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Excursions BRUNSWICK and SCOTIA

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The Globe and Witness



Vol. LIX., No. 20

Commons R. R. Dec. 1909

MONTREAL, THURSDAY, NOVEMBER 11, 1909

PRICE, FIVE CENTS

NEUTRAL SCHOOLS AROUSE CATHOLICS. WAR MEASURES TAKEN.

Bishops in Pastoral Urge Aggressive Action.

The joint pastoral letter recently issued by all the Archbishops and Bishops of France to their flocks has created a sensation not only in France but throughout Europe for the reason that it marks the beginning of a new policy on the part of French Catholics. Heretofore they have been on the defensive; they are now preparing to take the offensive. The Bishops' pastoral is distinctly a war document. It means a fight to the finish between the government and those who uphold the right of liberty of conscience. The education question is the issue. The infidel powers of France are committed to the damage of the parents of the children to force upon the parents of France, of the "right of the child" to be taught any religion until the age of eighteen. This is the principle worked out in the so-called "neutral" schools of France.

THE RIGHTS OF PARENTS.

Says the Bishops' pastoral, according to the report translated from "L'Eclair" by the French correspondent of the Catholic Standard and Times: "The parents have the right and the obligation to choose a school in conformity with their belief. There are two kinds of schools in our country to-day, the free or Christian school and the neutral school. The Christian school holds the first place, in which the teacher places in the hands of his pupils books of absolute orthodoxy and creates about them an atmosphere favorable to the development of faith and virtue. This school your children ought to meet everywhere, and the State ought to be in justice bound to place it at the disposal of the family, especially in a country like ours, where the vast majority of the people profess the Catholic faith. For, as Leo XIII. said with supreme authority, it is of paramount importance that children born of Christian parents be from their earliest years instructed in the precepts of religion, and that the education usually imparted be not separated from religious training. (Encycl. Nobilissima Gallorum Gen.)"

THE "NEUTRAL" SCHOOL.

"And the 'neutral' school. About thirty years ago, by a deplorable error or by perfidious design, the principle of religious 'neutrality' was introduced into our school laws—a principle false in itself and disastrous in its consequences. What else is this neutrality but the systematic exclusion of all religious teaching from the school and, as a logical consequence, the discrediting of those truths which all nations have looked upon as the necessary foundations of education? "At all times and for all countries the Popes have denounced and condemned the neutral school. Leo XIII., addressing the French nation, pronounced the most categorical condemnation against this pedagogical system. Speaking of the necessary union of secular and religious training, he said: 'To separate one from the other is to wish the child to remain neutral when there is question of its duties to God—a lying and pernicious system which opened the gates to atheism and closes it on religion.'"

SOURCE OF THE NATION'S DISEASE.

"The neutral school has been rejected by the Church and this rejection, which certain people call intolerance, can be justified without difficulty. In the suppression of all religious teaching in the schools we cannot but see one of the chief sources of the disease from which France is suffering, and which affects at once family life, morality and patriotism. This is the thesis developed by M. Jules Simon in the Senate at the time of the discussion of the school laws. "The Church forbids attendance at neutral schools, because the faith and virtue of the children are imperiled there. This is an essential rule which must be borne in mind. Nevertheless there are circumstances in which, without detriment to this fundamental principle, it is permitted to modify its application. The Church tolerates attendance at a neutral school when backed by serious reasons, but only on these two conditions: There must be nothing in this school calculated to pervert the conscience of the child, and parents and priests must supply out of school the religious instruction and formation which the pupils cannot receive there. "We denounce, moreover, the lying

neutrality of certain teachers who spread anti-religious doctrines. Parents have the right and obligation to watch over the school and the instruction given to their children. To this end it is advisable to form associations, in order to give more weight to their declarations. Such declarations do not proceed from a feeling of hostility towards the teachers. Teachers who have nothing to reproach themselves with have nothing to fear. They ought, on the contrary, to rejoice that the parents are not indifferent to the work of the school.

CONDEMN TEXT BOOKS.

"Exercising a right inherent in our episcopal office, a right which laws and tribunals will strive in vain to deprive us of, we one and all unanimously condemn certain widely-spread text-books in which the Catholic Church, her history and her teachings are grossly vilified and misrepresented. We forbid the use of these immoral books under pain of mortal sin. (The books condemned are fourteen in number, seven histories of France, four works on ethics, a history of French civilization, a primer of civic instruction, civil government and a manual of classic selections.)

"If parents discover that the school, instead of being neutral, is nothing but a 'form into which a Christian child is thrown only to come forth a renegade,' they will not hesitate an instant to withdraw their children from it. "There is a law in preparation which will render the exercise of your rights more difficult, but to save the souls of your children you will brave every danger. We, for our part, are prepared to suffer everything in order to help you to shield your children from the dangers of the Godless school and to preserve them together with the inestimable treasure of faith, the beautiful hopes of which it is the earnest in this life and in the life to come."

ORGANIZING CATHOLIC FORCES

In connection with this noble declaration it is interesting to read an interview published a few days ago in the Paris Temps. The person interviewed is Msgr. Gibier, of Versailles, a "separation bishop," one of the fourteen bishops created by Pius X. after the separation of Church and State in France. "Our organization," said the Bishop, "is not yet so complete as some are disposed to believe. Much remains still to be done. The separation found us slumbering. We were not prepared for the state of affairs suddenly thrust upon us. Everything had to be improvised. Clergy and laity had been accustomed to stand on the defensive; methods of conquest, such as obtain in mission lands, were foreign to them. The storm has not annihilated us, and now we are pushing forward to recover the lost positions, to rebuild the edifice which has been torn down. In my diocese of Versailles every parish has its organization committee. The chairman is either a pastor or a layman approved of by the Bishop; its field of work are religious, moral and material affairs of the parish. The cantonal committee directs the work of the various parish committees; it looks after the press, charitable and social works, the instruction of youth, and especially the association of heads of families, whose aim is to watch over the neutral schools. The diocesan committee finally directs the work of the cantonal congresses are held which serve admirably to arouse enthusiasm, to enlighten clergy and laity on their duties as propagandists, to further existing works and set new ones on foot. During the current year twenty-seven congresses of this kind have been held." Speaking of the clergy and politics, Msgr. Gibier said: "We cannot raise a wisp of straw but our enemies cry politics! It is dabbling in politics to combat a wisp of straw! I think not. We warily protest against the law and wait for its abolition, for that is a question of power. We take our stand on the sacred ground of religion; on this ground we draw the Catholic forces together. As the defeated party, we are preparing to bring victory to our standards."

In the Cathedral, Cavan, recently, Most Rev. Dr. Boylan, Lord Bishop of Kilmore, asked the young girls of the parish to attend lace classes which were established, and asked the parents to urge them to gain a knowledge of this profitable industry. In one place he knew, as much as £800 had been earned by the girls in a single year, and they were thus enabled to supplement the home income. His Lordship also asked the girls and women to attend the Domestic Economy Instruction class opened in Drumcrave National School and would continue for a ten weeks' course. If they availed of the instruction, they would be instructed in cooking, laundry work, hygiene, dressmaking and home sewing, and in this way acquire a great deal of useful and most necessary knowledge.

LIGHT UPON AUTONOMY BILL. MUCH DISCUSSED SUBJECT.

Clear Explanation of its Several Clauses; Difficulties Defined.

(We are pleased to acquiesce to the wishes of one of our subscribers, who sent us the following letter with request to publish.)

Editor Citizen.—As so much has been written and spoken upon the school clauses of the Autonomy bill, I beg you to publish my views of the important matter, which I hope may throw some light on it and in the interest of a better understanding. The question should be discussed in a non-political spirit. Those who have discussed the school clauses are gentlemen who would disdain to avoid their obligations as private individuals, and I believe they would not urge the imperial or Canadian governments or parliaments to avoid their obligations; hence, I will endeavor to point out the obligations and guarantees which I consider exist in favor of the Roman Catholics of the Dominion, east of the Rocky Mountains, to maintain their schools, as it seems best to themselves. Prior to the treaty of Utrecht, 1713, France was possessed of the Hudson Bay country, which was occupied by its subjects, and by Article 10 of the treaty that country was restored to Great Britain, and under Article 14 those of the subjects of France who were willing to remain there and to be subjects of the kingdom of Great Britain were to enjoy the free exercise of their religion according to the usage of the Church of Rome, etc. The articles of the capitulation of Quebec, 1759, contain similar provisions, and the articles of the capitulation of Montreal, 1760, contain more extended provisions and reservations in that respect and among other things specially include all their communities, which include the schools and teachers thereof respectively.

The Treaty of Paris, 1763, called the Definitive Treaty, recites the Treaty of Utrecht and incorporates it with other treaties named in it and declares that the guarantees of Great Britain shall serve as a basis and foundation to the peace and to the present treaty and for that purpose they are all renewed and confirmed in the best form, so that they are to be exactly observed for the future in their whole tenor and religiously executed on all sides, and the said parties declare that they will not suffer any privileges, favors or indulgences to subsist, contrary to the treaties above confirmed, and by Article 4 the king of France cedes and guarantees to His Britannic Majesty, in full right Canada with all its dependencies, and His Britannic Majesty in full right grants the liberty of the Catholic religion to the inhabitants of Canada and that he would consequently give the most precise and most effectual orders that his new Roman Catholic subjects might profess the worship of their religion according to the rites of the Roman Church, as far as the laws of Great Britain permit.

In order to apply the terms of these treaties reference should be made to the articles of capitulation of Quebec and Montreal in which the provisors and reservations as accorded at the time are fully set forth, for the Catholic religion, and to the end that the bishops, chapters, priests, cures, missionaries, nuns and all their communities should be free to exercise all the jurisdiction they exercised under the French Dominion. Then follows the Quebec act, 1774, an imperial enactment, which after reciting the definitive treaty, confirms it and authorizes and constitutes a council for the province with power and authority to make ordinances for its peace, welfare and good government and Sections 5 and 8 enact that His Majesty's subjects professing the religion of the church of Rome and their clergy should enjoy the rights and privileges safeguarded by the said treaty, and Section 15 provides that no ordinance touching religion, shall be of any force or effect, until the same shall have received His Majesty's approbation. The Constitutional act, 1791, also an imperial enactment, not only does not affect the sections of the Quebec act referred to but establishes a legislative council and assembly in each province with power to make laws for the peace, welfare and good government thereof, and Section 42, after reciting the Quebec act, provides that the legislative shall not vary or repeal any act or acts which relate to or affect any religious form or mode of worship, or which shall in any manner relate to or affect the payment, among others, of teachers, until every such act shall previous to any declaration or significance of the

King's assent thereto, be laid before both houses of parliament in Great Britain.

The Union act, 1840, also an imperial enactment, authorized the reunion of the provinces with one legislative council and assembly authorized to make laws for the peace, welfare and good government of the province of Canada, such laws not being repugnant to that act or to such parts of the Constitutional act as are not thereby repealed or to any act made or to be made and not thereby repealed, and Section 42 contains provisions identical with those contained in Section 42 of the act of 1791.

Thus stood our constitution at the time of the passing of the Confederation act. The imperial parliament had authorized the parliament of Canada to legislate subjects above referred to, and those powers have in no way been enlarged in the direction mentioned by the British North America Act which authorized the federal union with a constitution similar in principle to that of the United Kingdom. If this should be claimed as a transfer of the reserved power, which I do not admit, then our parliament would assume the powers and would necessarily have followed the action of the imperial parliament, which never legislates to alter, vary, or prejudicially affect treaties. In the distribution of legislative powers Section 93 provides that the legislatures may exclusively make laws in relation to education, subject, however, to the provisions and restrictions in its subsections contained. The Confederation Amendment Act, 1871, confers powers on the parliament of Canada to establish new provinces and make provision for their constitution and administration and for the passing of laws for the peace, welfare and good government of such provinces. Section 5 declares that the Manitoba Act, 1870, shall be deemed valid and effectual and Section 22 of the Manitoba act contains identical provisions with Section 93 and its subsections, except that in subsection 1 the words "or practice" are added, which emphasizes the intended restrictions.

The question therefore apparently resolves itself into one of constitutional power. The Dominion parliament ought to follow the power delegated to it, on the subject. If it cannot for political or other reasons arrive at a satisfactory conclusion, the matter should be referred either to the imperial parliament or to the privy council. I apprehend, however, if our parliament will apply itself to the question in a non-political spirit, that it will readily reach the conclusion applicable to the subject and within the competence of its power. Section 146 of the B.N.A. act authorizes the admission of Rupert's Land and the North-Western Territory into the union on terms specified in the provisions of that act. This section manifests the intention of the imperial parliament in respect of the terms upon which new provinces were to enter the union thereafter. Lord Mansfield, in delivering the unanimous judgment of the court in Campbell vs. Hall states that articles of capitulation upon which the country is surrendered, and treaties of peace by which it is ceded, are sacred and inviolate according to their true intent and meaning. Sir John Bourne (lecture, Jan. 1901) says: "It is now an admitted principle that the Dominion is practically supreme in the exercise of all legislative rights and privileges set forth in the B.N.A. act, 1867, so long as her legislative action does not conflict with the treaty obligations of the parent state."

Bourne (Procedure, p. 5): "Canada became a possession of Great Britain by the terms of capitulation on 8th September, 1763. By these terms Great Britain bound herself to allow the French-Canadian the free exercise of their religion and certain specified fraternities and all communities of religious were guaranteed the possession of their goods, constitution and privileges. These terms were included in the Treaty of Paris, in 1774 parliament (imperial) intervened in Canadian affairs and a system of government was granted to Canada by the Quebec Act (p. 10). Opposition was raised principally in the change from English law to the laws and usages of Canada. The imperial parliament however was influenced by desire to adjust the government of the province and to conciliate the majority."

Garneau, No. 2, page 233, also refers to the subject and both cite the remarks of the King, who in assenting to the bills signalled the Quebec act for special commendation "as being founded in the plainest principles of justice and humanity, and that he doubted not that it would have the best effects by calming the inquietudes and promoting the well-being of our Canadian subjects."

Todd, No. 1, page 610: "The constitutional powers appertaining to parliament in respect of treaties is limited. It has no power to change or modify in any way a treaty itself (p. 27). The mother country has never parted with the claim

(Continued on Page 8.)

A FRENCH "VOLKSVEREIN."

GREAT WORK OF EDUCATION.

Priest Sees Opportunity to Help Country Regain its Lost Social Instinct.

In the Paris Correspondence in "America" we note the following very interesting account of the inception and growth of the French "Volksverein". Only those who know the great sociological instinct abroad in Catholic Europe can appreciate the rise of such a movement. In 1903, M. l'Abbe Le Roy, a priest working among the people, thought he saw a gap in the social work of France that needed to be filled. What was it to be? Certainly a place unoccupied up to then. But one like the famous German Volksverein? Yes, and no. It was to be a Volksverein, but one applied to the needs of France. The German organization is for Catholics well drilled and solid in their faith. Now in France the population is Catholic only in name, rarely in practice; therefore, he argued, it must differ from the Volksverein somewhat. Again, social works are not lacking in France; anyone going over the list will be astonished at the number; might even be tempted to say there are too many. Where is the trouble, then? Might it not be in the lack of intellectual enlightenment of moral impulse in the people themselves? Ah, here it is! he said, my work shall be one of education, of popular education. The country has lost the social instinct, this must be reformed; not the time yet to talk of associations, labor unions, syndicates, etc. Knowledge comes before action, the mind before the will. How get the people to act when they do not know why they should act, nor what to do, nor how? Again, at a recent German congress it was said, very truly: "In France they have forgotten that the road to power is paved with printers' ink." Socialism, one solution of the great social questions, gains the people because it understands and sympathizes with their miseries, while good Catholics look on with forced arms, because they do not know the real sufferings of the people, or if they do know, they are powerless to do anything because they do not know how. Here is where M. Le Roy would step in. He did it with the foundation of the "Action Populaire". It was to be an educational effort, one of popular social propaganda; it aimed chiefly at association—not to second but to help the founders, to give rise to initiative, and especially to give rise to it. The means will be the printer's ink to write and publish tracts, pamphlets, social books of all kinds spread them over the country, put them into the hands of the leaders in every city, town and village, force these on to the good work of Catholic social and religious reconstruction in France; this is the aim it has before it, a work of popular social education and information. So much for the idea; what has it produced?

ENORMOUS ACTIVITY.

The results are startling. The first tract was published, January 26, 1903; since then 210 have seen the light. But the sphere of activity has widened enormously; besides the tract appearing every ten days, four annual books of 350 pages or two monthly reviews, a technical agricultural library, a series of social biographies, countless post-cards and pamphlets; several books and a monthly series of social documents—a daily newspaper is hoped for soon—in all a library of nearly 400 books; 200,000 sold in 1908 alone; 830,000 since the foundation six years ago! The staff has increased to ten, six priests and four laymen, one of them an experienced editor, while in all 200 collaborators contribute their writings to the work. As for the moral results, they are not counted up in numbers; but who can doubt of their vastness? Already hundreds of testimonials are pouring in bearing witness to what is being done while all the bishops of France have highly praised the undertaking. Now a glance in detail at all these publications. The first thing to do was to make known the social situation and to form the social instinct. Hence a first category of publications, the "yellow tracts" of thirty-two pages, costing five cents. They are of three classes; inquiries made into social conditions, first of all—and we might say here that these show as keen an appreciation of present-day miseries as any Socialist—and a more exalted sympathy. But this is not enough. To avoid the dangers of mere empiricism, a clear and well founded social doctrine is indispensable, hence a second class of tracts; a third follows the principle that after enlightenment comes action, that the

best motive to action is example, and so sums up in concise biographies what the great workers have done and are doing. As a complement to this five large books of 350 pages have been added, addressed to the young men and young women, the priests, the women, the peasants of France—compilations showing what each has done in their state of life. At this point it was shown that in all this, many questions demanding less space were left untouched; to cover this need a monthly review, La Revue de l'Action Populaire, was founded. There also appears a monthly series of brochures setting forth the latest improvements and legislation concerning social interests. Then, to gather, each year, the results of work done in the whole world, under one comprehensive review, an annual, Le Guide Social, was started. It is a compilation, made from 250 French and 40 foreign reviews; it also has correspondents in England, Germany, Italy, etc. M. Cotty, of Mulhouse, said of it: "Not even the Volksverein has done anything like it." Besides this, more technical, appears a Practical Social Guide, furnishing minutely all the necessary judicial, legal and practical data for the foundation of associations, etc. These books have been called the "secondary education," and are hence addressed to the average intellect.

ADVANTAGES OF PRIMARY EDUCATION.

Primary education is also afforded. An abridgement—a popular résumé of the best doctrine on the family, labor, trades, etc.—the "social pamphlets," four-page sheets for distribution, summing up the salient points of sociology in a striking popular way, and an ingenious system of "social post cards" accompanied by a short letter-press in explanation, constitute this branch. There remains the intellectual élite, for whose higher education, a review, the Association Catholique, former organ of the Mun group, has been taken over, enlarged, rejuvenated, and renamed the Mouvement Social; while last of all, since at bottom the social needs of France are religious needs, comes a series—"the second shelf in their library," as they call it—of strictly religious publications, though still aiming at organization. This comprises a guide of religious activity, a complete vademecum for the man of action in the modern apostolate; three series of brochures, etc. On the other hand, the "Action Populaire" is a source of information as well as of education. For this end, a bureau of information—the "Intermédiaire Social"—answers gratis all questions on any social matter—two committees, one of lawyers, one of theologians, being formed for this purpose. Thus far inquiries from all parts of France, from Austria, Uruguay, Serbia, Japan, etc., have come in. The outlook for this work alone is enormous and it is out of this section that grew the résumé spoken of above as "Practical Social Guide." But the "Action Populaire" is not merely staying at home—at this moment a group of men are being formed to run all over France giving conferences.

An Old Montrealer

Organizes President Taft's Reception in New Mexico.

Mr. Marcus P. Kelly, who was for many years accountant in the mechanical department of the Grand Trunk Railway, is the gentleman who held the front of the platform as secretary of the Commercial Club on the occasion of President Taft's visit to Albuquerque, New Mexico. The reception organized by Mr. Kelly was declared by the President to be the most sincere, most successful and most agreeable of the many he had so far enjoyed. In fact, so great was his satisfaction that he personally extended to Mr. Kelly an invitation to accompany him and his party to El Paso.

No social event of importance is complete in the metropolis of the South unless the genial secretary of the Commercial Club oversees the details. He is one of the best known and most respected citizens of Albuquerque.

Mr. Kelly is a graduate of the Archbishop's Academy, and always keeps a warm spot in his heart for Montreal and his old friends.

Definite arrangements are now being made for the opening of the winter agricultural classes at Vicars-town under the conductorship of Mr. Denis Collins, Agricultural Instructor for the Queen's County. A large number of students have signified their intention to attend. The first meeting of the classes took place on Monday, November 8. As the instruction will be of a most useful and practical nature, the intending students should strain a point to be in regular attendance and avail to the fullest of an opportunity for acquiring information of prime utility to the farmer.

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

Synopsis of Canadian North-West
HOMESTEAD REGULATIONS
 ANY numbered section of Domini-
 on Land in Manitoba, Saskatchewan
 and Alberta, excepting 8 and 26,
 not reserved, may be homesteaded by
 any person who is the sole head of a
 family, or any male over 18 years of
 age, to the extent of one-quarter 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, brother
 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
 upon and cultivation of the land in
 each year for three years.
 (2) If the father (or mother, if
 the father is deceased) of the 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 the requirements as to
 residence may be satisfied by writing
 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,
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 Through one cause or another a large
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 The system becomes run down, the
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 Wherever there are sickly people with
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The Waters of Trembling.

(Georgina Pell Curtis, in Rosary Magazine.)

(Concluded.)

It was one spring morning like that day when I first saw the senior, when all Nature was awakening with renewed and unconquered life. Inside the cabana the master still slept; but I was up early, and having made the fire and put the kettle on to boil, I went out in the garden to pick some early spring flowers to put on the breakfast table, and as I bent over the flower-bed I heard a sound that made me turn my head.

The eastern sun had not yet appeared over the cliff, but its beams sent a golden glow all across the sky, and there, standing above the cabana on the extreme edge of the cliff, silhouetted against the warm radiance of the eastern horizon, was the tall figure of a boy of about fifteen, and as I looked my wonder grew, for indeed he was fair and beautiful. Even as I turned and was about to speak, he seemed to catch sight of the steps in the rock that led down to the plateau; for, swift and sure-footed as a young deer, he began flying down the steep descent. Was he of mortal ken, or was this the winged Mercury, or, perchance, Eryndym, the youthful hunter from Mount Latmos?

In a moment he was by my side. No spirit, this, no hero of mythology, but pure flesh and blood, instinct with health and life. The laughing blue eyes were smiling into mine and a voice like a flute greeted me. "Upon my word," he said, "this is the most wonderful place. I left W— this morning at five o'clock, and took the trail over the mountain to F—; but just below here my burro went lame, and I had to lead him up the rest of the way. What to do was a problem when, lo! I beheld smoke ascending from below the cliff, and walking forward to investigate, I found this enchanted spot—this Garden of Allah! I'm not sure even now but that I am dreaming!"

"No dream, senior," I answered. "My master took this poor adobe, and made it look as you see, and I, Santos, work for him."
 The boy's clear eyes moved quickly from one spot to another, and I saw that the charm of our little corner of the great world had laid hold of him, as it had enthralled me. "It's glorious," he said, "and your master, Santos—where is he?"
 As if in answer to the question, the house door opened and the master emerged, a cool figure—all in white. Quickly, and with simple grace the boy stepped forward.

"I claim your hospitality, sir," he said. "Your man, Santos, has just heard my tale. And then he proceeded to repeat what he had just told me. So strange it was! For the master seemed turned to stone. He neither moved nor spoke; but gazed at the frank, open face of the boy almost with horror.
 The warm air seemed to grow chill; the youth panted in his speech—hesitated and drew back—then half turned to me.
 "If you can lend me a fresh burro—" he began. Then, with a mighty effort, the senior seemed to recover himself and stepped forward.
 "Pardon me," he said—and now he was smiling, his most winning and fascinating smile—"I was so taken by surprise, but you are welcome, most welcome. Santos is skilled in doctoring all live stock; he will take care of your burro, and you must stay with us a few days before you proceed on your way.
 I remember that morning meal, senior; the master was the gayest of the gay; so witty he was, so brilliant; as to the boy, I soon found he had a rare mind, and that he had travelled and seen the world. His sensibilities were fine and delicate, not like the clods of boys I had known whose minds soared but a little way above the earth, and for whom cock fights and craps made a world.
 "If you had a piano," said the boy, "I would play for you."
 "You love music?" asked the master.
 And then I moved into the kitchen and lost the answer, but presently when they went out on the gallery, I heard the youth singing in a way that left no doubt of his musical gifts.
 The three days passed into a week. The young senior's burro had been quite seriously lamed; but he seemed well contented to stay, and meanwhile our quiet life was completely metamorphosed. The master came out of solitude and rode over the mountain and through the canyon with his guest, the boy mounted on my own burro; and then the day came when his own animal was well, and on the morrow he would depart, for his mother, he said, was waiting for him in San Antonio. He must ride to T—, where he would take the train southward.
 That night I had retired early, and I must have slept for four or five hours when I awoke with a start, conscious of some oppressive stillness in the air—some whispering, as if the blessed saints had spoken to me in my sleep of coming evil.
 Hastily I arose and slipped on my clothes, and so out of the kitchen door I walked and around the side of the low, wide cabana, and some- how it was no surprise to see the master walking up and down the plateau, and there was that in the carriage of his proud head, the quick, impatient swing of his walk, that told me I saw before me a man fighting one of the decisive battles of life. I hesitated—should I advance or retreat? Before I could decide the master had seen me, and

pausing in his rapid walk, called me. His voice was strained, but not unkind. I had had many proofs of his growing attachment for me, and I knew I could venture on a freedom of speech with him that others might not make.
 "Have you come out to enjoy the moon, Santos?" he said. "It is full moon, and your poetical soul can well revel in such a scene."
 I had no mind to talk of moonlight and starlight with a human soul before me wrestling with I knew not what, so I walked up to him.
 "You are in trouble, senior?"
 There was no veiling it. It was in his eyes and had been in his voice. He laid a hand on my shoulder.

"For a week I have lived a hell on earth, Santos," he said. "That boy! he has twisted himself round and round my heart. I love him as I never thought I could love again. I look in his clear eyes and see my own lost innocent youth. He knows the world, and yet he is singularly pure."
 I bowed my head but did not speak.
 "I told you I had a dark and mysterious past, Santos," continued the master; "that the spirit of evil and the spirit of light warred within me. To-night all the legions of hell are let loose; for that boy recalls a part of myself I would fain forget—a part that the spirit of light tells me must be trampled on now and forever."
 I looked at the senior's pale face and bowed head. Oh, the anguish and despair in his voice!
 "God is good, senior," was all I could say.
 "It is a stray to a drowning man, Santos," he said. "Flesh and blood are strong, and then when we seem about to yield to temptations, He sends an angel of deliverance. Stay here with me, Santos."

Back and forth we walked, master and man. I, the poor Mexican scrawled, fit to sit down with the great eyes of earth, but in sorrow it is the heart and not the mind that the heart in me was out to meet this mysterious unknown anguish in the senior.
 The moon sank to rest, and the stars paled. A chill breeze sprang up, and for a moment I went within, and came back with a warm blanket to wrap around the master. He was shivering then like a child.
 Presently intense darkness descended on us; but still I did not propose going indoors. Some instinct told me that such was not his wish.
 And then—all along the horizon behind the cabana came a faint glimmer of light, brighter and brighter it grew, and what was first a delicate pearl became a rosy flush and then deep crimson. A sweet, fresh breeze blew over the land; so must sin and sorrow flee before the Eternal Light. The master's pale face was drawn and haggard, his eyes were sunk in his head. But as he turned to me I knew he had lost forever that reckless, daredevil spirit which had so often looked out on me from his dark eyes, marring their otherwise clear depths.
 "I am very weary," he said. "I would fain rest for a while."
 Together we went in the house, passing softly through the living-room, where slept the boy on the lounge. One arm was flung back above his head, the other hung carelessly over the side of his bed. I have said he was beautiful, with a fair, radiant, boyish beauty in which was such strength; and as I glanced at him in passing and marked the serene purity of his brow, the warm flush of sleep on his cheeks, I thought I had never seen a more lovable face in one so young.
 One look the master gave—a grave, sad look—then he entered his own room and closed and locked the door.
 As for me, I had no desire to sleep. Leaving the door between the living-room and the kitchen open I busied myself at my morning tasks and when, three hours later, the master emerged from his room, our guest had no suspicion of that all-night conflict on the plateau that now shone so fair under a cloudless sky.

The master's farewell was quiet and marly, that of the youth was touched with the magic of a dawning hero-worship for the senior. "I will come again," he said. The boyish voice was as music to my old ears, and long I watched him down the left slope of the canyon, till just at the bend in the mountain trail, he turned and waved his cap in one last farewell.
 III.
 I wish my story could come to an end now, senior, but, alas! my tale is not yet told.
 As I turned down the rocky descent that led to the plateau below, the sun went behind a heavy cloud, and simultaneously a chill wind blew across the canyon. I glanced at the sky. Yes, undoubtedly, a storm was coming; but it might blow for two days before the rain came. I was used to the spring rains and freshets of our Southern climate; they usually lasted three days, during which the river would become very much swollen, and often overflow its banks. Once, ten years earlier, there had been a tremendous storm that turned into a flood, when the Padre Paul, and his ward, little Conchita, had nearly lost their lives; but storms of such magnitude were rare.
 The master was very quiet that day and kept indoors, as the weather was too chill and bleak to sit on the gallery or plateau. As for me, I busied myself with my usual tasks.
 It was about five o'clock, and I had commenced my preparations for the evening meal, and was thinking how silent the house was without a sound of the boyish voice that had enlivened it for over a week, when a sudden exclamation from the living-room startled me. Something in the tone of the senior's voice showed that there was trouble, so I was in the room in an instant. What had happened?
 He stood near the lounge, which he had pulled partly away from the wall, in his hand a book, on his face an expression that held me rooted to the spot.
 "Santos," he said slowly, "and every word was an effort, "this book must belong to the boy."
 I drew nearer. Only a book! Then I found my tongue.
 "Yes," I said. "It is the young senior's book. He was reading it one afternoon when you were asleep. He told me it belonged to his mother and that he was so fond of it he had brought it with him on the journey to W—. He told me his mother loved it as much as he did."
 I was not prepared for the effect of these words on the senior; the book fell from his hands.
 "His mother!" he said. "His mother! Oh, my boy—my son!"
 His voice was harsh, as of one who controlled himself with a mighty effort. In utter bewilderment I picked up the book. On the fly-leaf was written: "Mary from Philip," and the date sixteen years ago. I turned the leaves to the title-page, but here was no solution. The book was "Green Fire," by Fiona Macleod, a name I had never heard.

Then the master came toward me. "Santos," he said, "it is time I explained myself. That night on the plateau I suspected this boy was my son. Something he had said the evening before made me feel almost certain of it. The conflict in my mind was, whether I should or should not follow the matter to a conclusion and make sure. My final decision that night was that I was not yet worthy to seek my wife again; but this book, and what you tell me, shows me I can go to her now without fear.
 "I found this book on the floor," he continued; "the boy must have dropped it and forgotten it. When I opened it, all the past came back to me—that past I can never forget."
 As he spoke he took the book from my hand, and opened it.
 "There are words here," he said, "that will tell you my past, and my inward thoughts as nothing else ever will."
 Turning the pages, he found what he wanted and began to read. His beautiful voice had regained its natural tone.
 "In heart and brain that old world lived anew. All that was fair and tragically beautiful was forever undergoing in his mind a marvellous transformation—a magical resurrection rather, wherein what was remote and bygone, and crowned with oblivious dust, became alive again with intense and beautiful life."
 And so it was, senior. The past to him was as real as the present. He lived it in his own happier days, and among the men and women of bygone centuries. That it was, I think, which kept him from ever feeling lonely in our isolated mountain fastness.
 I remembered some words of his that I had heard him say one evening to the young senior, the boy whom I could hardly yet understand was his son.
 "Life," he said, "is a humor chess board. Men and women come and go. But some of them become immortal, and some we learn to love excellently well. Out of the dim past there are figures that to me can never appear as dead and gone. I have read of them, and mused upon them, until I know and love each one."
 "Who are they?" the young senior asked, and the master smiled as he made answer.
 "A motley crew, my boy—Victoria Colonna and Michelangelo, Erasmus and Holbein, Blessed Thomas More and Queen Mary Tudor, Cardinal Newman and Savonarolo, Andreas Hofer and Richard Jeffries, and the most gorgeous Lady Blessington, and—oh, yes—Robert Browning, Walter Savage Landor and St. Philip Neri."
 The boy threw up his hands and laughed.
 "Oh!" he said, "what an uncon-

fortable time they would have if they were all to meet in one place!"
 And the master had laughed, too, but I wander from my subject, senior. Sometimes the events of that night all mix in my brain like a kaleidoscope.
 I am in the room again now with the master holding that fateful book in his hands, and outside the howling of the wind in the gathering dusk. With him thought and action were always simultaneous and rapid, and in a moment he spoke again.
 "Santos," he said, "I have work for you to do. To-morrow, early, I want you to go to F—and take the train to San Antonio. Go to that address I will give you, and take this ring and book to the boy and his mother. Ask them if I shall come to them." He drew a handsome signet ring from his finger as he spoke and handed it to me.
 "My wife will know that ring," he said, "and the boy? Well, I think he loves me already. It was no chance brought him here."
 We sat and talked some time longer. How proud I was that he had chosen me as his emissary. Soon there must be a happy ending to these years of sorrow.

I was up at daybreak, and having prepared our morning meal, was ready to start by seven o'clock. The dear master walked with me a little way down the mountain trail, I on my burro, he on foot. "I trust you, Santos," he said, "I have had proof of your wisdom and good judgment, so I leave everything to you." Then he bade me adieu, and at the same spot on the slope of the canyon where the boy had waved farewell to me, I also turned. The master stood motionless as a statue, his head outlined against the northern sky. So must I ever remember him, senior—a strong soul who had won good out of infinite evil and pain.
 I reached San Antonio at two o'clock that afternoon and went at once to the hotel the master had named, only to be told that the young senior and his mother had left for the North that morning.
 What was to be done? In my disappointment and perplexity I considered—then my decision was made. They would reach St. Louis early the next morning, and I found it was their intention to stop there for two days and then proceed eastward. By starting for home at once I could reach the canyon at ten o'clock, and if the master said so, I could go on to W—and send a telegram that would intercept them.

I hastened to the railroad station and caught a train for F—, which I reached at seven o'clock. Getting my burro from the hostelry, I started on my ride to the canyon.
 The storm, which had been threatening for days, was now breaking over the country in all its fury. I had not ridden for an hour when I saw that there was an unusual disturbance of the elements. The first part of my ride across the valley was comparatively easy, but at eight o'clock I turned out of the valley and entered on the long, narrow road that through the wind-swept canyon. This passage, bounded on each side by high cliffs, acted as a regular conduit for the wind, the rain also now began to fall in torrents, and it was all I could do to keep my seat and guide my burro. I had still two miles through the canyon before I struck the mountain trail. At all times a steep and difficult ascent, it would now be ten times more so.
 But reach the master I must. The mere thought of him alone on the narrow plateau overhanging the mountain precipice spurred me on to fresh effort.
 On we rode, senior, but with a slowness that nearly drove me mad. Oh, for wings to fly across the intervening space! The patient burro did its best, and now at last we were at the foot of the steep mountain trail. Resolutely I turned the animal's head that way; slowly, step by step and with every step a pause—we made our way up the mountainside, through darkness indescribable and in the face of wind and rain that was like a tornado and a flood. Then, far off, I heard the rumbling of thunder. Another hour and we were half-way up the mountain when a furious storm of thunder and lightning was added to the already overcharged elements. I had so far proceeded with extreme caution, but now, blinded by a flash, I swerved and pulled my burro's head the wrong way; in a second he was down and striking out wildly with the instinct of self-

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preservation. I grasped the friendly branch of a tree. Above the thunder of the elements I heard my burro go crashing down the mountain-side. Only a miracle had saved me from the same death, senior. For a moment I lay like one stunned, then I arose, strong in the determination to proceed; the rest of my journey must be made on foot. And so it was, senior. Most of the way groping on my knees, with torn garments that were drenched to the skin, and with bleeding hands and feet, I fought my way to the summit of the canyon. A flash of lightning showed me the straight, level path that led across from the spot where I was crouching on the ground to the edge of the cliff, one hundred feet distant, where was the path that led down to the cabana. To stand up in that wind was impossible, besides, the full force of it was behind me, and might blow me over the cliff, if I tried to walk. I must continue, therefore, to creep. For full fifty feet I felt my way along the ground—and then simultaneously there was a crash of thunder overhead and a deep rumbling under foot. The earth seemed to rock like a gigantic cradle, and there was a noise as if the whole mountain were crumbling to pieces.
 Was it some peculiar action of the earthquake that caused the lightning which followed to continue, flash after flash, for fully two minutes? Sometimes—senior, even sixty seconds can be an eternity of time. In that vivid and blinding light, which lit up the valley and canyon with an unearthly brightness, I beheld a marvellous sight. The Waters of Trembling had become the Waters of Destruction. In a vast column of dark water and silver spray they were thrown upward thirty feet in the air; and I knew by the sound that in their backward leap they were falling down the cliff on our cabana. All danger to myself was forgotten. With a cry I arose to my feet and dashed forward. The master was there, under that avalanche. Surely I heard his voice calling me above the storm.
 The next moment the wind had taken me like a ball and lifted me off my feet—then, I struck something. I know not what, and all was oblivion.

Did he escape, you ask, the master I loved so well, and would have died to save? Alas, no senior. That terrible descent of the Waters of Trembling swept down on our plateau, bearing house and all in it over the cliffs to the valley three hundred feet below. Thence its course led onward to the waters of the Guadalupe, which became a ranging torrent for days to come. When the storm was over the Waters of Trembling had vanished. Thirty years ago, senior, and they have never come back! If you climb the mountain you can look down in the empty crater that once held them.
 And the dear master? Five miles down the river we found all that was mortal of him. We brought him to the church and Padre Paul sang the Requiem Mass; then we buried him on the hillside where all the breezes blow.
 That is all, senior. I sent the ring and the book to his son, and his wife wrote me, and would have had me live with them, but I was too old to leave my own country that I love so well.

You think the title of the book strange, you say, and that both fire and water worked the master's destruction. Ah! senior, look not at it that way. I grant you he passed through them both—the fires of a sinful and worldly life—of temptations at last conquered; and after that the Waters of Trembling. But what says the sweet singer, David, in one of his psalms, senior?
 "We passed through fire and water, and then Thou didst bring us forth into a wealthy place."
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PAUL, Archbishop of Montreal.

THURSDAY, NOVEMBER 11, 1909.

DR. AKED AND THE MINISTRY.

Although we do not consign anonymous correspondence to the wastebasket too readily, before we are morally sure of the author, yet we are not always angry with any matter of that kind we may happen to receive. And so, we are grateful for the contribution sent us which recalls something Dr. Aked (preacher in the employ of John D. Rockefeller) said concerning candidates to the Protestant ministry, in general, and to the Baptist ministry, in particular.

As our retiring correspondent remarks, it is because Dr. Aked sees no vocation truly so-called in the work of a Baptist preacher that he spoke as he once did. For, according to the Rockefellerian divine, if proper candidates are not offering themselves for the pulpit, it is because the pay is poor. In other words, Baptist ministers do not believe in facing the stern world as does the Franciscan Father, for instance. They could not think of going into foreign missionary work, as do thousands of priests, who journey to the alien shore and dwell in a strange land entirely dependent upon Providence for food and raiment.

men, as a rule, and it is the Light of their heavenly caller that leads them on, the Voice of their God-given vocation that they hear and obey. We understand that when the pulpit becomes simply a professional career that the bigger the salary, the bigger are the chances for a more competent clergyman. Thus, when a given pulpit pays a high stipend, the scholar is often accepted in lieu and place of the "orthodox" pious clergyman. Even infidels may occupy so-called Christian pulpits, with ideals as they are in some fashionable congregations. The old Church was wise when, from the beginning, she ruled that her clergy be celibate. Outsiders may not understand, yet did they feel what a vocation is, a true, strong vocation, all objection-making should cease.

THE WALDENSES OF ITALY.

A subscriber has called our attention to the utterances of Reverend Alberto Klot, in Stevenson Hall, Emmanuel Church, a few days ago, and before some Congregational Church ministers and people. The Reverend Klot is certainly a born optimist, for he is pleased with the progress the Waldenses, his brethren, have made in Italy. After several centuries they now number three or four thousand, and what is better, the three or four thousand may soon become infidels. Mr. Klot wants money for a propaganda at home, and so he chose a good place to talk about the Romish Church. It appears that if Alberto Klot does not get a few Congregational dollars, all Italy is doomed to irreligion! He furthermore tells us through the Gazette, that the Waldenses have welcomed a few renegade priests to their meeting houses, and that, happily, their health has been able to hold out under the strain. Of course, while he is afraid Italy is going over to infidelity, he slyly seems to be pleased that it is, just because Christ and his one true, infallible Church may witness the defection. We are glad that we do not want Reverend Klot in our household. We know just what his converted priests are like, for we have come across damaged goods before now. To tell the truth, however, we did not think Congregationalists were in the habit of taking men like Klot seriously. We were ready for the presence of one of the Stevenson Hall clergymen at Reverend Klot's collection work, but not for that of the pastor of Emmanuel Church. However, we may expect surprises now in every department.

LET US HOPE IT WILL STOP!

Some so-called Catholic papers are growing so recklessly ridiculous and so foolishly zealous, that they are undertaking to lecture and reprimand the very Apostolic Delegate of His Holiness. Now, for the edification of the faithful, that kind of thing must not go on any longer. A weekly journal owned and edited by freethinkers could not injure religion or sap the very foundations of episcopal authority half so effectively as certain named Catholic weeklies are doing. Bishops are insulted in them every week, while a priest becomes, at times, nothing better than a plaything. Now, what has religion to gain, when half a dozen little upstarts try to rule the clergy? As the Apostolic Delegate has already been insulted, it will be the Holy Father's turn next. Luther, Voltaire, Zola, or Renan, did not begin so boldly as all that; and a daily paper, whether French or English, would not think of printing some of the sacrilegious lines published in certain self-approved Catholic weeklies. We hope, however, as we said above, that we are on the eve of seeing religious journalism of that kind made call itself by its own name. We would not, in view of eternal salvation, care to be responsible for half the sinful nonsense some Catholic readers come across in their independent organs of (if) religious thought and ungodly criticism.

THE FAMILIAR VOICE.

A certain Reverend Graham, Baptist preacher, has voiced his antagonism towards the Fathers of the Plenary Council, in Quebec, because they chose to toast the names of the Pope and King jointly and in common. Now, old readers of the True Witness will remember that the Baptist preacher in question is the selfsame Reverend Graham, who, fifteen or sixteen years ago, here in our city, and in a Point St. Charles meeting house, preached a thoroughly bigoted sermon for the Orange brethren gathered, avowedly, for prayer, but, seemingly, for trouble. The very able editor of our paper, at the time, served Mr. Graham such a repast for thought and meditation, that the self-same gentleman is only now coming out of his lethargy of

digestion. Reverend Graham is harmless, we know, but then was it not a harmless fellow that once set fire to his house to warm himself on a cold winter's night. It is just the harmless fuss-makers of his ilk and stripe that are responsible for the lies and calumny thrown in the face of God's Church. True, an individual of his small order is a very negligible quantity when contrasted with the Fathers of the Plenary Council; yet we must not forget that we are forced to build lunatic asylums at great expenditure of money, notwithstanding the weak state and the powerless condition of the poor fellows for whom they are meant. What Mr. Graham wants badly is a looking-glass that can tell the whole physical, moral and intellectual truth.

ONTARIO JUSTICE.

We do not presume to say that everything is perfect in our own gallant Province of Quebec; but the finding of a jury in Prince Edward Island, two years ago, coupled with doings in New Brunswick and Ontario courts, in our own day and hour, are evidently calculated to make us believe we are, at least, a great deal better off than some of our fellow-Canadians. And with regard to court happenings in Ontario, we are only too pleased to quote the very ably edited London (Ont.) Catholic Record: "For many years," says Ontario's great Catholic paper, "the administration of justice in the province of Ontario has been quite freely criticized, and for very good reason. The agitation for a change became so pronounced that the government recently undertook to refurbish the establishment, but, to the amazement of everybody, a man who was considered the most incapable of all the provincial detective staff was elevated to the top. We would not refer to the matter, because it is somewhat outside our field of work, were it not that we desire to show the terrible clutch which the Orange association holds upon moves on the political chess-board. Some may be inclined to blame the Hon. Mr. Foy, Attorney-General, because of this scandalous mal-administration of public affairs, but we are not amongst the number. He is simply powerless. The Orange bosses of Toronto hold the patronage and defy all and sundry persons and all sundry considerations, when they determine to place one of their number in a position of prominence. The question of fitness worries them not at all. His position, in the Orange order is the sole consideration. The doings on Toronto's streets on the 12th of July should be a warning to the solid people of the Queen City that there is more than one yellow peril." And yet we must speak pathetically of our brethren—when they brush our fur, we suppose!

A DESERVING CHARITY.

At Prince Albert, Saskatchewan, there is an Orphan Home, humble and struggling. Rev. W. Bruck, O. M. I., the priest in charge, writes us: "Indeed," says he, "I do not expect that anything intended for other parts of the West should be directed to us. No! All I ask for in favor of the orphans is an occasional crumb, that we may at least always have our daily bread, if we are denied the means to develop the work and receive a larger number of children than at present. Our sincerest desire is to receive every child in need of a Christian education, for our ambition has always been to make this humble institution a means of saving souls, a means of preserving the priceless gift of the true Faith to children who are in danger of losing that same treasure. This aim we expect to obtain some day by making use of the grown-up children to impart the same blessing to others, either by their Christian example, or, more directly, as teachers of the young. Our means are unfortunately far below our needs, and the best we can do is to struggle hard day after day, in order to support the children we have here at present. The burden is a heavy one, as hardly any assistance is received from private charities collected in different parts of the continent." Then the good priest hopes we shall be able to spare a mite for the good cause. Of course, Father Bruck is fully approved in his efforts by his Ordinary, Bishop Pascal. If we are able let us help the poor Orphan Home of Prince Albert.

HERALDS OF MISFORTUNE.

We are sure many of our readers have come across that kind of busybody who has always bad news to carry and deliver. They are the veritable heralds of misfortune. As a rule, they are self-sufficient scholars, or what the French style "demi-savants." If a chicken belonging to a neighbor happens to sprain its ankle or ruffle its feathers, they know all about it, and gossips always await their advent with longing. The heralds of misfortune, it is, who spread the scandals of the parish abroad. They know why Mrs. A. now refuses to bow to Mrs. B., while they could give all the reasons why Mr. C. refused to look at

Mr. D. on the way to church. In a word, they are the bane and curse of the town or parish in which they live; while, if removed to a desert island, they could manage to get up a family fight among the lonely birds of the shore. Now, don't you think, dear reader, that, if the world were spared, half its heralds of ill and ruin and desolation we might find the exile we are living through a little less disagreeable? Heralds of misfortune! At any rate, it is better to die a pauper than to live as busybodies live.

MR. SOL WHITE'S PAPER.

A friend and admirer of our paper, a citizen of Ottawa, has sent us a copy of a paper contributed by Mr. Sol White, K.C., to the Ottawa Citizen, dealing with the "Constitutional Aspect of the School Question"; and it is with pleasure that we publish that paper in our present issue of the True Witness. Mr. White is a brilliant lawyer, but, above all, a frank, upright citizen and thorough man. After we read his views on the School Question, we were not surprised to hear that a Protestant weekly refused to publish his paper. Our readers will do well to read Mr. White seriously and earnestly; in return, they will be as grateful to the distinguished Windsor, Ont., barrister as we are.

A NEW "ELIOTIC" PROPHET.

Ours is a strange, oh! very strange age! Dr. Eliot is only one of a large class! But as large as that class is we had never dreamed that it could boast of holding (Protestant Episcopal) Bishop Hall, of Vermont in its womb; yet so it is! The good Episcopalian Angel of the Green Mountain State is out with a new method towards furthering the reunion of decadent Congregationalism with Protestant Episcopalianism before both utterly perish. But at what expense, do you think? At the dire expense of doing away with the very heart and soul of his branch of Anglicanism, that is, the Thirty-Nine Articles of Elizabeth! What does "Father Paul" think of Bishop Hall's High Church leanings now? What will Bishop Grafton say? Of course, Bishop Hall says that neither side will surrender the Apostles' Creed. That we understand, for one cannot give what he does not hold. An old saying that! But how can such nonsense have entered Bishop Hall's head? He is hardly now more serious than our common friend and contemporary, Bishop Sam Fallows, of the Reformed Episcopal Church. We happen to know that Episcopalianism finds it hard to live, act, and have its being in such a poor field as Vermont; so it may be the good bishop does not want to be forced to close a few more churches once opened to busy services. Bishop Ingram would not hear "the very rafters shout with praise" in the Episcopalian churches of Vermont, we are afraid; nevertheless, we hope Bishop Hall has been misquoted, for we should not wish to be again obliged to associate his name with that of Dr. Eliot.

THE NEWEST TOWN.

We know that, in the Western States, they can build a town in a night, and that Illinois is, perhaps, the champion at the work; yet we are glad that Newfoundland, the good old Ancient Colony, is sharing in the general prosperity of the hour, and it is a pleasure to publish what the editor of the successfully ambitious St. John (N.B.) New Freeman has to say under the caption above. Let us hear the editor: "Though Newfoundland dates from 1497 in point of discovery, it has now the distinction of owning the newest town on the globe. If St. John's is really the oldest existing city, Grand Falls, in the centre of Newfoundland, is the youngest, as it was formally opened, and that with all ceremony, since the first of the present month. "Grand Falls is the growth of railway development in Newfoundland. It is a pulp manufacturing centre, and as such is under the direction of a large English company at the head of which is Lord Northcliffe, who in opening the new town was entertained at a banquet of 500 guests, including Governor Williams, Premier Morris, Hon. Justice Emmerson, Hon. Mr. Harvey, and all the state officials. There were also present His Grace Archbishop Howley, and the Anglican Bishop, Rt. Rev. Dr. Jones, and many clergymen. Our contemporary, the St. John's Herald, has a graphic and detailed account of the function which was brilliant, and also a sketch of the history of the settlement, which in four years sprang from primeval nature to a town of four thousand inhabitants, with schools, churches, offices, homes, well-paved streets, pulp factories and all the material features of a fine new town. "There are thirty thousand stockholders in the company, and an army of men is employed in the enterprise. Grand Falls itself is the Niagara of Newfoundland. A net-

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work of lakes and rivers surrounds it, and the gleam of the cascades and the rush and roar of many waters impress the traveller with the grand forces of nature there at work. Now, however, these forces have been harnessed to the chariot wheels of enterprise. The wheels of machinery are set in motion, the tides convey the produce of the forests, the lakes are dotted with boats—all is astir with industry, whilst the power of electricity is there made practical. "The trains were occupied in conveying people from St. John's and all over Newfoundland to the opening of the town. Concerts and athletic contests marked the occasion, and, among them a Marathon race. Football and weight throwing were also on the programme. The opening appears to have aroused interest. It is a very promising colonization enterprise, and may create a large city in Central Newfoundland. It is also encouraging to find signs of large industrial enterprises on the eastern side of the American world. We say heartily, forward, Grand Falls."

CATHOLIC ENCYCLOPEDIA.

Scarcely has one volume of the Catholic Encyclopedia been received and the more timely of the thousands of articles taken note of for the leisure of a quiet evening, when another volume is ready for inspection and approval. Little more than a year ago three volumes were the total of the published work, and now Volume VI. is taking its place beside the others on the library shelf. With splendid regularity volume has succeeded volume, and in far less time than it will take to read and digest what is already in print, the entire fifteen volumes will be finished, and this greatest of modern Catholic literary movements will be an accomplished fact. Five thousand pages, each one crowded with information and alive with interest, are included in these six superbly illustrated volumes. Within the alphabetical range of Aachen-Gregory they set forth the history of Catholicity, its doctrine, dogma, rites and usages, detail the biography of famous sors of the Church, present the Catholic view of controverted questions, explain Catholic philosophy and constitute, so far as they go, a complete and scholarly summary of everything included in the wide range of Catholic activities. Enough of the work has been completed to enable the world of letters to gauge its worth and usefulness, and it has already come to occupy a unique and honored place in the encyclopedic field; unique because it is the only source of information in English on the matters it has made its own, honored, because it represents the highest learning and most painstaking labor of three continents. The intellectual treasures which have been waiting in the rich storehouse of the Catholic Church are being poured forth in splendid profusion and the realization of what this means has caused the Catholic Encyclopedia to be placed on the shelves of public libraries, on the priest's library table, in the editor's sanctum, and in the home of the man of affairs. Those who have watched the careful progress of the Encyclopedia and have come to a realization of all that it portends will not wonder at the enthusiasm with which the press, both religious and secular, has greeted each new addition to its volumes. With hardly a dissenting voice, the literary periodicals of the entire civilized world have spoken in a vein aptly phrased by the Literary Digest in its review of Volume V: "The Catholic Encyclopedia impresses us as one of the best of modern reference books. . . . Admirably arranged, comprehensive in range of subject-matter, generally scholarly, dignified, and so far as comports with conviction, impartial in its tone, it is a monument to the wisdom and temper of the church it represents."

TRUE FRANCE.

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Echoes and Remarks.

He would be a funny editor, indeed, who could succeed in pleasing everybody. It is just because we disagree with some that we write hard things! So!

Some Japs are in favor of abolishing whiskers altogether. We do not blame them, if they mean to content themselves with abolishing Japanese whiskers.

It is a shame to think that we have night schools with devoted and competent teachers, and that so few of our young men take the interest a thousand should.

A very good and fruitful way of showing our loyalty to Mother Church consists in sending a few dollars to the Catholic Church Extension Society, Wellington street, Toronto.

It is by forcing "Jingoism" on Canadians that they are taught to dream of independence. Thank God, we have good laws and a happy country, and that is another reason why good enough should be let alone. "Jingoism" ultimately spells rebellion.

Poor Mrs. Eddy is witnessing a schism in the ranks of Christian Science. But that is the way, one false religion always begets a few others. It has ever been so. Just consider how prolific the older "isms" have been. Mrs. Eddy, however, is hardly awake to nowadays happenings.

Our friends the Methodists of the United States are beginning to take a deep interest in the beatification of Joan of Arc. Many good Protestants, Anglicans especially, and the disciples of M. Sabatier, French Protestant pastor, have long been clients, or admirers of the "Poor Man of Assisi."

The idea that the wedding ring should be worn on the third finger of the left hand, because "a nerve connects this finger with the heart," is, says the writer of a short article in Woman's Life, of Roman origin, but, oddly enough, is not continued on the Continent, as in England, for in France, Belgium, Germany, and most of the other European countries, the "engagement ring" finger is the third of the left hand, while the "wedding ring" finger is the third of the right.

Newspapers hostile to the Holy See announce that the Holy Father, during his pontificate, has received numerous and important legacies amounting to several millions. It is necessary to know, once for all, that the news in question is absolutely false and without foundation. The scope of such publications is to persuade the faithful that the Holy Father has no need of the generous aid of his children, the world over, in the many necessities of his apostolic ministry.

When you tell most young men to read Newman, they shrug their shoulders, say he is too deep; then they go home, and continue the story they had begun in their favorite happy-go-lucky magazine. True, even some writers praise Newman, and have not as yet read his thirty consecutive pages from his pen. Praise is all very well, and the name of Newman makes a good war-cry; yet praise and parade do not take the place of scholarship. If editors said less, and read more of Newman, all would be well. No young man with literary ideals and ambitions can afford to pass over the thirty and some odd volumes of the saintly Sage of Edgbaston. Newman's praise from a Professor Peck is worth something.

Archbishop Bourne, of Westminster has known what real poverty means. His father worked himself to death and yet left his wife penniless. But even when the Archbishop was young and poor, there was one who foresaw, and not only foresaw, but foretold, a great future for the poor boy. This was his aunt, a Miss

Bourne, with whom the future Archbishop lived in penury and obscurity. A friend who called one day upon Miss Bourne found her making a magnificent piece of Irish lace, and, in reply to an inquiry, Miss Bourne said: "This is for my little nephew when he becomes a Bishop." Doctor Bourne is one of the finest orators in the Church to-day, and can preach as well in the French language as he can in English.

A very serious fault sometimes exists among people of a common origin and who have known one another for years. At the root of it is jealousy, and jealousy of a very low kind. Thus, if Mr. B. happens, through his tact and industry, to build up a successful business for himself, some of his neighbors will never tire telling new friends that they remember the time when Mr. B., the successful merchant, did not have a "change of collars," etc. Now, if, indeed, it is true that Mr. B. was once as poor as his neighbors say, is it not a proof that he is a man, a whole man, having been able to pave his own road to success. Yet the neighbors will pass by his store, simply because their son or brother has not succeeded as Mr. B. has, and for no other reason. The sooner that kind of jealousy is squelched the better for all.

The Holy Father recently paid a rich compliment to the United States, while he has openly expressed a wish that he could be permitted to visit the country. The other evening, Pius X. was dining with the Abbe Lorenzo Perosi, the famous church music composer, and who intends to give a series of concerts in America next autumn. The Holy Father repeated to Abbe Perosi what Archbishop Farley said of his sure success in New York, and added: "This is a trip that I really envy you. If there is a country that I desire to see, it is America, as the intercourse which I have had with the members of its episcopacy, with its clergy and people, has made me understand that it is the country of the future, especially for the Church. But I never shall, so you must store up memories for me." If Abbe Perosi crosses over to Canada we shall try to surpass even the United States.

NEED MR. GOMPERS REGRET!

The Extension Magazine of Chicago devoted a short but very flattering editorial to Messrs. Samuel Gompers and John Mitchell, in its October number. It appears Mr. Gompers was given a very cool reception by the labor organizations of England and the Continent, when abroad a short time ago. But, as the editor remarks, "Mr. Gompers need not feel in any way hurt over the situation." True, in Paris the General Federation of Labor did not even recognize him as an authorized delegate, but, then, as he is not an anarchist or a revolutionary, he could not expect to be welcome there. The same is, in a sense, true of England, especially in circles ruled over by Keir Hardie.

"American labor organizations have steadily fought these influences," that is, they have tried to use sense instead of weapons of warfare, in their dealings with the men who control the money and industry of the nation.

"We often wonder," says the editor of Extension, "if the American people realize how much they owe to such leaders as Gompers and John Mitchell? There will always be differences between Capital and Labor. Unfortunately, these differences are unavoidable, and from time to time must become very acute. But the same tendency to run to extremes is found everywhere. Sometimes we feel that Capital has sinned often in this than have the labor organizations, and that a more conservative spirit has spoken through Gompers and Mitchell than through some of their well-meaning opponents, even when temptation was strong to lose patience."

Concluding, the editor wisely states that "it is true that the enemies of organized labor are not likely to say much in favor of any of its leaders; but the great body of the American people must, sooner or later, recognize the fact—the astounding fact—that the laboring man, with every opportunity and

with every temptation to go wrong, has chosen most of his chiefs wisely in the past, and that these chiefs have reflected considerable honor upon him."

Let us subjoin the wish that Gompers, or any other man like him, shall never deserve the honor of being fraternally received by such people as go to make up the Paris Federation of Labor or the Socialists of England.

WHAT ARE WE DOING WITH OUR PAPERS.

What are we doing with our Catholic papers? Are they made find their way to the stove? Perhaps, that is what happens to some copies of our own paper! But, then, is a Catholic weekly not worthy of a better lot, of a happier luck? The papers are meant, at least, to do missionary work, and must their scope and influence be narrowed? Are there no friends to whom we may offer our Catholic paper, once we have done with it? Are there not thousands of souls languishing for the want of spiritual food; while if any part of the paper does not meet with our approval, will not a hundred others understand, its spirit and motive, where we fail to see worth and truth? Or if that part must prove a perishable excerpt, need the whole paper prove a failure? What about the convalescent in our hospitals, the old and worn in our homes, the prisoners in our houses of detention and the poor who cannot provide papers for themselves? If the paper does apostolic work, may we not extend the sphere of its good and usefulness? Catholic editors and journalists are not working for money first or last of all. They are trying to cope with the dangers surrounding us on all sides, and their work is well encouraged when it is given a more lasting chance and a stronger opportunity. Let us, then, ask ourselves what we are doing with our papers, and add to our good works.

BABY'S OWN TABLETS A LITTLE LIFE SAVER.

There is no other medicine for little ones so safe as Baby's Own Tablets, or so sure, in its beneficial effects. These Tablets speedily cure stomach and bowel troubles, destroy worms, break up colds thus preventing deadly croup, allay simple fevers, and bring the little teeth through painlessly. Mrs. C. A. Weaver, Saskatchewan, Landing, Sask., says:—"I have used Baby's Own Tablets for my little one in cases of colds, stomach and bowel troubles, and other minor ailments, and have never known them to fail in speedily restoring the child's health. I think there is no medicine for babies like the Tablets." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

Value of Suffering.

Indulged General Intention for November.

The November Messenger of the Sacred Heart is to hand, with the intention, "The Value of Suffering." Rev. Father E. J. Devine, S.J., writes the introduction on the general intention, of which the following is part:

If there is in this world much that gives us pleasure and helps us for the moment to forget the cares of life, there is also much to dishearten us. Trials and sufferings are ever disputing with pleasure their rights to the mastery of our souls. One inspired writer tells us "that the time of our life is short and tedious" (Wis. ii.). and his words have found an echo in every age. Another calls this world a "valley of tears" (Ps. lxxxiii) and likens the life of man to a warfare and "his days to the days of a hireling" (Job vii.).

We have only to consult our own experience to realize the truth of their words. There are a few of us who have not tasted the sorrows of life, few who have not shared in that legacy which one generation leaves to another, and with which the centuries have made our race familiar. The tears we shed, the separations we submit to, the illusions we entertain, the deceptions we meet with, the trials of both body and soul that are our share in life, intensified by the signs of the multitudes who surround us, convince us that the sacrifice of tears and sorrow that is renewed each day is an inevitable debt of fallen human nature. And yet, instead of sitting down and deploring the inevitable, should we not rather pause and ask ourselves how we may profit by it? Should we not try to see in this so-called "inevitable destiny" the finger of God leading us, surely, if painfully, up to higher things?

The Oil for the Athlete.—In rubbing down, the athlete can find nothing finer than Dr. Thomas' Electric Oil. It renders the muscles and sinews pliable, and strengthens them for strains that may be put upon them. It stands pre-eminent for this purpose, and athletes who for years have been using it can testify to its value as a lubricant.

HUMAN LIFE ON PLANET MARS.

A PRIEST ASTRONOMER

Convinced that Our Neighboring Star is Inhabited.

The Rev. Father Guichet, of the French Catholic Church of St. Vincent de Paul, New York, famed as "the priest astronomer," has had his telescope directed at Mars during the past month, when, for the first time in fifteen years, that planet has been very close to the earth. His telescope is a very fine instrument, operated by clockwork to keep pace with the apparent motion of the stars.

"I am firmly convinced," he says, "that there is life in Mars and I am eagerly awaiting the report of the scientists all over the world, who are now making observations and photographs. I look for the most interesting results from the observatory at Arequipa, Peru, where the exceedingly clear atmosphere will be of the greatest aid in operating the great Bruce telescope there located.

"Mars is now only thirty-five million miles distant from the earth; never is it closer to us. From this time on the two planets, the earth and Mars, get further away from each other every day. The rate of speed at which they separate is terrific. In a period of a little over seven years from now Mars will be 234,000,000 miles away from us. That is why astronomers are 'gawing' at Mars now while Mars shines."

A WORLD SIMILAR TO OURS.

There are many eminent astronomers who have no faith in the theory of Mars' inhabitation, but it has been conclusively proved that life can be supported on Mars, and I personally have long been of the same opinion as my eminent friend, Camille Flammarion, the great French astronomer—my countryman as well as my friend—that Mars is in many respects a world similar to our own, peopled by beings of a most intelligent order. There is every evidence of it to my mind.

The canals of Mars, first pointed out by the Italian Schiaparelli, are by no means hypothetical. They are too regular in formation to be anything other than the work of intelligent minds and hands. They resemble a netting all over the face of the planet, the main canals extending from the poles to the equator. At certain points where a number of the canals converge there is what Lowell and other astronomers now term "oases." These points of convergence are, I believe, big cities.

The theory of Professor Pickering of Harvard Observatory, that what we term canals are really great fissures or cracks on the surface of the planet caused by volcanic forces, is to my mind insupportable. The "cracks" are exact and no change agent could produce them.

There have been, too, other causes ascribed to account for the canals noted by astronomers, optical illusions, undetected astigmatism, faulty adjustments of eyepieces, in telescopes, vagaries in the air waves—all these and many other "reasons" have been advanced in opposition to the canal theory. Every one of these seems to me to be untenable.

It is, of course, extremely improbable that any telescope will ever be constructed so large and of such power that it will be able actually to detect the flora or fauna of Mars or any other of the inhabited planets, if others there be.

DO OTHER PLANETS SUPPORT LIFE?

Personally, I am loath to believe that Mars is the only planet besides our own earth that is habitable. I think that in time to come we will study other planets that from apparent conditions may possibly support life.

But, of course, much that we know or think we know, nowadays, regarding Mars, is conjecture. From a receipt of some of our conjectures to time to time some of our astronomers of the world have been so well equipped for the work they have in hand, never have they been so keen in their desire to determine Martian problems, never have their opportunities been greater. I confidently expect important results."

A Thorough Pill.—To clear the stomach and bowels of impurities and irritants is necessary when their action is irregular. The pills that will do this work thoroughly are Parole's Vegetable Pills, which are mild in action but mighty in results. They purge painlessly and effectively, and work a permanent cure. They can be used without fear by the most delicately constituted, as there are no painful effects preceding their gentle operation.

An Irish priest, Father Damien, formerly a professor at Holy Cross College, Clonmel, Dublin, has been elected Lord Abbott of the Benedictine Order in Belgium.

CONSERVATOIRE LASSALLE Free French Elocution School GRAND TOMBOLA



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

Remarkable Answer to Prayer.

(The following letter was received a few days ago by a well-known priest in this city, bearing a message from far Arizona and a touching lesson as to the powerful efficacy of prayer.)

Prescott, Arizona, Oct. 30.
My dear Father:
Your kind invitation to me to come to the Eucharistic Congress, together with the pastoral letter of your beloved Bishop, I have just received.

I have read the treatise with much interest, and am profoundly enthralled with the movement and its objects. If conditions or circumstances at all permit, I will certainly be one of the many to attend the Congress.

I thank you most sincerely, Father, for your kind invitation, and trust that you are enjoying good health and much happiness.

I am enclosing you a little expression of my acknowledgment of what I believe was a direct answer to an appeal I made to our Lord for the recovery of my baby who was three and one half years old, she is now four. She lay at the point of death with acute inflammation of the bowels, and, altho' I had two other physicians, and good ones, too, helping me, we could not see any symptoms to indicate that she would live through the night.

I remained constantly in the house with her for two days, and only slipped out at midnight to see a patient I had in the past house, who was suffering from malignant erysipelas. The moon was up as I went in. On coming out, it was dark. I stopped in the hospital yard and looked around; the thought of my dying child almost overwhelmed me. I looked up and saw the light shining in the chapel of the Mercy Hospital. My appeal followed. I then went home, and found the baby almost well, although twenty minutes previously she was most dangerous.

I have never known or heard, or read of such rapid improvement as I saw, either through the application of medicine, or the natural resistance of the body.

Sincerely yours,
J. B. McNALLY.

I wrote the following one hour after entering the house:
Emerging from a sick-room drear, Where pestilence held sway, I espied the moon as o'er the slope, It shed its last taint ray.
A moment more and all was dark, Save, forward, to my view, I saw a light, a glimmering light, A light of dark red hue.

I knew that light a vigil kept, Before the Son of Hosts, who said, Before Abraham was, I am.
Appealing to this God I said, My child is sorely ill, Give help, O Lord, for Mary's sake, If it be Thy sweet will.

And lo! I came and saw the child, My heart's endearing treasure, And with delight I saw a sight, Beyond the highest measure.
My babe was well, the fever gone, May God's sweet name endure, For He doth give a healing balm, To all who ask a cure.
J. B. McNALLY.

General News.

Very Rev. Lawrence L. Kearney, O.P., Zanesville, O., for the fourth time has been elected Provincial of the Dominican Order in the United States. No other priest was ever elected to the office a second time.

An important movement for the grouping together of all the Catholic forces of France in view of the coming elections in May next is being taken. The "Entente Catholique" has been founded, with many of the leading Catholics at its head.

The rather unusual ceremony of blessing a newspaper plant was performed a few days ago by Bishop Forest of San Antonio, Texas. The plant so blessed is that of the Southern Messenger, a paper which has done much good work for the Catholic cause.

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

A week ago Sunday an anti-militarist named Lane mounted the pulpit in a church at Aubervilliers, France, and fired three revolver shots at the worshippers. No one was injured. The man was arrested.

Miss Carmel Egan, youngest daughter of Dr. Maurice Francis Egan, United States Minister to Denmark, is engaged to the Count Holstein Ledreby, son of the Prime Minister of Denmark. The premier is the first Catholic to hold that office in Denmark since the so-called Reformation.

Speaking at a Catholic gathering in England the other day, Father Maturin, the noted English lecturer, said that in the Archdiocese of Westminster alone there were about 3600 conversions every day, or about 3600 in the year. This suggests a remarkable increase in the number of yearly conversions. Twelve years ago, in 1897, the number for all the dioceses of England and Wales was 8436.

A counter demonstration of Catholics has been started in France against the Ferrer sympathizers, says the Boston Pilot. Under M. Flourers, a former minister of foreign affairs, they are sending an address to King Alfonso, denouncing the Ferrer demonstrations in France as an insult to the chivalry and the Catholic people.

Colonel Eugene Zimmerman, who has returned to Detroit from a sojourn with the Duke of Manchester, is interested in two new financial projects in Ireland, the importation to America of Irish mackerel and the cultivation of beet sugar on his son-in-law's estate. He has invested heavily in two plants in Ireland where mackerel and herring are being packed. The beet sugar industry is in its infancy, but the experiment proved so successful the Duke of Manchester will enter upon it to a much larger extent next year.

The erection of the proposed shrine to Joan of Arc in Westminster Cathedral will be commenced at an early date. The idea of honoring the Maid of Orleans in this manner originated with the Catholic Women's League, which organized a collection among women and children throughout the country with most gratifying results. The shrine is to take the form of a mosaic, and a firm of architects has been asked to submit designs. The project has received the blessing of the Pope, who, in a letter addressed to the Archbishop of Westminster by the Cardinal Secretary of State, said: "His Holiness has great pleasure in bestowing the Apostolic Blessing on all who contribute to so worthy an object."

Bickle's Anti-Consumptive Syrup is agreeable to the taste, and is a certain relief for irritation of the throat that causes hacking coughs. If used according to directions it will break up the most persistent cold, and restore the air passages to their normal healthy condition. There is no need to recommend it to those familiar with it, but those who seek a sure remedy, and are in doubt what to use the advice is—try Bickle's Syrup.

Health Talks

Good Health and Good Government.

(Hon. James Francis Burke, Representative to Congress, Pittsburg.)

Good health promotes good government and good government likewise promotes good health. When the health of the individual becomes impaired through neglect of his physical necessities, he forfeits much of his force in sustaining and developing human society. The man who has never cultivated his mind or body, or having developed them has subsequently destroyed them through neglect or abuse, becomes a consequence and to the extent of that destruction a figure without force in human affairs.

Good health is therefore one of the essential attributes of every rugged unit of civilized society. Man was created to do useful things for his fellowmen. In placing him here God intended that he should toil by the sweat of his brow in order that he might accomplish the high purpose of man and enjoy the pleasures that endure.

MAN MUST BE USEFUL AND HELPFUL.

He was not placed here that he might prove indifferent to or neglectful of the persons and things by which he was to be surrounded. He was intended to be useful to himself and helpful to others.

While all things of man's creation decay with neglect, there is nothing in art or nature that fails as fast and as certainly as man in idleness, and as his energies are destroyed or his faculties undeveloped or impaired by ignorance or indifference to the ordinary laws of sanitation or some living during his childhood or in his mature years, to that extent does indolence upon his part become natural and to the extent of his idleness his usefulness and value as a citizen is impaired. It is therefore important that in so far as the government has the right to interfere in the regulations of the affairs of the individual it is not only proper but important that it should by every means within its power encourage the adoption of methods that will promote and protect the health of the citizen.

It is quite as important to prevent the development of disease by encouraging the young and old to enjoy the blessings of the open air and high shine and the good health and high spirits that result, than to despoil disease once it has developed.

While the scientific world is busy with the development of cures, it is equally essential that the social world should be busy in the development of all forms of prevention of those evils which result in the breaking down of the mental and physical structures of the people.

OFFSPRING NOT PROPERLY EQUIPPED.

With the rapid increase of population in our great cities, these questions are impressing themselves upon us with greater force from day to day and these alarming factors are not confined alone to this country, but are developing elsewhere with alarming rapidity. It is only a few years since the Inspector General of the English Army said: "The one subject that causes anxiety in the future regarding recruiting is the great deterioration of physique of that class of our people from which the bulk of the recruits for the army must be drawn. Were all classes to provide their offspring with ample food and air space, a healthy race would be produced and the proper material to fill the ranks of the army would soon be obtained."

In 1850 the standard of height in the English army was 5 ft. 6 in.; in 1883 it was reduced to 5 ft. 3 in.; in 1900 it fell to five feet in stockings.

A similarly alarming shrinkage in chest measurement was shown. 511 out of every 1000 measured 34; which was less than the minimum chest measurement of 1833.

In weight one-third of the whole army fell short of the 136 pounds required the generation before. In 1900 the average British recruit at the age of 19 was two inches shorter, one inch smaller around the chest, fifteen pounds lighter than the normal Anglo-Saxon youth of that age ought to be. Fifty per cent of the London youths were rejected as unfit even after the standard had been lowered. Of the 11,000 young men examined in Manchester, 8000 were rejected for want of stamina and defects. In 1903, 81,000 British soldiers were discharged as unfit for duty after less than two years' service, and were discharged as invalids.

CROWDED CONDITIONS RESPONSIBLE.

And to a very large extent was the crowded conditions of great English cities held responsible for the decrease in the physical standard. In a recent article by Ralph D. Payne, he states that the conditions are no better in the smaller cities of Scotland than they are in London, where 800,000 Londoners live in one room tenements with three or more occupants.

In order to provide vigorous recruits for her army and to strengthen the foundations of the Empire, Germany prevents the overcrowding of the slum districts in her cities by

a system of wise far-sighted legislation. In Berlin the housing conditions of the poorer classes are regulated and when overcrowding occurs a new outlet for population is found by the city, which constructs the streets and sewers and maintains the practical co-operation by builders by methods mutually satisfactory. No German town of any note is without a generous playground and recreation centre for its people.

In this country the housing of the people and the questions arising out of centralization of population are growing in importance with each day. A century ago only four per cent of the American people dwelt in the towns, while in 1900 more than thirty per cent resided in the towns and cities of the nation.

FARM LIFE CONDUCTIVE TO GOOD HEALTH.

Many believe that the strength of the nation is enhanced by the fact that almost one-half of the 90,000,000 are still living on the farms and engaged in pursuits that keep them close to the soil and in vigorous outdoor exercises.

The Federal government and the government of many states have recently established a system of investigation pertaining to the health of the people, and vital statistics are now being gathered with reference to 44,000,000 of our population, and each year this system is growing. When it is perfected, it will afford a great impetus for the intelligent conduct of the work to be done by the various branches of the government in promoting the health of the people. For the time being certainly no work in progress is more important or is affording more pleasure to those concerned and better results to the nation than the work of the Playgrounds Associations of this country.

The greatest things for a nation's advancement are these which the whole people accomplish and the establishment by the government of recreation grounds which will be accessible to the multitudes will not only promote wholesome enjoyments but aid materially in promoting the health and happiness of mankind.—Hygiene and Physical Education.

HOW MRS. CLARK FOUND RELIEF

After Years of Suffering Dodd's Kidney Pills cured her.

Pleasant Point Matron Tells Her Suffering Sisters How to be Free From the Terrible Pains that Make Life a Burden.

Pleasant Point, Ont., Nov. 8.—(Special).—That most of the ills that the suffering women of Canada have to bear are due to disordered kidneys, and that the natural cure for them is Dodd's Kidney Pills is once more shown in the case of Mrs. Merril C. Clarke, a well-known resident of this place and a prominent member of the Salvation Army. Mrs. Clarke is always ready to give her experience for the benefit of her suffering sisters.

"My sickness commenced twenty years ago with the change of life," says Mrs. Clarke. "My health was in a bad state. Water would run from my head which would make me faint. When I took out of the fainting spells I came out of the fainting spells I took fits. I was bloated till I was clumsy. The pain I suffered was awful. It would go to my feet and then to my head. Many doctors attended me, and I tried many medicines, but nothing gave me relief till I used Dodd's Kidney Pills. The first box stopped the fits and seven boxes cured me completely."

Every suffering woman should use Dodd's Kidney Pills. They make strong, healthy kidneys, and the woman who has good kidneys is safeguarded against those terrible pains that make miserable the lives of so many women.

"Show Us Your Works."

Critics of the Catholic Church should reflect that in the midst of a civilization that is rapidly turning away from God she is standing impregnable for the Christian religion and morality in education. She is standing against divorce. She is standing against atheistic socialism and anarchy. She is standing for absolute social justice. She is standing for authority in Church and state. She is standing for God and the things of God against the devil and the things which he desires.

"Show us your works," cried the French infidels to Ozaam. Day after day, hour after hour, she is showing her works and if men were not blind they would see her as she is—the one divine force of the age.

Warts on the hands is a disfigurement that troubles many ladies. Holloway's Corn Cure will remove the blemishes without pain.

POET'S CORNER

THE CEDARS OF LEBANON.

By the Bentztown Bard.
The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted.—Psalms, civ. 16.

The Lebanon cedars I may not see,
Nor the waters of Babylon stream,
But out of the Scripture they grow to me,
And ripple by ripple they flow to me,
As I turn the pages and dream.

The olive groves and the golden dates,
The palm and the holy well,
In the bloom of their beauty they rise to me
And soft are the Lebanon skies to me,
As I sit in the Bible-spell.

Oh, here in the twilight, I know, I know
The pomegranate buds in the sun,
The roses of Sharon they drift to me,
And sweet is the odor they lift to me,
The cedars of Lebanon!

The Gilead mountains I may not climb,
To Sherin and Hermon go,
But sweet with their spices they gleam to me,
And the rivers of waters, they stream to me,
Where the ripples of Heshbon flow.

Out of these pages I read and turn
In visions of song they pass;
The shepherds of Hermon they pipe to me,
And bearing the pomegranates ripe to me,
A Syrian lad and lass.

Oh, holy and beautiful Lebanon trees,
And rivers of Engedi,
The Heshbon well and the cedar smell,
They come to me in the Bible-spell,
With the rose of the Sharon sky!
—Baltimore Sun.

NOCTURNE.

Sweet Lord, how doth it fare with thee alone
Here on Thine altar, when the fast-creeching gloom
Sifts through the windows, and the woo-weighted world
Is drowned in dreams? When over the hushed fields
The night-fog like a sheeted phantom looms?
What thinkest Thou, oh Lord, that vigil keep'st
Like the untiring and undying stars?

Do wondrous memories arise of nights
At Nazareth when with Mary Thou didst watch
The moor, o'er Moab's mountain sail serene,
Amid the splendor of the Orient skies?
Or when with Peter and the fishermen
Thou saw'st the myriad orbs reflected fair
In silver Galilee!

Or, dearest Lord,
Dost ponder Thou that woeful night of fear
And tumult and dismay, when to and fro,
Thro' Zion's streets the mocking rabble surged,
Till at the cry of chanticleer, there flushed
The lurid dawn that ushered tragedy
With ominous hollow sound of plank on plank!
—Shiv-na-mor, in Catholic Register.

FATHER JAMES.

He's coming, nurse! This minute I can see
That blessed morning as if yesterday—
I, poor, old mother, in my finery,
Brought to the church at his first Mass to pray,
How cold I grew and trembled as he said
The words of consecration, and I knew
That God Himself the altar tenant—
Beneath those hands—the hands I gave to you,
My Jamie—Father James.

Yes, I remember, too, I once stole in
At dusk to his confessional. For, though
Against his wishes, where could be the sin
To ask my Jamie to absolve me so?
And when I finished with my long complaint,
Instead of penance, all he had to say
Was "Pray for me (the gentle soul) old saint!"
And never knew me as I crept away—
My Jamie—Father James.

Hush, that's his footstep on the stairs I hear—
The crucifix—the blessed candle light!
So soon, sweet Jesus, then the end is near,
And Jamie brings you here to me to-night.
Yes, on my ears and mouth, my hands and feet,
I feel the sacred Unction; never-more
Can life provide me with another sweet
Like this, that God should come

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with you, ashore,
My Jamie—Father James.
—Thomas Walsh, in Rosary Magazine.

THE GATE.

Far off, and faint as echoes of a dream,
The songs of boyhood seem;
Yet on our autumn boughs, unflown with spring
The evening thrushes sing.

The hour draws near, how'er delay'd and late,
When at the Eternal Gate,
We leave the words and works we've call our own,
And lift void hands alone.

For Love to fill our nakedness of soul
Brings to that gate no toll;
Giftless we come to Him who all things gives.
And live because He lives.
—Whittier.

His Friend Said

"If They Don't Help or Cure You I Will Stand The Price."

Mr. J. B. Rusk, Orangeville, Ont., writes: "I had been troubled with Lypersia and Liver Complaint and tried many different remedies but obtained little or no benefit. A friend advised me to give your Laxa-Liver Pills a trial, but I told him I had tried so many 'cure alls' that I was tired paying out money for things giving me no benefit. He said, 'If they don't help, or cure you, I will stand the price.' So seeing his faith in the Pills, I bought two vials, and I was not deceived, for they were the best I ever used. They gave relief which has had a more lasting effect than any medicine I have ever used, and the leucity about it then, is they are small and easy to take. I believe them to be the best medicine for Liver Trouble there is to be found."
Price 25 cents a vial or 5 for \$1.00, at all dealers, or will be sent direct by mail on receipt of price.
The T. Milburn Co., Limited, Toronto, Ont.

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.

No Catholic Need Apply in Dublin.

The council of the Catholic Defense society in Dublin sends statistics showing the proportion of Catholics employed upon the staff in the veterinary branch of the department of agriculture for Ireland. From these we learn that a total of 86 is divided into 46 Protestants and 40 Catholics.

But the Protestants seem to have something of a monopoly of the better paid posts. The aggregate salaries amount to £13,110, while the salaries of the Catholic members of the staff come to only £7,144. There are 15 Protestants holding positions ranging in value from £350 to £550 a year. Of the 40 Catholics in the branch, only two draw a salary as high as £350. The average salary of each Protestant official is £286, that of each Catholic is only £178. The staff falls into two divisions: (1) The professional section, consisting of veterinary surgeons, and (2) the clerical section. The professional posts are obtained solely by interest. In these the salary ranges from £180 to £800 a year. There are altogether 51 such posts. Of these the Protestants hold 37 and the Catholics 14. In other words, the Protestants have the advantage as regards numbers by nearly 3 to 1. In the clerical staff, on the other hand, the appointments are either temporary or are secured by open competition. In these places the Catholics predominate. Hence of the 31 members of the clerical staff, 23 are Catholics. But the 8 Protestants draw between them £2,948, or an average of £368, while the 23 Catholics draw £2,448, or an average of £106.

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

Rev. Peter McQueen, a Protestant minister of Boston, who made an extended tour of Africa, writing to the Rev. Father Walsh, director of the Boston foreign mission bureau, says: "All over Africa, wherever I found a Catholic missionary, I found an earnest man, doing God's work in a true and practical way. The missions and the missionaries were faithful, earnest and sincere. They were teaching the untaught tribes of the Dark Continent the way to God, and exalting and dignifying all the inner sanctities of life."

WOOD'S PEPPERMINT CURE FOR COUGHS, COLDS AND ALL AFFECTIONS OF THE THROAT AND LUNGS.

Woods' Peppermint Cure is a simple, safe, and effective remedy for all ailments of the throat and lungs. It is made from natural ingredients and is suitable for all ages.

The Symphony Choir of Montreal.

First Concert Under Patronage of Sir Charles Fitzpatrick.

As foreshadowed in these columns several weeks ago, a new musical organization has taken concrete form under the name of the Symphony Choir of Montreal, and promises to become a powerful factor in the musical life of our city, judging from the enthusiasm shown by the members of the organization.

Much credit is due for the successful organization of the choir to Prof. P. J. Shea, its Musical Director, whose zeal and unflinching devotion to the cause of music has won him the esteem of everybody in his new field at St. Patrick's, after having completed an honorable and highly successful career as organist and choir master of St. Ann's.

Associated with Prof. Shea are many ladies and gentlemen, well-known in musical circles, and thoroughly imbued with the spirit of good-will and kindliness which ever spells success.

The object of the Symphony Choir is one which will commend itself readily to our people, and deserves unstinted encouragement. It is to create a love for a better and higher class of music, and to interpret the works of the Masters of the art. As the organization is formed to embrace all English-speaking parishes of Montreal, it will bring our people closer together and promote a spirit of good-will and kinship highly desirable.

The membership roll is now close on to the two hundred mark, and comprises ladies and gentlemen from every parish of Montreal, full of enthusiasm and determination to make the Symphony Choir of Montreal the first musical organization of the city.

The executive is composed of the following gentlemen, whose names are in themselves a guarantee that everything will be done to make the choir a success.

President—Mr. P. F. McCaffrey. Vice-President—Mr. E. A. Hewitt. Musical Director—Prof. P. J. Shea. Librarian—Mr. W. J. Walsh.

Executive Committee—Messrs. J. Hamill, Sr., G. A. Carpenter, W. Murphy, J. J. Walsh, Ed. Quinn, J. Fisher, J. St. John.

A very enthusiastic branch of the organization, which is rapidly rounding into shape, is the orchestra, composed entirely of amateurs and numbering already twenty members.

The Symphony Choir will make their debut on December 6th, at the Monument National, in a programme of exceptional merit, which will show what energy and concerted effort can do. As the proceeds are to be devoted to the poor, a bumper house will no doubt greet the Symphony Choir of Montreal.

Sir Charles Fitzpatrick has signified his willingness to be present on the occasion, which will be an added incentive for our people to turn out en masse, to accord an enthusiastic welcome to our great and esteemed fellow-countryman.

OBITUARY.

SISTER MARY OSWALD.

Sister Mary Oswald, for twenty years Mother Superior of the various convents of the Order of the Holy Name, is dead at the Hotel Dieu, Windsor, Ont. Sister Mary was the organizer and founder of a convent of the order at Winnipeg. In secular life her name was Agnes Reaume, she being the daughter of the late Hypolite Reaume, of Windsor. One sister is Sister Rosanna, of the convent of the Order of the Holy Name, this city.

MISS ELLEN GRANT.

Miss Ellen Grant, the last surviving relative of the late Mr. Alexander Grant, died at Dillriggan, the Original, Ont., on Saturday last. The late Hon. Alex. Grant, who died 40 years ago, settled in the Original in 1819, and the last surviving member of his family lived and died in the homestead where she was born 84 years ago. She survived a large family of sons and daughters. Her father in his business career was a member of the old Northwest Company.

The Jesuits as Socialists.

As a Jesuit, says Father Bernard Vaughan, I have lived for fifty years under a state of things which is the nearest approach to Socialism that has yet been seen on this planet. We Jesuits have to go where we are told, to live under the superior we are told, and for as long as we are told, being switched to and fro and off and on like any poor gaslight. Furthermore, we may be given things, but they must go to the community. We have the use of clothes, of food, of lodgings, and when money for travelling or what-not is needed we get it from the common purse into which we drop back again what has not been needed for personal consumption. We may not buy, sell, invest, or in any other way build up capital. This, surely, is a state of things not altogether unlike some phases of socialism.

Dr. Vaughan, Town Clerk of Kingstown, has received a letter from Andrew Carnegie offering a grant of \$4,000 to the Kingstown Urban Council for the purpose of erecting a new public library for the township.

Difficulties of School Board.

Children From Outside Municipalities Must Pay Extra Fee.

A lengthy discussion took place on Tuesday evening at the meeting of the Catholic School Commissioners, aroused by the question of allowing children from outside municipalities to continue their education at the schools controlled by the board. It was pointed out by Judge Lafontaine that it was a legal question whether the commission had the right to use the money of citizens of Montreal for instructing these children.

Last May a by-law was adopted by which the heads of all schools were notified that these children could not be allowed to remain at the schools after the end of the school year, unless they paid a fee of \$2 a month. It was shown that the order had been complied with except by two schools where the opinion seemed to prevail that the commission would allow them to go on. Judge Lafontaine argued it would be an injustice to the others to do so, and that the only course to follow was to enforce the regulation or repeal it.

Abbe Demers wanted a modification of the by-law and proposed a motion to the effect that the children of the fifth, sixth and seventh years from outside municipalities be permitted to complete their courses.

After a long discussion, during which a point of order was raised by Judge Lafontaine, it was decided to defer the question till the next meeting.

Judge Lafontaine remarked it was unfortunate that the Irish pupils of St. Patrick's and St. Joseph's schools were practically the only ones who had not complied with the order. In all about 1000 pupils were affected by the ruling. If the Board was in favor of making an exception now it would be unjust to those pupils who had complied.

Ald. Gallery supported the motion of Abbe Demers, and replying to the remark of Judge Lafontaine, said that he had promised to pay the tuition of twenty-five pupils and would do so.

Judge Lafontaine remarked that if Ald. Gallery paid the school fees that would end the matter.

Ald. Gallery replied that he would pay for the children he had promised to look after, but howanted a repeal of the order in the sense suggested by Abbe Demers.

Judge Lafontaine then raised two objections. One was that a by-law could not be amended except by a notice of motion, and, secondly, that the Board had no right to spend the money of ratepayers in educating the children of outside towns.

Mr. Decarie, who presided, finally succeeded in getting the matter held over for another meeting, and Abbe Demers gave notice of his intention of moving an appeal of the orders of the Board in the matter in question.

Judge Lafontaine gave notice of motion favoring the distribution to the schools of the Board of booklets treating on the dangers of alcoholism.

What Other Editors Say.

A LESSON IN THIS FOR ALL.

There is a moral that needs no expounding in this brief account of an incident narrated at length in a "great daily."

"Some time ago there was a unique funeral in one of the cemeteries near Chicago. It was that of a manufacturer of no special fame. But about the grave were gathered a score of men, all of whom wore a modest badge of simple design, and all of whom tarried for a while when the service was over and the relatives had gone. Who were these men? Every one was a released convict to whom this man had given employment and a fresh start toward respectability."

"The difficulty—often enough the impossibility—of living down the infamy attached to detention in prison, is one of the apparently insurmountable obstacles confronting the ex-convict who would profit by his bitter experience and return to an honest, law-abiding life. Caution and precaution are virtues, no doubt—but the gentle Master who was accused of eating and drinking with Publicans and sinners would assuredly have found a place in His charity for the repentant criminal who leaves the prison with a genuine purpose of amendment, and who nowadays discovers that he is to be ostracized forever by the "respectables" of the world.—The Ave Maria.

IS IT COMING TO THIS?

A special foreign correspondent for the Boston Herald speaks of a plan for a "system of cheaper and easier divorces for the poor," much as one would speak of lower rentals or cheaper meat. Is divorce then, according to this ethical standard, to be included among the necessities of life?—Boston Republic.

A SAD END.

Henry O. Lea, the Philadelphia historian, and the grandson of Matthew Carey, who devoted his life to the calumination of the religious

Papal Letter to Franciscans.

Closer Union of Branches of Great Franciscan Fund Desired.

The Holy Father has issued an important letter to the Franciscan order on the occasion of the seventh centenary of its foundation.

"It will be clear to everybody," says Rome, "that the Holy Father's main object in publishing this latest of the long series of Pontifical documents regarding the Order of Friars Minors was to complete the great work done by Leo XIII. in promoting a closer union among the sons of St. Francis. The late Pontiff found the First Order of St. Francis split up into seven distinct bodies; by the union of the Observants, Reformed, Alcantarines and Recollects under the same constitutions and the same Minister General, the body of Friars Minors resulting from this fusion became the most numerous religious family in the whole Church. According to the latest statistics it contains about 17,000 members and 2000 postulants. The number of Capuchins is over 10,000. The Minor Conventuals have perhaps suffered more than any other Order through the various revolutions and confiscations which have ravaged Europe. In France alone before the outbreak of the great Revolution they had over 2600 religious, while in all countries hardly more than 2000. During little more than a century they have been plundered of more than a thousand houses, but they have found fertile soil for growth in the United States and within the last year they have put forth the first new shoots in England, where they were once so flourishing and beloved.

PERFECT EQUALITY.

"It is an open secret that some efforts were made to induce the Holy Father to suppress all differences still existing between these three glorious bodies by uniting them under the same Superior General and under the same constitutions as Leo XIII did for the other Franciscan families, but the Holy Father himself has decided on a less radical, and yet perhaps a more spiritual union. He allows the three Families to exist as separate Families of the same Order with their own Ministers General and Constitutions, but at the same time he proclaims the perfect equality of all three Families enriches each of them with all the honors, dignities, prerogatives and privileges of the others, and does everything humanly possible to promote the spirit of fraternal charity between them and to abolish all occasions of contention or dissension.

"The first public manifestation of this new and happy union will probably be observed at the Papal Chapel in St. Peter's next month for the silver jubilee of the episcopal consecration of the Holy Father, when the three successors of the Seraphic Founder will walk abreast in the great procession, adding a new and striking note to that wonderful function. Germany furnishes one of them in the person of Father Schuller, Minister General of the 'Friars Minors of the Leonine Union,' the United States another in Father Dominick Reuter, Minister General of the Minors Conventuals, and Italy the third in Father Pacifico Seggiano, Minister General of the Minors Capuchins, who was formerly the Apostolic Preacher of the Vatican."

Coughing in Church.

The annual coughing epidemic, now at its height, is troubling teachers as usual. The fact that coughing is sometimes incessant throughout a half hour's sermon, while at a concert, during the performance of a piece of music of the same length, there is usually breathless silence, suggests that at least a good deal of coughing is preventable. There are, indeed, three classes of coughers—those who cannot help it (a few), those who could help it (many), and those who do it on purpose.

It is true that when people are thoroughly interested and absorbed they forget to cough, and, that, no doubt, is the secret of the prevailing silence in the concert hall. Preachers, perhaps, may take the hint that if they allow their hearers' attention to slacken, the said hearers are much more likely to be conscious of a slight irritation in the throat. But that some of our foremost preachers have sometimes publicly to complain—with the result generally, that there is little or no coughing afterwards to the end of the services—is evidence that there is a good deal of wanton coughing.—London Christian World.

The Dublin Gazette contains an announcement by the Lords Commissioners of the Treasury that, pursuant to Section 28 of the Irish Land Act, 1903, they have directed the creation of £1,000,000 Guaranteed 2-3-4 per cent stock, which stock has been issued to the National Debt Commissioners.

which his grandsons so stoutly defended at a critical time, has been called away to answer for his crimes. He died at his desk, almost literally engaged to the very last in defaming the Catholic Church as he had always done, to the best of his ability to distort and misrepresent. He was eighty-three years old when he laid down his pen.—Catholic Standard and Times.

"Carlow and its Castles."

Under the heading of "Carlow and its Castles," an interesting article was contributed to the "Irish Independent" some weeks ago by Thomas Matthews, in the course of which we find the following: As the patrimony of Dermot MacMurrough, Carlow was one of the first districts in Ireland to fall into the hands of the English allies, who, on the accession of Art MacMurrough O'Gavanagh in 1372, counted there 148 "castles and ryles defensible, well routed, bataylled, and inhabyt-ed."

Art, one of the most renowned of Dermot's descendants, acknowledged King of Leinster by the Irish—like his predecessors and successors—made such short work of the castles and piles that in 1435 the "Parliament of Ireland" informs the English King, that the whole County of "Catherlogh" owned the sway of his son and successor Donagh, and was inhabited by "Irish enemies and rebels," so that there remained in the hands of his "leiges" but the castles of Carlow and Tullow, erected in 1350 by the Viceroy De Lacy.

The latter of which there is nothing interesting to record, was razed in the reign of Queen Anne. The former exists in ruins. It was an oblong square structure, flanked by round towers; and one of the chief strongholds of the English in South Leinster. In 1361 the Viceroy, Lionel Duke of Clarence, son of Edward, had the Eschequer removed to the town, which he fortified with walls. In 1397, however, it was taken with the Castle by Art MacMurrough who exacted from the English monarch a yearly tribute of 80 marks, which was paid to him or his successors till the reign of Henry III.

Carlow was then one of the six chief castles of the kingdom. In 1577 it was besieged by Rory O'More, Lord of Leix, who plundered the town, and took prisoners two English captains, Harrington and Cosby, of Mullaghastane fame. At night, however, he was surprised by fifty men under Robert Hartpole, the Constable, who released his prisoners, and nearly effected his capture. In 1604 Donogh O'Brien, Earl of Thomond, was Constable of the Castle, which in 1647 was taken for the Confederates by General Preston. Later it yielded to the forces of Ireton. In 1814 it was leased to a Dr. Middleton, who, being in a hurry to convert it into a lunatic asylum, applied gunpowder to the walls, with the result that the greater part of the castle was thrown to the ground, only one side, with two towers, now remaining on an eminence overlooking Barrow.

Light Upon Anatomy Bill.

(Continued from Page 1.)

of ultimate supreme authority (pp. 34-35). Powers reserved relate to all questions which involve the relations of British dependencies, formation of treaties, etc."

In the argument of the Brophy case it was contended that the decision in the Barrett case was conclusive, that no rights or privileges existing by law or practice at the union had been affected or infringed but the privy council declared, "that the main issues were not in any way concluded either by the decision in Barrett's case or by any principle involved in that decision, and that subsection 1 of Section 22 imposes a limitation on the legislative powers, and that any enactment contravening its provisions is beyond the competency of the provincial legislature and therefore null and void."

In the same case, referring to the scope of the decision, in the Barrett case, the lord chancellor observes: "that it seems to have given rise to some misapprehension" and he declared; "that all legitimate ground of complaint would be removed if the system (referring to schools) were supplemented by provisions which would remove the grievance upon which the appeal was founded and were modified so far as might be necessary to give effect to these provisions." The lord chancellor further declared that it must be remembered that the provincial legislature is not in all respects supreme within the province. "Its legislative power is strictly limited. In relation to subjects specified in Sections 91 and 92 the exclusive power of the legislature may be said to be absolute, but this is not so as regards education."

It would seem, therefore, unquestionable that Manitoba is contumacious by its refusal to comply with the clear direction contained in the judgment of the Privy Council. His Lordship Bishop Worrell's strong plea for toleration, as well as that of many other Protestants are very commendable and perhaps it will fortify them to know or to be reminded that the origin of separate schools is due to the demands of the Protestants of Upper Canada, which led to the first legislation on that subject, and secondly that which gave separate schools for colored children, and that separate schools were first provided for the Protestants of Lower Canada by the Confederation act.

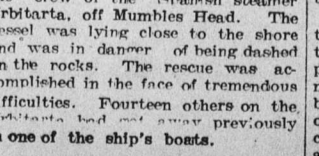
Hence the right of Roman Catholics to have schools, conducted by themselves, whatever may be the opinions of those in opposition to the subject, are rights reserved and guaranteed to them under the constitution of our country and in the language of the lord chancellor: "There can be no doubt that the Roman Catholics regarded it as essential that the education of their children should be in accordance with the teaching of their church in schools conducted under the influence and guidance of the authorities of their church."

I therefore venture the opinion in the light of the foregoing and much that could be added that the only proper school clauses of the autonomy bills ought to be those provided by the Confederation act; any more or any less would be beyond the competence of our parliament, and according to the observation of the lord chancellor in the Brophy case, in which he declared that the legislature had not exclusive power as regards education, the same declaration applied to the Dominion parliament. I trust therefore that this important matter may be speedily adjusted in accordance with the true spirit of our constitution and forever set at rest.

S. WHITE.

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DEATH OF MR. B. J. COGHLIN.

Death came very suddenly of heart failure yesterday morning to Mr. Bernard Coghlin, one of Montreal's best known residents.

Mr. Coghlin was 73 years of age, having been born on September 8, 1837, at Ballinasloe, County Galway, Ireland. He learned the hardware trade at Sheffield, England, and came to Canada in 1858, founding the firm of B. J. Coghlin, doing business here as wholesaler hardware merchants and manufacturers, and latterly, since the sons were taken into the business, as B. J. Coghlin & Company.

The funeral will take place on Friday at 8.30 a.m., from 451 Sherbrooke street, to St. Patrick's Church, and thence to Cote des Neiges Cemetery.

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(Continued from Page 1.)

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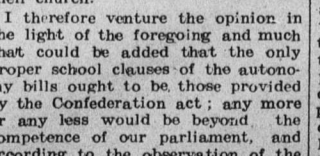
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Miss Charlotte Grace O'Brien, of Ardanoir, Foyens, Limerick, well known as a social reformer, poet and novelist, author of "Light and Shade," and "A Tale of Venice," who was able, through her strenuous efforts to improve the conditions under which girls emigrated to the United States, and who died on the 3rd of June last, daughter of the late William Smith O'Brien, of the "Young Ireland" movement, left personal estate in the United Kingdom valued at £3,806 9s. 4d., and probate of her will dated 7th of December, 1907, has been granted to her niece, Miss Ellen Lucy O'Brien, to whom, subject to a few specific bequests of shares in various companies to her brother, Lucius O'Brien, and her nieces, Lucy, Penelope and Mary Gwyn, she left the residue of her estate.

When Professor E. University, who had Moral Philosophy States, testified that made authority his principle and taught who was subordinated Judge Ross remarked: "the tone of the dis Britannica." "C" zation Mr. Roth was the other petitioners, ignorance of Rebel and when appealed to common sense," he said by declaring

CATHOLIC

Vol. LIX., No.

FORMAL LEGAL

Cardinal Logue in Philosophical

The Philosophy been long assailed pamphlet, press mostly by people or nothing about a few weeks ago, generally arraigned by attacked and defended by Counsel, and not on by judges of the opened in Dublin (14, before a special Privy Council, Judge Chancellor, Judge Ross, the Crown, Patrick Coll, the for Ireland, Sir and Head Commis Harrel.

The same act, the National Union mainly under the granted Queen's Court rights and privileges for the benefit of though, nominally, tarianism was excluded of Ulster's 1,500, 800,000 are Catholic, Belfast Commissionaires, were loth to of students in their established a chair of Scholastic Philology qualified Catholic I Parke, M.A., to the Catholic priest, Rev. M.A., to the latter cepted gratefully, deuce appointed by the chaplain of the C and thought they had stroke for their colleg of Ulster was oned with.

PRESBYTERIAN I The Presbyterian nounced the Commi Scholastic Philology mas Aquinas, who Philosophy and The one. The Commis downed a chair for Jesuits in Belfast I testantism was in Je battle of the Boyne in vain, unless the should grant their bit Scholasticism a Marquis of Londond that "the maiden cel maiden still," enter test on his own at tngly the Privy Cou Lieutenant appointed ed committee, of wh Coll was the only C the case.

It was really the vs. St. Thomas Aquinas transpired that phil was little conflict Mr. Gordon, K.C., K.C., appeared for Mr. Matheson, K.C., Grath, K.C., for Commissioners, and Dubin Castle was in Aila, Philosophia, I and expert witnesses, om St. Thomas, S Leo XIII: the "Summ burst Series and New of of Assent," w with Locke, Whately all the papers were putatio de Universa and even the Dublin discouraging of Philo

STATUTES V The whole contenti cloners was that Sch ply necessarily inclu Theology, and was, violation of the Statu bade religious teachi opened by accusing S teaching Roman C Judge Johnson inter was no Church in the Roman Catholic; it w Church." When Fe "Logic" was cited as Infallibility, Sir J said: "I found 'Clar book when I was a te A Presbyterian minie who urged that the S would repel Protestan estimated how many would attract, drew Boss the remarks, " consider the other ation at all."

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