearst's daily nuisances.

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several persons went away without waiting for that beautiful and solemn rite. The dying man—for such he really was—had to drive to his hotel in a cab, and on the way he said to his son: "You saw those people—never do that! You may want that blessing yet! And so the young man did. If he is alive, I fear he needs prayer; and if he is dead, I hope he does. Some of those who scandalized the good man by leaving the church before Benediction may have had a valid excuse for doing so; but, if they really could not spare the few additional minutes to choose a different hour or place for fulfilling their chief Sunday duty if that were within their power."

Lord Ripon at Assisi.

Lord Ripon, on his homeward journey from India, of which he was the greatest Viceroy, turned aside to do a good deed in Italy. Passing through Assisi he saw the neighboring monastery of Saint Damiano in a state of decay following the expulsion of its Franciscan inhabitants. The building had been put up for sale, and Lord Ripon bought it and restored it to the roofless Brothers, undertaking to repair it at his own cost. An inscription in Latin commemorates this act of generosity on an outer wall of the monastery. Here it was that St. Francis came to see St. Clare, her sister Agnes, and other Poor Ladies of Saint Damiano, and it is said that the saint wrote his "Hymn to the Sun" in the garden of the convent.

Abbey's Salt. That "played" gish liver. Abbey's Salt gives new life to ailing ones. Particularly, 25 cts.

(Special and Excluded) Her Excellency the Hon. Mrs. Aberdeen has sent bearing memento in the girls' composition which presented her in Lurgan recently, a new kind of auto. Welcome news was Belfast flax spinning 4th that 50 instead week will be worked ing to the continued the Irish linen trade largest concerns have been working full time look has so rapidly the entire trade will to the 55 hours week thousand operatives. Andrew Carnegie has given \$15,000 for a public library in Kerry, Ireland. The dependent on the city a like amount. A foundation for an establishment for the while touring impressed with the Trade and remained days. A Hospice under the Bishops of Ireland, of infirm clergy, will Moyne Park, Ballygalloway, on Septem situation will be in fathers of the order de Lellis. Under the auspices Order of Hibernians, demonstration was town on August 16. custom train left G morning with a carriage close on a tour was greatly augmented on route. At a procession was for the hill above the stous divisions march of popular National situated on the town, where a platform erected, and the proceeding round it, took up positions in excellent Mrs. Sieyes, Bunde the late Monsignor V.G., Donegal, and has presented to through Monsignor F., two valuable che that used daily by and the other a very as the "Abbey Chalk portable one, used by the Ancient Abbey or in troublesome times, bey was burned, the take refuge in the sun takes. St. Eunan's College was the scene recent which was important ing, may even be historic, because it inauguration of a ne preserving the nation the Irish-speaking spreading it beyond The function at St. was of a dual character of the autumn session Training College of es and the formal in Sean Eithne. The attendance, including clergymen from different diocese, National who had come to a turn session at th some distinguished visi was taken by the M O'Donnell, Bishop of opened the proceeding speech in Irish. At a public meeting recently, Rev. J. presiding, a series of adopted on the mot Fitzgerald, C.C., sep T. O'Brien, protestin taking away of the in the vicinity of Ba the evicted tenants, holders, and the land of the district. A was made against th of these lands for a military rifle range, a military range has from the district fit on the representation then agent for Lord cause of the danger ants from stray bull urged that if there w ten years ago there greater danger from in use. In view of public Boards of the ed for the distribut bmented lands; the requested Mr. Williams to bring the matter

CONFISCATION DENOUNCED.

LETTER TO PARISH PRIESTS.

Spoilation of Establishments of Worship Calls Forth Powerful Letter.

We reproduce from Rome the following striking letter of the Archbishop of Paris to the parish priests of his diocese, motivated by the imminent dispersion of the ecclesiastical property there:

"The Journal Officiel" of the 11th current has published the list of the properties which have belonged to the public establishments of worship in the Department of the Seine.

"The Church, established by God on a perfect society to lead mankind to eternal happiness, has received from the Sovereign Master of all things the right of possessing such temporal property as is necessary for the fulfillment of its mission.

"We declare, therefore, that the property which has belonged to the establishments of worship in this diocese belongs, and shall ever belong, to the Church, and that all and every attribution of this property made without her consent shall be and remain null in justice and before God."

"Finally, we remind all that those principles and the sanctions apply also to the property of which the religious congregations have been dispossessed.

CONSCIENCE APPEALED TO.

"We appeal to the judgment and the conscience of all honest men and to the judgment of God against the spoliation already committed and against those that are going to be committed."

"You will be good enough, M. le Cure, to make known to your parishioners our protests and warnings."

"It is hardly necessary to add that those who may thus be put in possession of ecclesiastical property may not continue to hold it, but must come to an arrangement with the diocesan authority to employ it in a way in harmony with the intentions of the donors and with the laws of the Church."

The Holy Father.

Interesting Sketch of His Daily Life.

Perhaps it is because Leo XIII. lived to be ninety-three, Pius IX. to be eighty-five, and Gregory XVI. to be eighty-one, that Pius X. does not cease to be considered in Rome comparatively young man, though now seventy-four.

The change would seem not to be for the better, but the Pope does not appear to have suffered from it. He has perhaps grown a little heavier, but his movements are remarkable by easy and graceful for one of his years.

The strain was all the harder upon Pius X., owing to the fact that he is always an early riser. On that same morning he was about early enough to see the first groups of pilgrims arriving in the Piazza of St. Peter's.

vate receptions and the public ones, at some of which he delivers important addresses.

The morning's work is thus prolonged almost to the very moment of dinner—for the "Pope dines at one, and sups in the evening," and there is this important difference in the two repasts that whereas there are two dishes for the midday meal there is only one in the evening; both are cooked by the Pope's old cook from Venice, Mgr. Bressan and Mgr. Pescini, one or both invariably share the Pope's table, from which all formality and ceremony has been banished since these distant days nearly six years ago.

After the cup of coffee following dinner he reposes for a little while in an arm chair. If he sleeps, he needs no awakening, and the time remaining until four o'clock is spent in his bed room (the two secretaries have bed rooms adjoining his) saying the Matins and Lauds for the following day, reading or writing.

Once a week, and oftener only when there is some special reason for it, the Holy Father sees his two sisters and niece who occupy a modest apartment almost within the shadow of the Vatican, and their visit rarely lasts longer than half an hour, but the two secretaries who are old friends of the Santo sisters since the Venetian days, visit them occasionally and carry messages to and from the Vatican.

No one need endure the agony of corns with Holloway's Corn Cure at hand to remove them.

Pedestrians on a prominent street were treated to a funny incident, in which the wit of a ragged newsboy turned the uprightness of a richly dressed woman to chagrin.

The woman was shopping where the sidewalks are occupied in part by vendors of small mechanical toys. She led a poodle beside her and the dog continually pulsed at the leash. The dog finally remained motionless when its mistress gave a particularly vigorous and vicious tug at the tan-colored strap.

Combines the potent healing virtues of the Norway pine tree with other absorbent, expectorant and soothing medicines of recognized worth, and is absolutely harmless, prompt and safe for the cure of

COUGHS, COLDS, BRONCHITIS, HOARSENESS, CROUP, SORE THROAT, PAIN or TIGET-NESS in the CHEST,

and all throat and lung troubles. It is put up in a yellow wrapper, 3 pine trees the trade mark and the price 25 cents.

A HARD DRY COUGH. Mr. J. L. Purdy, Millvale, N.B., writes: "I have been troubled with a hard, dry cough for a long time, especially at night, but after having used Dr. Wood's Norway Pine Syrup, for a few weeks, I find my cough has left me. To any person, suffering as I did, I can say that this remedy is well worth a trial. I would not be without it in the house."

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

An Irish Chapel Car. One of the interesting features of the proceedings at the great Eucharistic Congress was the address of Father Ambrose Coleman on the state of religion during the span of time indefinitely indicated in the term "the penal days" in Ireland.

The pictures of the persecution and the devices resorted to by the persecutor in order that the practice of religion might not die out in the land would form a great theme for novelist or dramatist, as well as a historical painter. One device resorted to then suggests the origin of our now famous chapel car in this continent.

At a recent procession at Stoneyhurst College, England, after High Mass, Father Cassidy, S.J., and a number of priests left the cloister and proceeded to the church as the Sacred Host was being removed from the altar. The procession then took

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.

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Could Not Sleep in the Dark HEART AND NERVES WERE RESPONSIBLE, SO THE DOCTOR SAID.

There is many a man and woman tossing night after night upon a sleepless bed. Some constitutional disturbance, worry or disease has so debilitated and irritated the nervous system that it cannot be quieted. Mrs. Calvin Stark, Rosmore, Ont., writes: "About two years ago I began to be troubled with a smothering sensation at night, when I would lie down. I got so bad I could not sleep in the dark, and would have to sit up and rub my limbs, they would become so numb. My doctor said my heart and nerves were responsible. I saw Milburn's Heart and Nerve Pills advertised and got a box to try them. I took three boxes and can now lie down and sleep without the light burning and can rest well. I can recommend them highly to all nervous and run down women. Milburn's Heart and Nerve Pills are 50c. per box, or 3 boxes for \$1.25, at all dealers, or mailed direct on receipt of price by The T. Milburn Co., Limited, Toronto, Ont."

place, headed by a priest carrying a jewelled crucifix. The students and choir boys preceded the clergy, of whom twelve were in dalmatics, ten in copes, and sixteen in chasubles, many of them being of priceless value and studded with precious stones. The cope worn by the provincial (Very Rev. Fr. Sykes), who carried the Blessed Sacrament, formerly belonged to King Henry VII., and was afterwards taken, by King Henry VIII., to add to the splendor of that great festival known in history as "The Field of the Cloth of Gold." Over the Sacred Host was a canopy of gold cloth borne by philosophers in evening dress. On each side of the canopy walked cadets with service rifles and bayonets fixed. The rear being brought up by relatives and friends of the boys.

SELF RAISING FLOUR Brodie's Celebrated Self-Raising Flour Is the Original and the Best. A Premium given for the empty bags returned to our Office. 10 Bleury Street, Montreal.

Historic Vestments. At a recent procession at Stoneyhurst College, England, after High Mass, Father Cassidy, S.J., and a number of priests left the cloister and proceeded to the church as the Sacred Host was being removed from the altar. The procession then took

FOR PIMPLES AND BAD BLOOD USE B. B. B.

variably due to bad or food and while not at results, are nevertheless pressing to the average

the Children.

come of the children to which a Catholic ers? How can they with Catholic life thought? How shall to distinguish truth e teachings of the

Is all this talk ink empty twaddle verbiage? Are all of Sovereign Pontifidates to tickle on-sympathetic genere weighty matters ere and now, be a to those who watch holic thought and t. It can be laid assailable proposition in any country is stronger than its oche.

UNDERSTOOD.

We move along wider as the sea- we marvel and we e, and then we fall nderstood.

CHURCH OWNS PROPERTY.

"We declare, therefore, that the property which has belonged to the establishments of worship in this diocese belongs, and shall ever belong, to the Church, and that all and every attribution of this property made without her consent shall be and remain null in justice and before God."

How trifles often

sentence or the s of friendship and there falls a t- derstood.

How many breasts

pathy. Ah, day by less, lonely hearts ble spirits pass derstood.

would see a little arshly when they would draw a lit- they'd be nearer tand.

the Blood Counter- in the blood coins action of the li- vealed by pimples ches on the skin. ed inwardly, and here is no more to be used than le Pills. They act by setting up and have a beneficial ed, so that it-

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LOCAL AND DIOCESAN.

LOCAL CALENDAR: - Sat. Sept. 18. St. Joseph of Cupertino. Sun. " 19. Seven Dolours of Mary. Mon. " 20. St. Eustachius and Comp. Tues. " 21. St. Matthew. Wed. " 22. St. Thomas of Villanova. Thurs. " 23. St. Linnus. Fri. " 24. Our Lady of Ransom.

FOURTY HOURS.—Tuesday, 21, St. Michel de Napierville; Thursday, 23, Vercheres; Saturday, 25, St. Jerome.

BLESSING OF CORNER STONE.—The blessing of the corner stone of a mortuary chapel at Longueuil took place on Tuesday morning at 10 o'clock, the pastor, Rev. J. G. Payette, officiating. Mass was celebrated in the open air, on an altar erected for the occasion. The sermon was preached by Rev. Abbé Desrosiers, parish priest of St. Pierre aux Liens. It will be built of concrete in a very imposing style, the top being ornamented with fine statues.

PILGRIMAGE TO CEMETERY.—Sunday next, feast of the Seven Dolours, has been set apart as the day on which the annual pilgrimage to the cemetery will take place. In the absence of His Grace at the Plenary Council in Quebec, His Lordship Bishop Racicot will preside. The ceremony will commence at half past three. The sermon in French will be delivered by Rev. Wilfrid Hebert, S.S., that in English by Rev. Peter Heffernan. His Grace invites all the Catholics of Montreal to assist at this touching ceremony.

New Jesuit Provincial.

District Over Which He Will Preside Largest in America.

(Special to True Witness.) Spokane, Wash., Sept. 15.—Rev. Herman J. Goller, president of Gonzaga College of Spokane, has been selected as Provincial of the new province of the Jesuit order, with jurisdiction over 26 colleges and residences in Southern California, Alaska, Washington, Oregon, Montana, Idaho, North Dakota, South Dakota and Wyoming, with headquarters at Portland. The district is now the largest province in America. He will be succeeded as head of the college here by Rev. L. Taelman, who has been active in the northwest for years. The elevation of Father Goller marks the retirement of the Very Rev. George de la Motte, who has been superior of the Jesuits in the northwest for nine years. When the Rocky Mountain and California mission were merged, two years ago, Father de la Motte, who had been superior of the Rocky Mountain mission for seven years, was chosen superior of the consolidated missions. Father de la Motte goes to St. Ignace mission, in Montana, where he will succeed Father Taelman. Father Goller was ordained at Woodstock, Md., by Cardinal Gibbons in 1899, while Father Taelman was ordained at St. Aloysius church in Spokane by Bishop Edward John O'Dea, Bishop of Seattle, in 1898. Both have been closely identified with the expansion of Catholicism in the northwest. Many years have been spent by each in teaching, both having been chosen to teach members of the Jesuit order making their studies, which is considered a high honor. Father Taelman speaks nine languages. He was for several years superior of the Jesuit Indian missions in Montana.

The New French Premier.

M. Briand's Action Stepping Stone For Ambition.

The Saturday Review, in a recent leading article, commenting on M. Briand's succeeding to the position of Prime Minister in France after the downfall of M. Clemenceau, caused by some arrogant and indiscreet words, says, far from favorably, of M. Briand: We are called upon to consider the prospects of his future rather than the record of his distant past, and the outlook is entertaining. The world, which has before it already not only M. Briand's cabinet, but also his program and inaugural address, is in truth not much the wiser. The new Premier is an adroit and polished phrasemonger; he has also the art of saying nothing while allaying apprehension. It is exceedingly amusing to the foreign critic to contemplate him posing as the moderate man who abhors persecution and "dislikes useless cruelties." We might be deceived, when we read this declaration, into believing that he would really what he claims to be, could we forget that he was the ruthless executor of M. Combes' designs. It is true that M. Combes may have appeared more harsh in his methods but that was only because he was cruder and probably more honest in his persecutions. M. Briand dealt with the Church like an astute politician who uses a certain situation as a stepping-stone for his own ambition. M. Combes was a real fan-

atic, and regarded his policy as beneficial to the State and only in the second place, or in an equal degree to himself. The milder action of M. Briand may be safely attributed to a wise calculation as to how much injustice the ordinary Frenchman would allow to be committed in his name. M. Briand has been lucky in obtaining M. Millerand to occupy the vital position of Minister of Posts. There he will have the opportunity of carrying out the policy somewhat vaguely described by the Premier as "reconciling the interests of national discipline and government authority with those of justice." Unfortunately, the word "justice" is one on the meaning of which all parties are never agreed in any country, and least of all in France. Unfortunately, also, the mass of public servants in France have not been taught by the Republican politicians that they owe a duty to the public who employ them. There is a tendency in all democratic states to teach the worker that he has only rights and no duties. The approach of the elections does not lead us to hope that a politician like M. Briand will prove himself able to deal honestly and bravely as between the State and its employees. We confess that we will be agreeably surprised if his eloquent exposition of his program turns out to be anything better than mere phrasemaking. There seems, however, some indication that he has grasped the fact that large masses of Frenchmen like a strong government are sick of social governments made at the expense of the orderly classes. If M. Briand can not secure a majority for the support of these views, he may establish himself in power for a time at all events. He will not do it, however, by "sticking roses, the Temps says, "on every thorn bush." He will have to face the situation with something better than eloquence and sonorous platitudes.

Increase in Population.

Far Less Number Emigrate than in Former Years.

According to the annual report of the Registrar-General for Ireland, the returns for the year 1908 show that the natural increase of population, or excess of births over deaths, was 25,148, and that the loss by emigration amounted to 23,295 (which number is less than the number of emigrants enumerated in 1907, namely, 29,082, and also the average number, 38,036, for the ten years 1898-1907). There would, according to these figures, appear to have been an increase of 1859 in the population of December 31, 1908. With respect to immigration there is no official record, nor is it taken into account in the estimate of the population at the middle of the year, which was 4,871,455. The marriages registered in Ireland during the year 1908 numbered 22,734, the births 102,039, and the deaths 76,891. The marriage rate was 5.20 per 1000 of the estimated population, showing an increase of .006 as compared with that for the year 1907, and an increase of 0.10 as compared with the average rate for the ten years, 1898-1907. The birth rate was 23.3 per 1000 of the estimated population, being 0.1 above that for the preceding year, and also 0.1 above the average rate for the ten years 1898-1907; and the death rate (17.6 per 1000) was 0.1 below that for the preceding year, and also 0.2 under the average rate for the ten years 1898-1907. The number of marriages registered during the year was 22,734, 16,069 were between Catholics; 3474 were celebrated according to the rites and ceremonies of the Church of Ireland; 2306 were in Presbyterian meeting houses; 446 in "registered buildings" belonging to various denominations; 421 by civil contract in the Registrar's offices; 5 were according to the usages of the Society of Friends, and 13 according to the Jewish rites. The rate for Catholic marriages is 4.95 per 1000 of the Catholic population, estimated to the middle of 1908, or 0.20 over the corresponding average rate for the preceding ten years, and the other marriages represent a rate of 5.91 per 1000 of all persons other than Catholics in the population, this rate being 0.13 below the corresponding average rate for the ten years ending in 1907. Of the 102,039 children whose births were registered in Ireland during the year 1908, 99,440, or 97.5 per cent. were legitimate, and 2590, or 2.5 per cent., were illegitimate, the latter being 0.1 below the corresponding average percentage for the preceding ten years. Of the children born in Ulster, 3.4 per cent were illegitimate; in Leinster the percentage was 2.6; in Munster, 2.1, and in Connacht, 0.7. The provincial rates represented by the total births registered during the year 1908 were—Leinster, 23.6 per 1000 of the population in 1901; Munster, 21.9, Ulster, 23.8; and Connacht, 21.0. The four highest birth rates for the County or County Boroughs areas were—31.6 for Dublin County Borough; 29.7 for Belfast County Borough; 25.2 for County Kildare, and 23.3 for County Kerry. The four lowest rates were—18.3 for County Meath; 18.4 for County Roscommon; 18.7 for County Cavan and 18.7 for King's County. Certainly a Grand Work.

News From Catholic England.

(Continued from Page 1.) pointment of Brother James as Provincial of the Congregation in the British Isles, Brother George has been chosen to fill the vacancy thus caused at the College. Brother George, who is a Glasgow man by birth, spent some years in Montreal where he went with the first contingent of the Brotherhood to found a house in Canada. He took the English classes as the school established, and also formed a science class. On his return to Scotland he became assistant master of novices at Dumfries, where he is very popular.

CATHOLIC SCORE HIGH AT OXFORD.

Catholic students all over the country have scored splendidly in the Oxford local examinations, the announcements of which have just been made. It is a tribute to the skillful and careful teaching of the religious orders and congregations that few if any of those pupils whom they send up ever fail to pass the examinations, and usually come out with honors. The first place in the Seniors goes to a Wimbledor College boy, who also carries off the £30 prize to the candidate placed highest in the honors list. Again in the Junior division, the first three places are secured by Catholic students, all having been from Wimbledor, and in the preliminary exam two Catholic boys tie for first place. And this is the thorough education which the Government of the country are wishful to crush out of existence!

CATHOLICS NOT UPHOLDING FEDERATION.

The Catholic Federation, worthy as is its object, and necessary as are its principles of unity, is not scoring the success which it merits amongst the Catholics of the country. Its foundation by the Archbishop was primarily for the purpose of consolidating the Catholic body as a political whole, whose strength should be sufficient to compel justice when questions affecting the vital interests of religion arose for settlement. One of the principle duties of the local branches of the Federation was to make house to house visitations, with the object of discovering every Catholic who had a vote, and seeing that such a person had his name registered and in possession of his only Parliamentary weapon. This is arduous but useful and necessary work, as all foundation work is, but alas, in many centres the Federation contents itself with an occasional reunion, the gathering in of the annual shilling subscription, and one or two social occasions for the attraction of new members. In other centres political feeling rages high, as we lately saw in the unfortunate dispute between the Hon. Charles Pussell and a good rector of a London parish. That dispute as to the guidance of Catholic voters, where rival candidates appear, threatened the very life of the Federation, so bitter were the adversaries, and so great the excitement which reigned. Now there is a hard question for the London Irishman arising at the present time, and no one denies that it is a great difficulty for him to face, but everyone who knows the true Irish character knows of what tremendous sacrifice it is capable, and has accomplished through the dark times that are past, when it was a question of the faith, and therefore those who really know the beauty of the Irish character—and who knows it better than priests, who are so often their sole comforters, and among whose ranks may be found the flower of Irish manhood—except that loyalty to the faith to continue in the face of all the difficulties which confront the Irishman in England at the present time.

"GOD DEFEND THE RIGHT."

The controversy has reached a climax, for Archbishop Bagshawe has written a severe condemnation of a section of the Irish Parliamentary forces, who appear to place the temporal interests of Ireland's Home Rule before that of Catholic education, which although only, at the moment, affecting this country, affects many a little Irish exiled child in the slums of London. The unfortunate part of the business is that while the political party appears to be entirely opposed to all things Catholic and would crush our religion from the face of the earth, the other party seems equally opposed to the granting of the rights and liberties of Ireland, while they show a greater measure of fair treatment to us as Catholics. Therefore the Irishman who votes Tory feels he is doing his best for the Church, but the Irishman who votes the reverse must know that while he claims to be the promises held out to him for the betterment of his long suffering land, he is strengthening the arm which is to smite the great

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Table of excursions with dates and rates. Includes routes to Detroit, Saginaw, Grand Rapids, Chicago, St. Paul, and Minneapolis.

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Table of reduced fares for various routes including Nelson and Spokane, Vancouver, Victoria, Seattle, and Portland.

GRAND TRUNK RAILWAY SYSTEM

Table of fares for Alaska-Yukon-Pacific Exposition, including routes to Vancouver, B.C., Victoria, B.C., Seattle, Wash., Tacoma, Wash., and Portland, Ore.

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mother who has been his sole friend and companion through the black days when all the world seemed to forsake him. What is he to do? He is wrong if he thinks there are greater patriots than the Irish Priests. Do not the lives they lead and the deaths they have died prove it to him. Where no question of religion enters in, he is as free as air to follow his own judgment, but where the interests of Faith and Fatherland appear to conflict, he should remember that there are subtler forces at work than mere human intelligence, and that where the sword and the rack, and fire and famine have never prevailed strategy must not prevail now. If he marches ever under the banner of the Cross, he can lift up his voice for Church and Country in the old battler cry "God defend the Right!" PILGRIM.

The Church and Education.

(Continued from Page 1.) out of a thin veneer over so large a surface that it takes but a short time and little wear to penetrate through the thickest part of it." CHURCH CONSERVATIVE. On the other hand, the church has clung tenaciously to the wisdom that has come down through the ages; to the simple and solid principles of the centuries. She has ever kept before her the meaning and end of life. She has, in other words, been conservative, but she has not stood still. Her progress has been real, not the counterfeit kind that is praised loudly to-day, and to-morrow is held in contempt and derision. She has joyfully received every discovery of

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TOO MUCH RELIGION? Let men say that Catholic schools teach too much religion. The words of His Grace the Archbishop may be our guide: "It is a word for more religion than even now we are getting in our common school and college training. Woe to us all, if whatever else we do, we are lacking in this. If untrue to our stand, we are carried away by a vain ambition to run after the purely secular standards, we shall utterly and absolutely fail in everything, for the very purpose of our existence will be lost. "The children, the young men, and the young women, who to-day fill our schools, academies, colleges and universities, are delivered into our hands for one special and distinctive purpose, that their souls and hearts and minds be instructed, trained and formed upon the mold of Catholic faith and Catholic principles. No school or college can shift this responsibility. The children of to-day will be the Catholic men of tomorrow. They will have to face a world cold in indifference and even frigid in infidelity. The devotions of their childhood will do much to keep them untainted, but in the fierce battle, which the material and merely human and humanitarian is now waging against everything supernatural and divine, nothing but profound and intimate knowledge of the foundations upon which their faith rests, the divine authority of the church and the main and salient points in their church's history can save them from the ubiquitous perils which more than anyone else the professional man and the man in public life must inevitably face. More and not less instruction in religion is the demand of the hour.

PARENTS' PLAIN DUTY.

There should be no necessity of insisting on the obligation of parents sending their children to the Catholic school. It is a plain duty. The parent is responsible for the

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child's education, in secular and religious should be harmoniously carried out; the child should begin at home, and go on learning. The education of the child in the school. A thorough religious training is not always possible in the home. The home and the school should work together to "train up minds and hearts to the knowledge and service of God; to send forth men and women, knowing well what they know, faithful hearts grounded (steadily) in Catholic faith and devotion, citizens who, next to God, will love their country so well that to serve it faithfully and loyally will be to them the greatest of earthly honors."

Vol. LIX., No. PASSING OF GR DEFENDED CATHO Yet Not a Member of the Fa A great Protestant "crossed the bar," Rev. Dr. Starbuck, of For years he contr paper of faith and se points of doctrine the most misunderstood, preed by non-Catho written for the lead tholic paper, the St view, but were ofte other Catholic paper and the United hard to give a just Starbuck's influence to remove old barriers. No one could portat bigot with a be. In fact, he had tience with frauds of school. Some years Starbuck happened tholic publication of the publication of the Maria's gentle edito ing with the issue, pies of the Church all disappear, all ho even then, so long as Dr. And, indeed, his kno something amazing, strange that Dr. have had such a knowledge of Cathol yet remain without we must all remen ledge is acquired, ar fused virtue, is the God. Between the of his Eternal Judg ence of the late man, there are path us to tread. Surely Starbuck was honest sincere. Following graphy of our late written by himself: "My father and m in Eng. England, at member 4, 1827. I ten, my mother's h southern climate, I in Maryland, Virgin tract. There I be with Catholics, inclu friends the Fenwic and nieces of Bisho Boston. It was a ter twenty-seven ye I was able to return in time for the fune Fenwick. My Quaker mother legitant than Quak the religious educati ren, and I derived m Christian doctrine n tholic pulpits. For ed Catholic services, than Protestant. O tholic governments, O'Brien, and myself, Sunday morning, B High Mass in the B rally. Probably I h ciously regarded the Rev. Cardinal, who years my junior, pas of the cathedral in stand, he was bap ordained and consec At about fifteen I fit of anti-popery, w several years, but gr as I gained more se to value early reme as the Independent s given me an interior tholicism such as fev testaments have. Wh went to Oberlin, OI calved my classical my theological tr the latter at Union York, the intense J Oberlin did not star President Finney's al ing to us from the sis Xavier as the m any success, and Ma St. Catherine's Ado plars of inward bo Oberlin was then bi "Popish" as Andove on another grou that Faith could no it is not essentially fessor Foster, form very justly remarka ticle of the statu Church," Trent is n Luther. Calvin use mla, but, as Mohi it a much less obje I do not think th was Antinomian, b Wesley's dislike of J justification, at le in his commentary o In 1855 I was ord out to Jamaica among the negroes, from 1855 to 1861, to 1871, something in all. The abund tropical mountains time for further s ture, the classes, b tory. I used to cal my Poor Man's Tea