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The True Witness AND CATHOLIC CHRONICLE. MONTREAL, THURSDAY, AUGUST 13, 1908. PRICE FIVE CENTS

Note and Comment

Uncle Herbert, accompanied by the famous sculptor Hebert and a few others of the same ilk, deposited a bouquet at the foot of Cremazie's monument last week. Cremazie did not turn in his grave, he is too long dead. The famous sculptor is ready to accept an order for another statue, and it is Catholic money that will be subscribed to pay for it. They should disinfect St. Louis Square out of respect for Cremazie.

London, August 2.—The Council of the Protestant Alliance, that raised such a storm in Parliament and elsewhere at the time King Edward visited the Pope, is again agitated over the announcement that His Majesty intends ceremoniously to give an audience to the papal legate, Cardinal Vannutelli at the forthcoming Eucharistic Congress in London.

The Alliance has sent a memorial to Sir Edward Grey, the Foreign Secretary, calling attention to this projected violation of the Protestant constitution of the United Kingdom and urging that steps be taken to prevent the King from paying this compliment to the Catholic prelates of Europe and America, who are coming to attend the congress.

The Council of the Protestant Alliance would be better employed if the distinguished members of that august body minded their own business and let our King be polite if he wants to. There is no knowing what they would do if they found out that the Sovereign had a decided leaning towards things Catholic.

Archbishop Celebrates 11th Anniversary of Consecration.

The eleventh anniversary of the raising to the episcopate of Archbishop Bruchesi was observed Saturday in St. James Cathedral by an imposing religious service, which was attended by a large representation of the clergy and by members of the regular religious orders, while the number of people in the body of the church was estimated at 1,000.

High Mass was celebrated by His Grace, who had for assistants Canon Martin, Canon Decarie and Canon Adam. Prof. Couture was in charge of the choir, which sang the different parts of the Mass with excellent effect. Seated in the sanctuary were over two hundred priests, who had come to tender their respects to their chief pastor. Three bishops were in attendance.

At the conclusion of the Mass Father Belanger read an address to His Grace on behalf of the clergy of the archdiocese, wherein was a summary of the work accomplished since His Grace was consecrated. Reference was made to the progress of education to the general moral status of the community, while stress was laid on the fact perhaps unprecedented in the history of the archdiocese that during those eleven years no fewer than thirty-five new parishes had been formed.

The popularizing of the church and bringing conditions into line with modern social conditions, proceeded bravely, yesterday, when Governor Fort, of New Jersey, and other distinguished motorists took part in what is described as the "smoker's automobilists' sunset service."

Crimeless Ireland.

It would, perhaps, be too much to expect that the English press would give publicity to the criminal statistics in Ireland in 1907. There is always space in the newspapers over the water for the raucous screechings of the Carrion Crows, and for fictitious outrages; a debate in the House in which anti-Irish Irishmen libel their fellow-countrymen and detail bogus crimes is always certain of publicity in England.

Every one knows that Ireland was a center of learning in the middle ages, but it is not generally known that even to-day the classic tradition is preserved in the most unexpected places in the island. At a recent meeting of the classical association in Dublin, Dr. Butcher, M. P., said that in the days of Queen Elizabeth he declared that a scholar spoke Greek was equivalent to saying that he was Irish, and then he made the astonishing announcement that in certain parts of Ireland the knowledge of Latin and Greek was handed down in many peasant families as a precious heritage from father to son.

Classic Erin.

When the Pope received in private audience Very Rev. Charles P. Granahan and Very Rev. A. P. Doyle, of Washington, on July 29, Father Doyle presented to the Pope a new American gold coin which was the inscription "In God we Trust," and related the circumstances connected with the removal and the restoration of the motto. The Pope was greatly pleased at hearing that the motto had been omitted for reasons not connected with religion, and that the religious sentiment of the country was strongly in favor of the words.

A group of French gentlemen proposes to offer the Holy Father a jubilee present which is to take the form of a Marconi wireless telegraph plant for the Vatican. L'Echo de Rome, the organ of the "Ordre Romain des Avocats de St. Pierre," an order pledged to support the Holy See, is shortly to appear with an English supplement.

Father Leo's Slayer Dies Unrepentant.

Giuseppe Alia, murderer of Father Leo Heinrichs, O.F.M., was hung in the state penitentiary at Canon City on July 15. No repentance for his act was expressed, but on the contrary he heaped malediction on the Catholic priesthood. Father Wulstan, O.F.M., of St. Elizabeth's Church, Denver, was sent to make a last attempt to soften the prisoner's heart, but as it had been given out that the execution would take place Thursday or Friday night, he arrived too late.

"We bore no ill will towards Alia," said Father Bernard in a statement to the press. "We mourn Father Leo as a lovable man and a good companion, but we did not seek revenge for his death. Had the Governor seen fit to pardon Alia, we would have offered no objection. On the other hand neither the Governor, the judge nor the jury has made a mistake according to the evidence. I believe Alia was sane. I believe, also that he was a dangerous criminal, as was proven by his three-repeated attempts to injure his guards. We are not opposed to capital punishment, nor are we anxious to see a condemned murderer die. The dignity of the law must be upheld."

Thackeray on the Great Mother Church.

How it makes your heart beat when you first see it (St. Peter's)! Ours did as we came in from Civita Vecchia, and saw a great, ghastly, vermician dome rising up into the gray night, and keeping us company ever so long as we drove, as if it had been an orb fallen out of heaven with its light put out. As you look at it from the Pincio, and the sun sets behind it, surely that aspect of the earth and sky is one of the grandest in the world.

That the efforts of temperance advocates are bearing good fruit in the South of Ireland is attested by the resident medical superintendent of the Cork Lunatic Asylum in the course of his annual report, the reduction in the number of admissions being in some measure associated with the more temperate habits of the people.

Father Holland Birthday Fund.

Don't forget that we are receiving contributions for the Father Holland Birthday Fund. September 19th is the day on which presentation will be made. No matter how small the sum, it will be most gratefully received and acknowledged in issue following its receipt. Help along a most worthy work—The St. Joseph's Home for Boys.

A recent search among the munitiments of Ripon Cathedral discloses the interesting fact that the builder of the Cathedral organ in 1590 was an Irishman, James Dempsey. From the specification it would seem to have been a noble instrument and reflected credit on its Irish builder. This James Dempsey, according to Dr. Gratian Flood, had been organ builder to Gerald, Earl of Kildare. He settled in England in 1529, and built many organs. His last work was that of Doncaster parish organ in 1561, and he died at Doncaster in July, 1567.

Pat's Son.

Up in Chicago there is a monthly publication called Christian Cynosure. In the current number we find this: Pat, the ignorant laborer who lived in a shanty, is dead and buried, his son is tending bar and running the city government, and his granddaughter is teaching the public school.

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It takes all kinds of people to make up the world, including the malicious liar, to which class the Cynosure belongs. "Pat, the ignorant laborer," is dead, God rest his good soul. But why was he ignorant? Through his own fault? Never! The tyrannous government under which he originally lived, in its hatred of everything Irish, made it a crime for him to be learned.

He realized his condition, and when he came to this land, he determined his son should not suffer as he had suffered through lack of knowledge. Pat's son is not tending bar any more than is Jonathan's, or Edward's or Hans' or Pierre's. He has climbed the ladder and is now filling the top places in the business world. He is the judge, the merchant prince, the builder of great undertakings everywhere, the respected professional man, the leader in finance; he is to be found among the foremost orators, the most thoughtful writers, the greatest philanthropists, the most forceful political leaders. He is the busiest man in the country to-day, and he does things.

Pat's grand-daughter is teaching school because she has the ability to do so. She has won her place, not through any pull, but because of thoroughness in her own studies, her competence, her force of character, and the splendid discipline she always enforces. Those of Pat's grand-daughters who are not teaching are, like Pat's son, filling important and trusted positions in all walks of life.

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PATTERN COUPON.

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

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CHEESE SALAD.

Make an ordinary French dressing in proportions of one tablespoonful of vinegar to three of oil, a dash of mustard, salt, and red pepper, to taste. In this dressing rub Roquefort cheese—the poted cheese is ready to use as it comes—the other must be grated or crushed until the whole is smooth and about the consistency of thick cream. Serve with crisp lettuce and hard crackers.

FRUIT JELLY.

One package of gelatine dissolved in half a pint of cold water, juice of one lemon, one cup of sugar, two bananas sliced thin, one orange quartered, seeds and all white portions removed; stir together, being careful not to break the fruit, and cool. Serve with whipped cream or custard made of one egg, a pint of milk, three-quarters of a cupful of sugar and flavor to taste.

HOME.

Home! the very word is expressive and thrilling. Dull indeed is the ear that does not respond to the immortal song of "Home, Sweet Home!" We love to think of our childhood's home, of the dear ones that composed the domestic circle, before Death came and broke the chain that bound

us together, or Time scattered them. We think of it during the day's toil as a haven of rest—in the battle of life, as a refuge of peace; in grief and sadness, as an abode of healing and soothing, the oasis in the desert of life, which cheers the weary wanderer, and refreshes him by its verdure and its pure springs of affection.

Only in the home shall we find pure, disinterested attachment. Our pursuits and interests are the same, we assemble around the same table, and kneel at the same altar, and pray to the same God. Here the best feelings of the heart expand; here the flame of love and devotion is kindled.

We go out into the world into scenes of business and pleasure; we join the great army of workers, but still we are alone—the heart is desolate. "Home is where the heart is," a sanctuary, where sympathy, honor and virtue may be found, where the eye may beam, and receive an answering glance: where love is ever ready to sacrifice everything at the altar of affection.

To make home happy, we must study to please, to serve, to be of use to one another. Make home attractive and pleasant, and the boys will not prefer the streets, the pool-room or club. Home is the best place for them, for there they are saved from a thousand temptations.

Be careful, kind and agreeable at home. A smiling face is a blessing; its influence is like sunshine, for it warms the heart; not only the home but the whole community is the happier for cheerful people. Children instinctively recognize a smile as a welcome; its influence tends silently and sweetly to swell the tide of human happiness, while, on the contrary, all usefulness is hindered by an unkind, sour, and perverse temper.

A cheerful spirit throws over the domestic enjoyment of the home a new beauty; it heightens our power over the heart of husband, wife, brother, sister, children and friends. When familiar faces are cheerful and smiling, the good-night kiss or morning greeting, are more endearing. The gentle words and looks of affection, the forgiveness of faults, the warm pressure of the hand at meeting, and the bitter tears at parting, all these make life worth living.

RELIGION IN THE HOME.

Home is the place of the highest joys; religion should sanctify it. Home is the sphere of the deepest sorrows; the highest consolation of religion should assuage its griefs. Home is the place of the greatest intimacy of heart with heart; religion should sweeten it with the joy of confidence. Home discovers all faults; religion should bless it with abundance of charity. Home is the place for impressions, for instruction and culture, there should religion open her treasures of wisdom and pronounce her heavenly benediction.

THE PRECIOUS BLOOD.

As over all the earth there pours The sunshine in a golden flood. So over hearts in showers of grace There falls the saving Precious Blood.

The fields and orchards and the woods Are kindled 'neath the sun's warm rays. So at the touch of Christ's dear Blood Grow fruits and flowers along life's ways.

Oh, when we see the ruddy dawn Or sunset's glorious sky of red, Our thoughts should turn unto that Heart Which for us all its lifeblood shed! —S.M.R., in Ave Maria.

THE COURTEOUS WOMAN.

She is not the woman who has one tone of voice for her friends and associates, and quite another for her servants and tired people behind counters who wait upon her. Nor is she the woman who bids visitors an affectionate farewell in one breath, and in the next expresses her thankfulness at their departure. Certainly she is not the woman who discusses with one friend the follies or secrets of another.

A truly courteous woman indulges in none of the petty shams and deceptions which make life insecure. She has the gentle manner and voice for all, high or low, and she never demeans herself by personal comments behind people's back which could not be openly said in their presence. So much a matter of gentle heart is genuine courtesy.

Our home influence is not passing but an abiding one, and all-powerful for good or evil, for peace or strife, for happiness or misery. Each separate Christian home has been likened to a central sun, around which revolves a happy and united band of warm, loving hearts, acting, thinking, rejoicing, and sorrowing together. Which member of the family group can say: "I have no influence?" What sorrow, or what happiness, lies in the power of each!

FOR MARRYING.

June is first choice. In Holland girls prefer to become blushing brides in May. About an eighth of Scotch marriages take place in June. One-seventh of the Swedish marriages occur in "the month of roses." Germany favors April, regarding it as the first of the spring months. February is first choice in Italy, especially the period preceding the beginning of Lent. Russia's favorite marriage month is January. So marriage, like death, has all seasons for its own.

TAKE A VACATION.

You need a rest. You need a change. Don't wait until the doctor prescribes it. Take it now. Take a month off. Or take a week off. Even an afternoon will do. Take a half day out in the fields or by the shore of the lake. And then read this poem of Elizabeth Barrett Browning:

"The little cares that fretted me. I lost them yesterday Among the fields above the sea. Among the winds at play; Among the lowing of the herds, The rustling of the trees, Among the singing of the birds, The humming of the bees.

"The foolish fears of what might be, I cast them all away Among the clover-scented grass, Among the new-mown hay. Where drowsy popples nod. Where ill thoughts die and good are born, Out in the fields with God."

THE SUMMER GIRL.

She is a fluffy, pretty sort of a girl. It takes less to make her look well than it does in winter, so she revels in clean waists, lawn frocks, and dotes on bargain parasols and ribbons. Take her as she stands and every garment on her could be bought for ten dollars. But if her good appearance has not cost much she must not forget to hold herself pretty well up. If she condescends to hint for treats, if she is on the

Advertisement for Blue Ribbon Tea, featuring a coupon and promotional text.

outlook for young men who will spend their money on her, if she expects too much, she will soon be shunned. The average young man's pocket will not stand a very great strain and the girl who knows enough to keep down expenses when she is out with a young man will be the one whom he and all his fellows will like. When a young man working on a weekly salary of twelve or fifteen dollars pays attention to a girl, it is his business to see that he does not spend more on her than he can afford. She ought to shun attentions from a man who is spending more than his income, for there may be trouble ahead for him and embarrassment for her because of it.

A LAND IS WHAT ITS WOMEN MAKE ITS MEN.

"A land is what its women makes it. The virtue and piety of Irish women have been proverbial," says Cardinal Logue. "It is that virtue and piety impressed upon Irish sons by Irish mothers that have held this one small island in a foremost place among those lands that furnish men to do the world's work for the world's betterment. Is it working in a good cause? Is it fighting a good fight? Is it laboring to uphold a great city or a great country? Then there, always, you will find the strong sons of Erin, and they have been strong sons because they have had good mothers. No longer a nation, without a part in its own government, Ireland has stood steadfast to its ideals, and in all the oppression of years the spirit of Ireland has never been subdued, and that spirit is always for freedom and progress. Denied the freedom and progress on their native soil, the spirit and hope of it never died, and given a chance in lands like this you see what the Irishman can do and has done?"

A PRAYER.

I do not ask that every day be bright, With golden noon and radiant, starlit night. I only ask, O Lord, for light to see The narrow path and know Thou leadest me. I do not ask for honor, wealth or fame; I do not wish for an emblazoned name. But Lord, a precious boon I ask of Thee: That Thou wouldst give me true humility.

FUNNY SAYINGS.

THE LAST MOVE. Bobby is the son of a Methodist minister and has had the experience of "moving" four times in the space of eight years' life. He disapproves strongly of the itinerant system which is the bane of the Methodist clergy. Some time ago an elderly minister was visiting Bobby's father

I do not ask to have my good deeds known To all the world. Upon Thy altar stone I lay my gift, knowing Thy love for me Is the sweet guerdon of my trust in Thee!

Thou knowest every winged thing that flies; Without Thy will, no flower fades or dies. O let Thy love and care o'ershadow me, Until at last I rest in peace with Thee! —Anna Barnum Kelley.

DID IT OCCUR TO YOU?

That your husband will admire your prowess in making a good cake as much as your deftness in dressing your hair in the latest fashion? That eight out of ten men are uncritical as to the cut of their wife's new frock, but are extremely critical as to the composition of the soup at dinner?

That anecdotes of the children's sayings and doings may possibly fall on your visitors with frequent repetition? That the oftener we make a determined effort to control temper, the easier does the task become? That to talk deprecatingly of oneself is sometimes just as foolish as to talk boastfully?

That ill humor, especially in children and delicate people, is often merely an indication of fatigue or of indisposition? That over-fatigue, is a frequent cause of the naughtiness of children? That candor, though an excellent virtue, can sometimes if used without tact, cause a great deal of pain and wound the feelings past cure?

SINGING PIGEONS.

The queer Chinese change pigeons into song birds by fastening whistles to their breasts. The wind of their flight then causes a weird and plaintive music that is seldom silenced in the pigeon haunted cities of Pekin and Canton. The Belgians, great pigeon fliers, fasten whistles beneath the wings of valuable racing

and directed his attention to the small boy, asking him many questions of a semi-theological nature. Finally the course of the conversation turned to heaven, and Bobby was asked concerning the abode of the blessed. "Yes," said the youngster with a sigh of deep weariness, "I know. It's the last place we're going to move to."—Argonaut.

CONTENTMENT.

"Contentment," said Uncle Eben, "may be better than riches, but dar ain't no way of negotiatin' it at de landl'rd's office or de grocery sto'."

Bishop Ludden, of Syracuse, is not only a kind shepherd over his people; he is also a great wit. The famous Father Healy, of Bray, was not more sparkling than is the good Bishop when the latter is in humor. One day a number of ladies of fine social standing in the diocese found it necessary to go down to his residence and explain why they had given an entertainment during Lent in which dancing was a distinct feature. They had given it under cover, they thought, but the Bishop soon got wind of it. Result, a score of "charitably disposed" ladies telling him what actually had occurred.

"I did not take any part in the dancing," quavered Mrs. Tremolo. "I didn't either," protested Mrs. Alwaysgood. "Neither did I," piped Miss Saintly. "I sat still all evening," assured Miss Lovell Mary. And so each explained down to the last. "Ah," exclaimed the Bishop with a keen glance down the line, "I see how it was ladies; none of you danced. You were all—er—er—wallflowers!"

A YOUNG POLITICIAN.

It was the meeting of the baseball team in a New England village, and the business before it was the election of a captain for the coming season. Of the dozen youngsters present more than half were candidates for the post. First one and then another posed and stated the claims and qualifications of his particular favorite.

The matter was still undecided when the son of the owner of the ball-field stood up. He was a small, snub-nosed lad, with a plentiful supply of freckles, but he looked about him with a decided show of dignity and confidence.

"I'm going to be captain this year," he said convincingly, "or else father's old bull is going to be turned into the field." He was elected unanimously.

MODERNIZED.

Pastor—And what, may I inquire, is your walk in life? Brisk Newcomer—Obsolete expression, my dear sir. There are no walks in life nowadays. Everybody has to run like mad or get left.

UNDERSTAND?

"You are the shepceker?" "Yes, sir; I am." "Vel, vot you shepceak about?" "My subject, sir, is this: 'Resolved, that I will never believe anything I do not understand.'" "Oh, my!" Is that it? Vell now, you shoost take von leeste example. There, you see that field—any pasture over there. Now, my horse be eat the grass, and it came up hair all over he's pack. Then my sheep he eats shoost de same grass und it grows wool all over him. And vot you think. My goose he eats the grass, 'too, and sure's I tell you it comes all over him feathers." You understand dot, do you? Heigh!"

NEVER RUB SOAP ON YOUR HAIR.

Opinions differ as to how often the hair should be washed. The nature and quantity of the hair, and the condition of the scalp should be taken into consideration when deciding the matter. If the hair is light and fluffy, showing that the oil glands are not well supplied or that they are inactive, the head should not be washed oftener than necessary. Soap must under no condition be rubbed directly on the hair. Use eggs and hot water or a good Castile soap melted in hot water. Twenty-four hours before shampooing, saturate the scalp with pure olive oil, or, if preferred, kerosene. An excellent shampoo is made from five cents' worth of quilla bark. Bruise it first with a flat-iron, pour boiling water on it, leave for a few minutes, stir well and strain. Pour another pitcher of water on the bark and repeat the process. Wash your hair in the first water, rinse in the second, and then dry in the ordinary way. Shampooed in this way there is no danger of one's hair feeling sticky afterward, as there might be if soap were used. There is also a lustrous shampoo that is particularly good for blond hair.

SIGN OF PRECOXITY.

First Magazine Editor—I believe my youngest is cut out for an editor. Second Editor—Why so? First Editor—Everything he gets his hands on he runs and throws into the waste basket.

A TRAITOR TO HER SEX.

"She is a horrid girl!" exclaimed eight-year-old Elsie. "She's forever wishing that she was a boy." "Well," replied Kitty, also eight "I'm sure I wish I was, too." "Of course, but she wishes it out loud so the boys can hear her."

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They have a wonderful effect on a woman's system, making pains and aches vanish, bring color to the pale cheek and sparkle to the eye. The pale worn out, tired out, languid feelings give place to strength and vitality, and life seems worth living. Price 50 cents per box, or 3 boxes for \$1.25, at all druggists, or mailed direct on receipt of price by THE T. M. MILBURN CO., LTD., TORONTO, ONT.

Catholic Summer School.

Representing one of the great movements of the Catholic Church in America, the Champlain Assembly, which has been the recipient of many kindnesses, commendations and blessings, on Sunday was crowned with the commendation of the present Pontiff, Pope Pius X., and showered with the choicest blessings of His Holiness. The Pope's salutation and blessing came in the form of a letter to Rt. Rev. Henry Gabriels, D.D., Vice-President of the School, and bore the signature of Cardinal Merry Del Val.

Sunday, as usual, was a most fitting prelude to an eventful week. Beginning with services at six o'clock, more than thirty Masses were said before the Solemn High Mass at 10.30, which was sung by Rev. William R. Charles of the Albany Cathedral. The sermon of the day was delivered by Rev. Thomas F. Burke, C.S.P., of New York. One of the most eloquent priests of the Paulist Fathers, Father Burke gave a powerful delineation of the spiritual life with all its beauties and rewards in sharp contrast to the carnal life with its certain inevitable destruction. On the special invitation of Rev. John Talbot Smith, the choir of the Cathedral of Montreal came to Cliff Haven on Sunday and sang the Gregorian Chant at the Solemn High Mass. By musical critics ranked among the great choirs on the Continent, the singing both in the Mass and at the Family Gathering was most beautiful and inspiring.

The Sunday evening gathering, which was presided over by Rev. J. F. Mullany, LL.D., of Syracuse, was in the nature of an informal reception in honor of Miss Katherine E. Conway. After a delightful rendition of "Serenade" of Saint Saens by the Montreal choir, Father Mullany introduced Judge Walsh of New York, who spoke briefly and pointedly of the place the School held in the affairs of the Church. Following a baritone solo by Mons. Ladoui, of Montreal, Dr. Mullany presented Miss Conway, who in responding spoke in a reminiscent manner of the early struggles of the school and the inspiring growth since her last visit.

With two lectures on "John Boyle O'Reilly, The Man and His Work," Miss Katherine E. Conway, a name synonymous with all that is good in Catholic literature, inaugurated the sixth week of evening lectures. A subject which, by reason of her intimate association with the founder of the Boston Pilot, especially qualified her to speak, Miss Conway gave a most beautiful and sympathetic study of that pioneer in the field of Catholic journalism in America. The morning lecture periods were filled by the Rev. Francis P. Duffy, D.D., Professor of Logic, Dunwoody Seminary, New York, who delivered five lectures on "Phases of Modern Materialism," a subject of particular import at this time. With two most interesting studies in "The Works of the Monks in Ireland," the Rev. William M. Dwyer, S.T.B., of Syracuse, N.Y., closed the evening lectures of the week.

The week just closing, which has been so eventful, might quite fittingly be called "musical week" at Cliff Haven. With the recital on Tuesday evening by Mr. Leigo of Philadelphia, assisted by Prof. Zeckwer, as a prelude, the climax, not alone of the week, but of the session, was reached at the annual grand concert last evening. Never before in the history of this community has such unusual musical talent been assembled for a concert as fittingly called "musical week" at Cliff Haven. With the recital on Tuesday evening by Mr. Leigo of Philadelphia, assisted by Prof. Zeckwer, as a prelude, the climax, not alone of the week, but of the session, was reached at the annual grand concert last evening. Never before in the history of this community has such unusual musical talent been assembled for a concert as fittingly called "musical week" at Cliff Haven. With the recital on Tuesday evening by Mr. Leigo of Philadelphia, assisted by Prof. Zeckwer, as a prelude, the climax, not alone of the week, but of the session, was reached at the annual grand concert last evening. Never before in the history of this community has such unusual musical talent been assembled for a concert as fittingly called "musical week" at Cliff Haven.

Do you know enough to have a daughter?" Miss Brant sprung grasping the offer more force than the nearest draw that she never will again.

"How anyone could like that staring and reminding her yellow," she grumbled on the cold water mystery to me. The thing seemed she picked up standing with her scanned her face the examination proceeded more freely.

By which the year for old age, but survey raised her ant smile curled mouth as she put "I don't know if I was her compliance am sure that I do long as one doesn't feel it, the year Having thus I made accepted state fresh hold on her

A B...

(By Fran...)

With a light to maid catered, at inside blinds, let sunshine into the she stopped to sing one of her duets and the calendar room agreed.

As she quietly opened her drooping close them. Though she for the days that morning," like she liked to drift gradually, brief on shallow waves revoicably cast a gentle yawn as she lay, half to move until it was no further into oblivion. I none, for little I cleared until she full wakefulness, her in the wall.

With such was no mistaking 25th of April. That she, who like of all calendar recipient of one days in symbol and as black as tion of the irony of a person who had need of a calendar least offensive of agreeable innuendo the gift of a friend exactness, who he Georgian's habit "Some time in "Late in October one does it make determining her ne Georgian—two day and who can particular link it of time—this parties was incomple accepted it as a in the sacred nam hanging, "She bed, gravely instal cal. Never to win ing.

Never since it, any day loome black to her im 25th of April. the year that sh avoided, being o anniversaries the mortals recognizing, when what- from what-one-o know mortifying. She buried her shut the calendar good. Though s she could not c reproach, and sh her case was up "Do you know it glared satirica "Not exactly." mission. "Thirt eight. If you pl know mortifying, dated, if it's all our family we ne days."

"You were bor Haughly—"St will let bygone "Have you ever "And this same to-day To-morrow will Do you know enough to have a daughter?"

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

Episcopal Approbation. If the English Speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the TRUE WITNESS one of the most prosperous and powerful Catholic papers in this country. I heartily bless those who encourage this excellent work. — PAUL, Archbishop of Montreal

NO CATHOLIC NEED APPLY. The Orange lodges are asserting with ever increasing boldness that the public offices of the country are not open to Catholics. Two expressions of this kind—more brazen and pointed than usual—have lately been uttered with lodge-room authority and fraternal applause. On the 12th of July at Peterboro, Ont., a minister looked forward to the day when no Catholic would be allowed to be Premier of Canada. There is no use in losing one's temper over such an insane wish. Nor should we take any notice of it, but we have not virtue enough to let it go, and we claim too much patriotism to allow a spirit of that kind to start again, if ever it ruled at all, in our Dominion. Here is a minister—a thing who calls himself not only a man but claims reverend as his due title—who professes to be a leader in Israel; who pretends, though he does not practice it, that charity towards his neighbor is the second great commandment—here he is deliberately proposing to ostracize a large and important class of the community. Did he reflect upon his words? Did he mean what he said? If he did not he is a hypocrite; and if he did, he is a sower of division, an arrogant boaster, whose opinion his Orange hearers ought to be the first to repudiate. Making due allowance for his chicken-like flights of oratory and his witless attempt to tickle the ears of his audience—conceding the day he was vainly desiring to honor—even sympathizing with him on the sparseness of subjects which the 12th of July offers to a speaker—knowing also the character of those whom he was addressing—admitting all, we are shocked that even a sectarian minister would descend to such low depths of contemptible bigotry and such unjust, unpatriotic, uncharitable denunciation of his fellow-citizens. Let him not imagine that Catholics can be trifled with—or that with one hand he can weave them aside whilst with the other he leads his Orange brethren on. There was a time in the history of England when Catholicism spelled heresy; there never was in Canada a day when a Catholic could not vote at the same poll or stand on the same platform with any of his neighbors. Nor will the day ever come when things shall be otherwise. Catholics are not in Canada to stop down and out at the call of Orange would-be orators. Catholics are here to stay. They were in the country first. No bigotry can frighten them, no cowardice can expel them. Let not the friends of this foolish speaker claim that he wishes to exclude Catholics only from the highest position—the Premiership. If the Premiership is closed against us, all positions in the government are closed. If these are closed so also is membership of Parliament, so also is

the franchise. Any man must admit the necessary connection between those links and the same chain. They are the rungs in the ladder. It ought to be the pride of every Canadian that no position in the country is barred against any class or any creed. The man who takes any other stand, be he Catholic or Protestant, minister or not, is not a patriot. He is not worthy of civil freedom—for he would turn it against his country and his neighbor to serve his own narrow selfishness and vindictive prejudice. There can be explanation of such speeches as that of this aspen-tongued minister as there can be excuse for them. Canada is a free country; it will be kept free by the courage of Catholics in spite of Orange lodges and their orators. The talent and conduct of any citizen, Catholic or other, will be forever the passport to success and the obtaining of honor and position in this Canada of ours. Another act aiming at the same purpose and expressing the same policy comes from the Orangemen of West Toronto district. It was not a speech this time; it was a letter—addressed to the Board of Education, or at least to those members who do not oppose, or who did not oppose, the appointment of Roman Catholic teachers to the public school staff. "We demand," says the letter, "that as Protestants and public school supporters our rights be properly cared for, and that only Protestant teachers be elected to teach our children. Rome is over-careful of hers and a lay member has no show in her schools, much less a Protestant. Therefore your board has no right whatever to betray your trust to the Protestants of Toronto, whose money pays to support the public school system." The letter claims most absurdly that Rome has a deep laid purpose in placing teachers in these schools. "With Rome," says the sinister epistle, "the end justifies the means, or in other words, she wants to draw our children away to Rome." Passing strange it is that a lodge or association of men would write such malicious extravagances. What does Rome know about the public schools of Toronto? What difference will it be to Rome if three or four of her children have been excluded from the Toronto public schools, not because they lacked talent or were not capable, but because of their religion? This line of action may be hard upon a few individuals, but it betrays more unjustifiable ignorance and prejudice on the part of the writers. Public schools are not parallel with separate schools—for the latter are religious, the former not. A Catholic is not called upon to teach religion in a public or high school. The subjects are such that anyone capable may teach them. If Catholics are prohibited it is not because of the subjects upon the school programme, nor on account of the individual's ability. It is purely and simply because they are Catholics. Conscience is not respected, liberty is denied, fair play ignored. All this is in Toronto—Toronto the good—the supposed center of education, the hub of the Dominion. This is in Toronto, the Derry of America. This is what is the matter with Toronto. It is growing. It does not cut itself free from its Orange shackles. Until it shows more breadth of view and a higher spirit of equity it will never win respect or get beyond the limits of an Orange lodge. Perhaps these writers may plead that none except Protestants are supporters of public schools, and that therefore none but Protestants should be employed. That is a most erroneous principle. Public schools in Toronto and all over the Province of Ontario receive considerable Catholic money through companies and through individuals. Even so—the idea of a public letter protesting against some well deserving Catholic young man or young woman trying to make a living in an honorable way is so hateful that it is most repugnant to many hearts and patriotic souls. If our people are to suffer for their religion in any walk of life in this country they should not fear. We are not Catholics to make money or to be teachers. Our religion is too strong to be cowed; too deep to be moved, too sacred to be paraded—it lies apart from the natural conditions of social life whose activities it controls and orders for the betterment of the individual and society. We had sometimes hoped that Orangeism was dying down or relenting in its tenets. It looks as if we were mistaken. If it is the means used by God to make us suffer for our faith or be more earnest in its practice we accept the trial. In France it is an anti-Christian government. In Canada it is an anti-Catholic lodge. Small matter where we go—No Catholic need apply. Cradled in hatred, raised in bitterness, Orangeism is perpetuating in Canada the cruel memories of Irish fratricidal cruelty. As it was in the old country it is the curse of the new.

CHURCH AND RELIGION. There is a thought of Guizot's well worth reflecting upon even in vacation when thoughts are dull and concentration trying. Speaking of the commencement of the fifth century the great historian says that Christianity at that epoch was not only a religion but a Church. Furthermore, he does not hesitate to say that at the end of the fourth and the beginning of the fifth century, it is the Christian Church which saved Christianity. Most assuredly that was a dreadful storm. The hurricane of barbarism which swept away the Roman Empire was perhaps the fiercest storm of history. To struggle against the dread sweep of the dissolving elements, to survive the death-dealing blows of the northern thunderbolts—and after the storm was over to come out with hope undaunted and courage unsullied—it needed a magistracy stronger than any of earth's powers. The Church did all this and more. It conquered the barbarian. Its triumph was not on the field of war—but in the shrine of prayer. The Church did not chain the barbarian; it set him free. It taught him the truth—and he bent the knee at her altar. Henceforth the Church was to be the mother of nations and the bond of civilization. Here let us ask ourselves the question whether this Church with the Papacy at its head was the outgrowth and development of circumstances, or was it the formation of its Divine Founder? We cannot for a moment hesitate in our answer. Our Blessed Lord came to save the world, to clothe religion with the priestly robe of praise and prayer, and to abide forever with His disciples. In this transcendent, universal religious idea He could not but establish a Church—a society whose power would be coterminous with His own and whose mission would include the earth's amplest surface and time's completest page. Nations might reject the magistracy of this unworlly society or grow weary of its instructions. Kingdoms and empires might rise and fall. History might be dark with idolatry and cruel with hatred. All earthly power has some element of weakness and dissolution in it. If Jesus Christ is to bring His truth and His religion to those who are willing to receive it and who do not close their eyes to His light then must He bring His wisdom and power and goodness to build a ship, fitted in every part, which will sail the sea of time striving with the passions and tyranny of men. No mere idea will prevail. No truth scattered in the roadside will do. Strength of union, singleness of purpose, authoritative voice, pillar of truth grounded before the eternal Corner-stone and built upon the apostles and martyrs—here is the master-piece of the Son of God, and the only salvation of society in the storm of the fourth century or the revolutions of later times. Religion would have perished before two hundred years had passed if there had been no visible society to guard its truth or advance its interests. All the centuries testify to the Church. The so-called renaissance was a severer trial than even the earlier barbarism. For one reason, it came from within, whilst on the other hand many of the nations formed and fostered by the Church were showing their ingratitude. Yet out of that storm the Church has come with strength repaired even though with loss of many. And if we centralize our gaze before the Papacy we find it as strong in the twentieth century with a full episcopate in close union as in any preceding age. If history has any lesson upon the subject it shows that the Church was established by its Divine Founder with a full knowledge of the trials that awaited it and with ample power to withstand them all. Nothing proves the divinity of the Church more forcibly than its own endurance. Miracles are not wanting in any age; but the most marvellous of them all is the very Church itself. Heresy has not diverted it from truth, rationalism has not stripped it of its supernatural beauty, nationalism has not bound it within the narrow limits of a country, or subjected it to worldly magistracy. Its purpose is still high and its ideals are unchanged. Nations have fallen away from its motherly care. Multitudes pass the Church by with a mocking sneer as once the crowd passed the Cross. Reason turns away from Wisdom's seven pillared house to seek in the halls of science the solution of life's problems and to frame a world which answers the prayer of man's intelligence. Vain. The heart has no language but a cry—a prayer. No answer can be given to that pleading demand for help save Him who made it and left it to feel its want. He is ready and near at hand. Truth and light and strength and grace are there for our asking. All these are

religion—more, far more than eye hath seen or ear heard. All these are the kingdom of God's grace, the courtyards of the Precious Blood—the mountains, the plains, the running streams of the supernatural world which the sun of justice illumines with His brightness and warms with His love. Were it not for the Church all these things had ceased to be—reason falls in its guidance. To guard the truth entire and unalloyed, to keep the fountains of the Saviour pure, to break the bread of life to the generations as they march past, and to save the supernatural and provide religion for individuals of all ages—this is the unvarying task of the immortal Church. What love, what gratitude we owe to Mother Church that has fulfilled her high vocation with zeal and fortitude and brought Christ's truth and holy religion to us, her children. ARCHBISHOP'S ANNIVERSARY. Sunday last was the eleventh anniversary of the consecration of His Grace Archbishop Bruchesi. What fruitful years these have been! A devoted pastor, His Grace's most earnest endeavors have been for the uplifting of his people. A lasting monument he made for himself when he established the Home for Incurables at Notre Dame de Grace, where all those whose condition is beyond the skill of the physician, are tenderly cared for by the good Sisters. His strenuous efforts for the temperance cause have won him the respect of all right thinking people as did also his able defence of the rights of the workmen when on several occasions he was invited to act as arbitrator. Those who know are aware of the difficulties each day demanding a solution from him; and always His Grace is ready with the word of encouragement. Firmness, graciousness, a deep understanding of life and a keen sympathy for the suffering and erring mark the character of our Archbishop. May God's richest blessings fall upon him, strengthening and encouraging him and may long years be his in which to preside over this vast archdiocese. Mr. Randall McDonnell, Mayor of St. Malachy, P. O., Dead. "The leaves of the oak and the willow shall fade, Be scattered around and together be laid." Death is no respecter of persons. It comes to the old and to the young, it comes to the bold and to the timid, to the guilty and to the just, to the mighty as well as the weak. On Friday, July 31st, Mr. Randall McDonnell, Mayor of St. Malachy, municipality of Mayo, passed away to his reward. Mr. McDonnell had been ailing for the last year or more, more seriously than his infirmities took a more serious turn and brought the known fact of his failing health, for the past few months, the news of his demise will come as a shock to his many friends and acquaintances throughout the County Lavelle and even in the more extended world wide spheres where his friends and acquaintances are scattered. He will be mourned as a real loss to his own parish and township and those who knew his excellent qualities of head and heart will find it hard to realize that he is gone from here forever. The deceased was about sixty-eight years of age and was married thirty-three years ago to a daughter of the late Michael Lavelle. Mrs. McDonnell and five daughters and one son are left to mourn his death. Although the deceased was born in Mayo, P. O., he was as much at home in the old Mayo across the sea as if he had been born there. He belonged to what is known as the true Gael or Irish Ireland stock from the Old Land, and the language of the Gael was the first tongue that he learned to lip, and his first invocations to that Great Creator before whom he has gone were uttered in that language of Ossian. His good old mother, who died only four or five years ago, was of near kinship to the late Archbishop McHale, of Tuam and the tongue of the Gael was the only language in which she ever pretended to converse. The reader will remember that Dr. McHale was one of the most active and practical friends of the old tongue in his day. In 1902 and 1903 Mr. McDonnell took a leading part in the Celtic revival in these parts. As Mayor of the municipality he presided at a welcome extended to the Gaelic League from the Capital in 1903 and on that occasion delivered a forcible and eloquent address in the Irish language. He contributed largely as well to the memorable success of that great Gaelic Field day. While thus enthusiastically helping on everything that tended to the advancement of his own race and language and literature, he was ever tolerant and kindly disposed to all other races and classes. He mingled at the council board of his own county for many years with Teuton, Saxon and French-Canadian and these men all can testify that the most cordial relations ever existed between them and that the late Mr. McDonnell ever manifested a broad and tolerant spirit towards others and worked with zeal for the betterment of all that concerned his native county of Lavelle. He was certainly a man of strong convictions, and always believed in carrying out his views as far as practicable. This,

of necessity, meant a difference at times with other sharing contrary opinions; nevertheless without he would never hesitate to lend a helping hand to a rival and indeed would often be found foremost among those who came to give timely aid in the hour of need. His old friends were legion, and he will long be missed in Mayo and not soon forgotten. His funeral was a worthy tribute to his sterling character. All the consoling rites of Holy Faith were his before his demise and in death the solemn ceremonies of the funeral obsequies were fittingly chanted over his remains by Rev. Father Barrette, pastor of St. Malachy of Mayo. His body now lies by the side of his deceased parents and old friends and neighbors in the little cemetery of St. Malachy. Friends of the Gael, wherever you may be, in your charity breathe a prayer for the soul of this grand old brother Gael who is gone. May he rest in peace. The Holy Father and the Quebec Celebrations. The following cablegram was received from Archbishop Begin by the Holy Father on the occasion of the unveiling of the statue of Bishop Laval at Quebec:— Holy Father.—The Canadian Church represented by twenty-five Archbishops and Bishops, a thousand priests, and faithful to the number of over a hundred thousand, grouped around the monument which has just been erected to life memory of the first Bishop of la Nouvelle France, turns its heart and mind towards Rome and lays at the feet of your Holiness the homage of its profound respect and of a devotion strengthened by three centuries of unalterable attachment to the See of Peter. She begs from your Holiness a blessing which will give joy to all hearts and fill them with a superabundance of Catholic life. L. N. BEGIN, Archbishop of Quebec. In the name of the Holy Father Cardinal Merry del Val replied to the Archbishop as follows:— The Holy Father receives with great affection the sentiments expressed by your Grace in the name of the Canadian Archbishops, Bishops, priests and faithful assembled to honor the memory of the first Bishop of la Nouvelle France. He thanks you heartily for this filial homage, and highly appreciates your unalterable attachment to the Holy See, and with effusion of soul blesses you all. CARD. MERRY DEL VAL. Irish Churn 500 Years Old. From the peat bogs of Ireland there has come to St. John's College, Toledo, O., a valuable relic in the shape of a wooden churn estimated to be 500 years old. The relic was sent to the Rev. Fred Hillig, S. J., curator of the museum at St. John's by N. C. Oldman, a curio collector, of London. It was found below 12 feet of bog in County Galway, and still contained butter that was hardened almost to a state of petrification. The churn is about two feet long and was evidently carved from the bole of a tree. Iron bands were clamped about the churn and the relic bids fair to last a long time as a reminder of the early days of Galway. An old felt hat, partly rotted away was also found in the bog and was sent to the museum, where it hangs in the collection of interesting relics constantly receiving valuable additions. Excursion of St. Ann's T. A. & B. Society. The St. Ann's T. A. & B. Society excursion to Lake St. Peter on the sixth was all that anyone could desire. The day was perfect and the five hundred passengers on the Beaujeu enjoyed themselves every minute. Music was supplied by an orchestra, and a travelling minstrel, also, by Father Holland's gramophone. We wish the St. Ann's T. A. & B. every success in their earnest endeavors and would call their attention and the attention of all our readers to the following article: GOV. HANLY'S ARRANGEMENT OF THE SALOON. At the State republican convention in Indianapolis, April 2, Gov. J. Frank Hanly ended his speech with this masterly arraignment of the saloon: "Personally, I have seen so much of the evils of the liquor traffic in the last four years, so much of its economic waste, so much of its physical ruin, so much of its mental blight, so much of its tears and heartache, that I have come to regard the business as one that must be held and controlled by strong and effective laws. I bear no malice towards those engaged in the business, but I hate the traffic. I hate its every phase. I hate it for its intemperance. I hate it for its intolerance. I hate it for its arrogance. I hate it for its hypocrisy. I hate it for its cant and craft and false pretense. I hate it for its greed and avarice. I hate it for its sordid love of gain at any price. "I hate it for its domination in politics. I hate it for its corrupting influence in civic affairs. I hate it for its incessant efforts to debauch the suffrage of the country; for the towards it makes of public men. I hate it for the utter disregard of tramping of the solemn compacts of labor's back, for the loaded hands it gives to toil, for the wounds to genius, for the tragedies of its might-wrecks it has caused. I hate it for the almshouses it peoples, for the prisons it fills, for the insanity it begets, for its countless graves in potter's fields. "I hate it for the mental ruin it

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imposes upon its victims, for its spiritual blight, for its moral degradation. I hate it for the crimes it has committed. I hate it for the homes it has destroyed. I hate it for the hearts it has broken. I hate it for the malice it has planted in the hearts of men—for its poison, for its bitterness for the Dead Sea fruit with which it starves their souls. "I hate it for the grief it causes womanhood—the scalding tears, the hopes deferred, the strangled aspirations, its burden of woe and cruelty. "I hate it for its heartless cruelty to the aged, the infirm and the helpless, for the shadow it throws upon the lives of children, for the monstrous injustice to blameless little orphans. "I hate it as virtue hates vice, as truth hates error, as righteousness hates sin, as justice hates wrong, as liberty hates tyranny, as freedom hates oppression. "And I sometimes seem to see in prophetic vision the end of this unholy traffic, the coming of the time when, if it does not wholly cease to be, it shall find no safe habitation anywhere beneath 'Old Glory's' stars." Shall we not express the same sentiments for the land over which the Union Jack waves?

A Sacrilegious (From the Catholic Every civilized n... ed by conduct su... ed by a French Mayor in the department... in the parish church... in the national fete... 13th, at nightfall... number of his frie... locked the doors... having himself su... moon the population... ball. Under the s... parish church bec... the commune, and... that he is empow... building for any p... that go? And c... clearer proof of t... animates the ene... in France? It wo... when England an... were about to pas... of "missionary... the elder's daught... fall back into th... THE PEOPLE In commemora... anniversary of the Cardinal Manning tion organized by Cross was held in... on Sunday aft... over 10,000 peop... The assembla... most memorable o... been witnessed in... many years. Fro... marched men of... classes, creeds and... take part in it, a... no fewer than 100... organizations flutt... headed. Accompan... started by Hyde I... banner bearing the Manning, the Worl... Wrought the Peop... Amongst the conti... branches of the t... with which the la... is linked, members... Total Abstinenc... officers, United J... National Club, wh... nations there wa... entation. From... orators address... ing. "The change of d... with spring and su... fact in weak stom... inflammation, resu... and cholera morbu... condition will cont... ed to and will ca... drain on the syste... able medicine is D... Dysentery Cord... stomach and bow... contracts the inf... stores the organs... Cardinal Rampolla Cardinal Rampol... to celebrate his s... and who since 188... appointed him p... estate, has never lat... at the urgent ent... tors decided to jo... stand for the fresh... spent most of the... bread Benedictine... deln. He laments his en... day because it will... interrupt an import... graphy of Pope Lib... has been engaged fo... "They want to b... Italy," he remark... friend the other day... found the sweetest... of work! For over... century have nev... railway carriage no... Eternal City. I h... summer heat. The... away when my ill... died, and the autho... tice me by the offe... travel in a reserved... native Sicily; but... may infer that I a... shift my tabernacle... either within the p... can or in this mode... have tolled do... death the shade of S... dome, and under th... than elsewhere. I... my life work." The Black Those who regard... of fasting as rigor... do well to rigour... the Church's earlier... ticularly that form... as "the Black Fast... Encyclopedia (Robe... New York) gives th... count of it: "Black Fast, The—... ing, the most rigorou... of church legislatio... austerity regarding... quality of food perm... days as well as th... such food might be... en. In the first pla... meal was strictly p... flesh meat, eggs... and milk were inter... these restrictions ab... wine, especially dur... joined. "Furthermore... week, the fare con... salt, herbs and water... meal was not allow... St. Ambrose, St. Ch... Basil, furnish unqui... concerning the three... the black fast. The... teaching is sounded... when he says: "hiti... fasted, only until no... "whereas now" (dur... and prince, clergy an... poor will eat, until... quite certain that... as well as those... tion were marked by

RENNAN'S Summer Sale. Dress Goods at Bargain Prices. Various items listed with prices.

A Sacrilegious French Mayor. (From the Catholic Weekly London.) Every civilized man must feel shocked by conduct such as that of the Mayor of a French town—Tholrotte...

THE PEOPLE'S CARDINAL. In commemoration of the 100th anniversary of the birth of the late Cardinal Manning a great demonstration organized by the League of the Cross was held in Hyde Park, London...

Cardinal Rampolla to Take a Holiday. Cardinal Rampolla, who is about to celebrate his sixty-fifth birthday, and who since 1883, when Leo XIII appointed him papal secretary of state, has never taken a holiday...

Small, but Potent.—Parmelee's Vegetable Pills are small, but they are effective in action. Their fine qualities as a corrector of stomach troubles are known to thousands...

Ireland Not an Intemperate Nation. At the recent celebration in London of the centenary of the birth of Cardinal Manning, Mr. Wm. Redmond, M.P. (brother of the Irish leader), made a speech in which, eulogizing the great Cardinal's work...

The Black Fast. Those who regard the present days of fasting as rigorous and hard would do well to read up the austere history of the Church's earlier days and particularly that form of them known as "the Black Fast."

Jubilee of Rev. J. P. Kiernan. On last Sunday after High Mass the people of St. Michael's parish held a meeting in order to make final arrangements for the due celebration of the pearl jubilee of their beloved pastor, Rev. John B. Kiernan.

Mexican Prince Renounces the World. Prince Augustine de Iturbide, grand son of the great liberator of Mexico, and heir to the throne, has renounced the world and joined the Third Order of St. Francis...

A Japanese University to be Established. A few days ago Father Rockliffe, S.J., left Buffalo for Montreal, on his way to Japan to establish a Catholic university there.

A NOVEL EXHIBIT. Three hundred French priests, who lost their stipends when the Parliament severed the Church from the state, have adopted manual labor as a livelihood.

Carlyle and Father Mathew. Passing near some Catholic chapel, and noticing a great crowd in the yard there with flags, white storks and brass bands, we stopped our hackney coachman...

"DOOLEY" AND THE GREAT MEN. Philosopher Insists Fame Plays April Fool With Characters in History. (F. P. Dunne in the American Magazine.) "I put down th' list iv these great men with th' principal facts about them."

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Have You Suspected Your Kidneys as the Cause of Your Trouble. If you have backache, swelling of the feet and ankles, frequent or suppressed urine, painful sensation when urinating, speaks floating before the eyes, great thirst, brick-dust deposit in the urine, or anything wrong with the urinary organs, then your kidneys are affected.

Coronation of Pius X. Rome, August 10.—The fifth anniversary of the coronation of Pope Pius was especially celebrated at the Vatican yesterday. The great function occurred in the Sistine Chapel in the presence of the Pontiff, the Sacred College, the papal court, patriarchs, archbishops, bishops, generals of religious orders and members of the diplomatic corps.

Very Rev. D. J. Kennedy, O.P., will next year occupy the chair of Sacramental Theology, just founded at the Catholic University at Washington. Father Kennedy is prior of the Dominican House of Studies at Washington, and is one of the most learned men in the Order of Preachers.

Let us hope, then, that the worthy object so dear to the heart of both pastor and people of St. Michael's may ere long fully gratify their proudest and most noble expectations.

For Diarrhoea, Dysentery AND ALL Summer Complaints DR. FOWLER'S EXTRACT OF WILD STRAWBERRY IS AN INSTANTANEOUS CURE.

It has been used in thousands of homes during the past sixty-two years and has always given satisfaction. Every home should have a bottle so as to be ready in case of emergency. Price 35 cents at all druggists and dealers. Do not let some unprincipled druggist humbug you into taking so-called Strawberry Compound. The original is Dr. Fowler's. The rest are substitutes.

Fleeing Back to the Church. Secretary Taft in a speech last week, told a Protestant audience in one of the most bigoted sections of the country that every sane and sensible man and woman in the world must hope and labor for the success of the Catholic Church in the Philippines.

Let us hope, then, that the worthy object so dear to the heart of both pastor and people of St. Michael's may ere long fully gratify their proudest and most noble expectations.

Call To Our Catholic Societies. The Catholic Telegraph, of Cincinnati, the oldest Catholic paper in the country, and of which Dr. Thomas P. Hart is editor, publishes the following "Call to Our Catholic Societies."

Let us hope, then, that the worthy object so dear to the heart of both pastor and people of St. Michael's may ere long fully gratify their proudest and most noble expectations.

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PUBLIC NOTICE is hereby given that, under the Quebec Companies' Act, 1907, letters patent have been issued by the Lieutenant-Governor of the Province of Quebec, bearing date the sixth day of July, 1908, incorporating Messrs. Arthur D. Walker, accountant, William Reginald Charleton, lumber agent, William G. Dryden, superintendent, Leonidas Alphonse Charbonneau, real estate agent, and George H. Baker, advocate, all of the city of Montreal, for the following purposes: to buy, sell, lease and hold, houses, stores, buildings and real estate of every kind and nature, and to exchange or mortgage the same and to dispose of same by sale, lease, exchange, mortgage or otherwise, and to pay for the same in cash, or with stock, or bonds of the company or with other securities...

To act as an agency for and on behalf of the subscribing members for the investment of the monies of the said fund; to contract with the members in regard to the investment of the said monies; to take, hold and execute in the company's name hypothecary and other securities for the repayment of the said investments.

To carry on any other business which may seem to the company capable of being conveniently carried on in connection with the above or calculated directly or indirectly to enhance the value of, or render profitable any of the company's property or rights.

To acquire and undertake the whole or any part of the business property and liabilities of any person or company carrying on any business which the company is authorized to carry on or possessed of property suitable for the purpose of this company.

To sell or dispose of the undertaking of this company or any part thereof for such consideration as the company may think fit, and in particular for shares, debentures or securities of any other company having object altogether or in part similar to those of this company.

To remunerate any person or company for services rendered or to be rendered in placing or in assisting to place or guaranteeing the placing of any shares of the company's capital or other securities of the company or the conduct of its business.

To establish, print and publish an illustrated journal outlining the purposes, objects and business of the company, under the name of The Realty Investment Company, with a total capital stock of twenty thousand dollars (\$20,000.00), divided into eight hundred (800) shares of twenty-five dollars (\$25.00) each. The principal place of business of the corporation in the province of Quebec, shall be in the city of Montreal.

New Mother House of Sisters of Congregation de Notre Dame.

Within its Walls Young Women will have the Advantage of Higher Education.

Simplicity of Architecture Mark Its Beauty.

The new Mother House of the Sisters of the Congregation de Notre Dame is beautifully situated at the foot of the mountain on Sherbrooke street west. It is an enormous building of white stone. Surmounting the dome is a statue of the Madonna and Child. Its chief beauty is the simplicity of its architecture. There is every modern convenience and the class rooms and the study hall to be placed at the disposal of young ladies in pursuit of higher education are models of their kind.

At one end of the 500 foot building is the novitiate; opposite this the community room. On either side of this corridor are numerous tastefully furnished rooms, such as the chaplain's studies, Mother Superior's office, the procurator's apartment, etc. One finds also a little nun ready and willing to extract a tooth—or make one. If your shoes wear out while promenading through the long corridors you may have them mended at once.

The procurator boasts "a safe," which is really a small fortified room where "thieves cannot break through and steal."

The chapel is large and bright. The chandeliers, six in number, are golden brown, and hold about 360 bulbs. The windows are stained a pale gold. The altars and pews are brown; everything else is a stainless white. The choir is roomy and contains an excellent organ. The sacristy is well fitted with every necessity for the different religious ceremonies.

Congregation de Notre Dame de Montreal, Montreal, Canada, founded by Marguerite Bourgeoys (born in Troyes, France, April 17, 1620, died in Montreal, Canada, January 12, 1700.)

In 1653 Marguerite Bourgeoys came out to Canada to teach the children of Ville Marie (now Montreal) a settlement founded by Paul de Chomedey de Maisonneuve in 1642. Her character was a rare combination of strength and gentleness, and her writings give proof of mental gifts of a high order. She opened her first school in 1657, the location being a stone stable given to her by the governor of Montreal. The following year she went to France to seek helpers in her work, and succeeded in securing the services of four of her former acquaintances. A wooden house soon replaced the stable, and a large building of stone was erected in 1669. To ensure greater freedom of action in the new country, and to have wider scope in the exercise of zeal and charity, the Congregation was to be uncloistered, an almost unheard of condition for religious orders in the seventeenth and eighteenth centuries. Its members were to be bound only by simple vows. One of their special aims was to aid in the spiritual up-building and enlightenment of the various parishes where the convents of the order might be established in the colony. Their chief aim was to instruct youth and to spread devotion to our Blessed Lady by modeling their lives on her life after the Ascension of Our Lord. For this reason, the mystery of the Visitation, commemorated on July 2nd, was chosen by Marguerite Bourgeoys as the patronal feast of the Congregation.

In 1672 Marguerite Bourgeoys made a second journey to France, obtained letters patent from Louis XIV and returned to Canada with six young women who volunteered to help her in her work. The Congregation was now established on a solid basis, and it developed despite its struggles against extreme poverty and the effects of a disastrous fire which destroyed the Mother House in 1683.

The Sulpician Fathers, who arrived in Canada in 1657 and became owners of the Island of Montreal in 1665, were the friends and protectors of the new foundation as well as the zealous patrons of the work done by the Sisters for the mental and moral education of the inhabitants of Ville Marie.

The history of the Congregation and the history of the Church in Canada, in the 17th and 18th centuries, are so closely allied that it is difficult to speak of the one without touching upon matters of vital concern to the other. In fact, the Congregation de Notre Dame was the only teaching order in Montreal previous to the year 1842.

The work energetically begun by Marguerite Bourgeoys was varied in its scope. Besides teaching gratuitously all the children of Montreal, she founded an industrial school for working-girls and a boarding-school for children of the wealthy class. To reach the older girls of the colony, she formed a sodality and organized occasional retreats—institutions which her daughters have carefully maintained up to our own day.

She took care of the young colonists known as the "King's Daughters," who were sent out from France to become the wives of settlers and prepared them for their mission as Christian mothers.

Specially noteworthy among the schools founded by Marguerite Bourgeoys was that on the slope of Mount Royal, where her daughters devoted themselves to the civilization and instruction of the little Indian children. On the Montreal College grounds may be seen to-day two historic towers—one having been used

as a chapel for the Indian mission established there, the other as a school in which the Sisters taught. Marguerite Bourgeoys' influence permeated every class of society with the spirit of Christ, and are we not justified in saying that the apostolate begun by the gifted Foundress was so far-reaching in its moral ascendancy that although two hundred and fifty years have passed, yet her name and her works still live in all their pristine vigor.

On June 24, 1698, the rules and constitutions of the Community, based upon those gathered from various sources by Marguerite Bourgeoys in her first journey to France, revised by Monsieur l'Abbe Tronson, Superior of the Sulpicians, Paris, modified and finally approved by Monsieur de Saint Vallier, Bishop of Quebec, were formally accepted by the Sisters of the Congregation.

At this period schools had been opened on the Mountain, at Pointe-aux-Trembles (Montreal), Lachine, Champlain, on the Isle d'Orleans, in Quebec and at Chateau Richer. The first Canadian novice received by the foundress was Soeur Barber, known as Soeur de l'Assomption. The custom of assuming a name in religion seems to date from the first profession in 1698. The costume worn at the present day resembles in form that of the women of France in Sister Bourgeoys' time.

In 1701 there were twenty missionary Sisters (Histoire de la Congregation de Notre Dame, Faillon, published 1853), six teaching in Quebec and two in each of the seven other missions then existing. The nuns lived by the labor of their hands. In all, the community then numbered fifty-four members—forty-six professed.

In 1711 English ships menaced the colony with a siege. But this calamity was averted, according to pious belief, through the prayers of the holy recluse, Mademoiselle Jeanne Leber. The Congregation de Notre Dame was, at that time, the only Canadian Community allowed by French governments to recruit an unlimited number of subjects—which privilege was due to the fact of its being self-supporting.

In 1720 the mission of Sault-aux-Recollets was transferred to Lake of Two Mountains (Oka), an Indian village where a convent still exists for the benefit of the Indian children.

In 1732 a mission was founded at Louisbourg, Cape Breton, but when that town was taken by the English in 1745, the nuns and their pupils were transported to France where they found a refuge in St. Stephen's Hospital at La Rochelle. Of the six exiled Sisters, three returned to Canada four years later when the Louisbourg mission was re-opened, only to undergo soon again the horrors of another siege. A second time the unfortunate Sisters were carried into exile. During the desperate struggle between France and England which resulted in the conquest of Canada by the latter, the missionary Sisters of the Isle d'Orleans, Quebec, and Chateau Richer, retired to Montreal.

Two of the convents were burned to the ground and their house at Pointe-aux-Trembles, near Quebec, was taken and sacked. The inmates having been brought to the English commander's vessel, where they were treated with great respect, were soon afterwards set on shore by General Wolfe's orders. After the conquest the Sisters resumed their work undisturbed. They went from parish to parish where there was no resident priest preparing the children for their First Communion, and they succeeded in enlisting three hundred of their former pupils in this spiritual work of mercy in which they themselves were engaged. The convent at Pointe-aux-Trembles was restored to them by General Murray's orders.

In 1768 a terrible fire broke out in Montreal, which completely destroyed the Mother House, consuming many valuable papers. After five months of cruel hardship the Sisters rebuilt a part of their house. Bonsecours Church, erected the first time by Sister Bourgeoys, was destroyed by fire in 1754; rebuilt in 1771 and dedicated in 1773.

During the administration of Sir Guy Carleton, the Community was hampered by an arbitrary measure—postulants might not be received under the age of thirty or without the Governor's authorization—which, however, was revoked in 1772.

In 1775 Pointe-aux-Trembles, near Montreal, was threatened with hostility by the American troops which then invaded Canada. Nuns and pupils fled to the woods and their convent suffered some injury, but it was soon afterwards re-opened.

During the latter half of the 19th century the Congregation developed rapidly. Missions have been opened throughout the provinces of Quebec, Ontario, Nova Scotia, New Brunswick, Prince Edward Island, and in the United States.

The Normal School for young ladies founded in 1899, though yet in its infancy, has been successful to a marked degree. One hundred and eighty-four of its three hundred and eighty-eight licensed teachers are actually engaged in the education of youth.

An Industrial school at St. Pascal, Quebec, founded in 1902, is of a kind to awaken among the pupils a strong feeling of competition in all practical

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193 CENTRE STREET
Practical Plumbers, Gas and Steamfitters.
Estimates Given.
Jobbing Promptly Attended To

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

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OF LONDON, Eng.
"Strong as the Strongest."
INCOME AND FUNDS, 1906
Capital and Accumulated Funds....\$47,410,000
Annual Revenue.....\$8,805,000
Head Offices—London and Aberdeen
Branch Office for Canada
88 Notre Dame Street West, Montreal
ROBERT W. TYRE, Manager for Canada.

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88 Notre Dame St. W., 88 Notre Dame St. W.
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Tel. Main 1539. Tel. Main 5072

New England and the Sea.
This is the caption of a folder issued by the Grand Trunk Railway System and sent free on application to any agent of the company. It is descriptive of the beauties and attractions of the mountain districts of the New England States and the Atlantic Sea Coast. The sea coast resorts are among the finest on the American Atlantic and those who have never enjoyed a few days by the sea have yet an experience worth having to look forward to. The Grand Trunk Railway System runs through Pullman Sleeping Cars from Chicago, Toronto, etc., and solid trains with Parlor-Cafe-Library Cars on night trains between Montreal, Portland, Old Orchard and Kennebunkport.

"An O'H of Merit.—Dr. Thomas' Electric Oil is not a jumble of medicinal substances thrown together and pushed by advertising, but the result of careful investigation of the curative qualities of certain oils as applied to the human body. It is a rare combination and it won and kept public favor from the first. A trial of it will carry conviction to any who doubt its power to repair and heal."

Synopsis of Canadian North-West HOMESTEAD REGULATIONS

ANY even numbered section of Dominion Land in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less. Entry must be made personally at the local land office for the district in which the land is situated. Entry by proxy may, however, be made on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader. The homesteader is required to perform the conditions connected therewith under one of the following plans:

- (1) At least six months' residence upon and cultivation of the land in each year for three years.
- (2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land 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 permanent residence upon farming lands owned by him in the vicinity of his homestead the requirements as to residence may be satisfied by residence upon said land.

Six months' notice in writing should be given the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.

W. W. CORY,
Deputy Minister of the Interior.

N.B.—Unauthorized publication of this advertisement will not be paid for.

TRULY A STRUGGLING MISSION

In The Diocese of Northampton, FAKENHAM, NORFOLK, ENGLAND.

This Mission of St. Anthony of Padua was started by me nearly three years ago by command of the late Bishop of Northampton.

I had then, and I have now, No Obshoro, no Presbytery, no Diocesan Grant, no Endowment (except a small room). I am still obliged to say Mass and give Benediction in a mean upper room. Yet, such as it is, this is the sole outpost of Catholicism in a division of the County of Norfolk measuring 35 x 20 miles. The weekly offerings of the congregation are necessarily small. We must have help for the present, or haul down the flag.

The generosity of the Catholic Public has enabled us to secure a valuable site for Church and Presbytery. We have money in hand towards the cost of building, but the Bishop will not allow us to go into debt. I am most grateful to those who have helped us, and trust they will continue their charity. To those who have not helped I would say—"For the sake of the Cause give something, if only a little". It is easier and more pleasant to give than to beg. Speed the glad hour when I need no longer plead for a permanent Home for the Blessed Sacrament.

FATHER H. W. GRAY,
Catholic Mission, Fakenham, Norfolk, Engd.
P. S.—I will gratefully and promptly acknowledge the smallest donation, and send with my acknowledgments a beautiful picture of the Sacred Heart and St. Anthony.

(EPISCOPAL AUTHORIZATION)
Dear Father Gray,
You have duly accounted for the thealms which you have received, and you have placed them securely in the names of the Diocesan Trustees. Your efforts have gone far towards providing what is necessary for the establishment of a permanent Mission at Fakenham. I authorize you to continue to solicit alms for this object until, in my judgment, it has been fully attained.

Yours faithfully in Christ,
F. W. KBATING,
Bishop of Northampton.

SPECIAL OFFER

During the Month of September, 1906, or until our stock is exhausted.
FREE: Along with the regular premium we will give One Class Fruit Bowl on Stand to every one returning more than 3 Dozen 6 lb. empty XXX Self-Raising Flour Bags, and for less than 3 Dozen 6 lb. Bags one medallion (picture).

Brodie & Harvie

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ALL SAILORS WELCOME
Concert Every Wednesday Evening

All Local Talent invited. The finest in the City pay us a visit.
MASS at 9.30 a.m. on Sunday.
Sacred Concert on Sunday evening.
Open week days from 9 a. m. to 10 p. m.
On Sundays from 1 p. m. to 10 p. m.
St. Peter & Common Sts.

THE SONG OF

THE SONG OF
The poppies that
wheat at morning
With pearls of morn
ing still,
The shadows that
the little
corn
And the shy little
der the hill,
The hoary old orch
are bent,
And the clover fly
honey bees sw
Cry "Come to the
content:
Come see Moth
home on a far
"Here are billows
waves are so
They perfume the
mountains of I
Here are little w
oceans of wher
And butterfly sh
lilyhook bees sw
Here is peace in th
in the sky,
And never a fear
harm.
From the cares an
city life fly
To old Mother N
on a farm!"

And so the old song
tree tops
And arbors where
gather a treat
From old-fashioned
live in a cove
And not in the di
ling street.
From the bees and
sentinel cry
Of the cock wh
hodes no alarm
Rings out to the ci
aye:
"Come back to De
lives on a farm
—Selected.

Don't do things
among strangers that
ashamed for your i
at home to see you
er you in your own
then it is very imp
world is not so lav
we never know wh
people again or in
will be found out.

HE COULD
John Doyle O'Reilly
cel prisoner for sev
early life, first in
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Roche's biography o
that he long after
himself as still ret
affectionate regard
on the iron barred do
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O'Reilly, 20 years'
anecdote gives the
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there was an over
watchman of some
to be an exception
by concealing, at si
like to young O'R
very first meeting
the newcomer, and
"Young man, you
are here?" addin
"I will help you"
From that time he
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In some infractio
gulations governing
tment. At last,
O'Reilly one day va
late in making his
the overseer waiting
in hand.
"You are late—so
he said. "You are
Among the penalti
ported one was th
ceive a letter for si
A few days after t
overseer called O'Re
fice. He held in h
heavily bordered in
had just finished p
O'Reilly knew that
home in Ireland, had
lily till for some ti
bably bore the nev
bit it might contain
suffer loss. No one
O'Reilly here's a
"The prisoner said
and held out his ha
overseer looked at h
and then said, "Y
into the drawer: "Y
in six months!"
When at the end
O'Reilly received t
that it confirmed
The mother whom h
idolized was dead.
Listening to this s
wards from the lips
I asked him why he
lised the name of t
wretch for the execra
ty.
He smiled and said
bear the fellow any
man who would do
must be insane and
being towards whom
cherishes," he adde
"his name now;
gotten it."

TWO BUGBE
"Fraid-I-Can't and D
How they haunt us
Dog the steps of you
Tantalize us on the
"Fraid-I-Can't invades
At each undertaking
Dread't Try plays we
Lacks the nerve to
—Los Angeles Expr

Perish News of the Week

Subscriptions to the Father Holland Birthday Fund.

Table listing names and amounts for the Father Holland Birthday Fund, including E. Bickerdike, P. Keenan, Miss Wall, etc.

CATHOLIC SAILORS' CONCERT.

The concert hall of the Catholic Sailors' Club was crowded to overflowing last evening with the members and friends of No. 1, Division, A.O.H.

The chair was occupied by Brother M. Toner, who did all in his power to further the pleasure and comfort of the large audience who came to answer the call sent out by the division to its members and their friends.

Toward the end of the entertainment the chairman announced that next week's entertainment would be in the hands of the Army and Navy Veterans, whom it is to be hoped that a gathering at least as considerable as that of last evening will again be witnessed.

Father Doyle Sanguine

Says That in a Few Years Catholics in the United States Will Number 75,000,000.

Rome, August 8.—Father A. P. Doyle, the rector at the Apostolic Mission House at the Catholic University in Washington, has succeeded in stirring up the generally calm waters of the Vatican.

In the meantime, Archbishop Bourne of Westminster shall have organized, through Father Bernard Vaughan, who is studying the plan of the Mission House, with a view to a similar institution in England, the whole of the English-speaking peoples will, in the expectation of Father Doyle, in a short time be converted to the Catholic faith.

Father Doyle has submitted his plans of organization to the Pope, Cardinal Merry del Val, and to other members of the Sacred College, and has succeeded in impressing all with the enthusiasm he has for the success of the enterprise.

When Father Doyle ventured to remark that if the Holy Father knew what an easy way to teach the catechism the question box furnishes he would probably have recommended it in his recent encyclical on teaching the catechism, the Cardinal said that he had made practical use of it himself in a series of lectures.

them as they were. The Cardinal continued. "The way mission work has been carried on in the United States shows that it has been inspired with the ripest wisdom. The non-controversial spirit is a measure of great prudence. There is undoubtedly on the part of non-Catholics a desire to know what the Catholic Church teaches. Non-Catholics are looking to the Catholic Church as one which speaks with authority. It is a great mistake to attack Protestantism. Rather it is wiser to ignore all denominations and simply present the teachings of our Church in the most attractive form. The purely expository method is by all odds the best."

CARDINAL RICHARD.

The Academy, of London, a non-Catholic publication, prints the following beautiful tribute from the pen of Rowland Strong: "In these days of hero worship, it is rare that the saints come by their own. The admiration which is due to virtue is claimed and obtained by success. The little band of worshippers at the shrine of the Pure Life grows smaller and smaller. Egoism is the universal god. Self-abnegation is sneered at, and in certain cases condemned by the law, as witness the expulsion of the Sisters from the French hospitals. Asceticism is rarely practiced, except as a form of vegetarianism, as the particular feat of some champion fool in flannels, as a training 'hint' to golfers. It may help you to win, not to win eternal life, but a silver cup, or a blazer; not salvation, but the Grand Prix. There have been jockeys who looked like saints. The asceticism practiced during the whole of his priestly life by the late Cardinal Richard, gave to his features an ethereal splendor such as I have rarely seen upon any human living face, a certain mysterious dignity which is almost peculiar to the dead, and this because the Cardinal's asceticism formed part of the spiritual as well as of the material decorum of his life. As near as it is possible to judge any man, he was, as near as any man may be, virtue incarnate. And his virtue shone all the more brilliantly in the darkness of his surroundings."

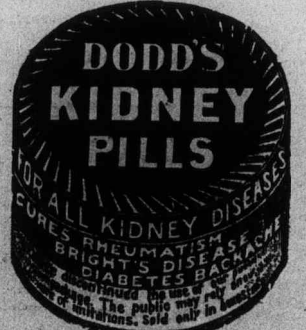
One of the commonest complaints of infants is worms, and the most effective application for them is Mother Graves' Worm Exterminator.

Memories of O'Connell.

Mrs. Morgan John O'Connell, who died last week in Dublin, was the daughter-in-law of the Liberator and daughter of the famous Charles Bianconi, who, in his own day, did so much for road traffic in Ireland before the days of railways. His life, largely autobiographical, edited by his daughter, who has just passed away, is a delightful book, full of interest, romance and humor. This work gives us realistic pictures of life in Ireland, before the appalling era of the famine. Bianconi came over from Italy as a boy, apprenticed to an Italian picture and image dealer. In pursuit of his calling he had many weary journeys to make afoot and by canal boats. His observations of the discomforts borne by travelers led to his organizing and starting a system of journeying by long car, which, starting with one which ran from Clonmel to Cahir in the year 1815, before long was organized in a network over the whole country. Her biography of her father is rivalled in interest by "O'Connell Family Memoirs," written by Mrs. Morgan John, under the title of "The Last Colonel of the Irish Brigade." In the Appendix she gives in full the romantic history of Art O'Leary with the Caoine in Irish written by his wife Eileen, an aunt of the Liberator.

THE SHADOW OF THE CROSS.

(On a copy of an old picture.) O maiden Mother, in the sunlight spinning, The shadow of the cross doth on thee fall; With outstretch'd arms and pose divinely winning, Thy Son hath cast that shadow on the wall. God's first sweet Passion-flower was thy heart unspotted, Madonna, in the lap of Sorrow nurs'd the nails, the thorns, the scourges knotted. Within its depths were hidden from the first. Oh! by the mem'ry of thy lifelong sorrow, Help us to welcome suffering, shame, and loss; The purest joy and peace from Christ to borrow. Beneath the very shadow of His Cross! —Eleanor C. Donnelly.



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A Unique Opportunity to visit the Wonderful North-West. These excursions are second-class and Winnipeg the destination, but excursionists who engage to work at the harvest will be distributed free on lines Moose Jaw and East, and at a nominal rate to other points in Saskatchewan and Alberta, and including Calgary, MacLeod and Edmonton. Tickets at \$18 conditional upon thirty days' work at harvesting will be issued for the return journey from Moose Jaw and East to the original starting point; proportionate reduction from Calgary, MacLeod, Edmonton, etc.

MONTHLY CALENDAR

Monthly calendar for August 1908, listing feast days such as St. Peter's Chains, St. Alphonsus Liguori, St. Stephen's Relics, etc.

Catholicity in California.

The first missionaries who landed in California were Franciscans, who arrived there in 1535 with Cortez, the exact place of their landing being a little north of La Paz. Owing to the extreme sterility of the soil in these days, the attempt to colonize with missionaries—which attempt cost \$300,000—had to be abandoned after a year's trial. The other Friars, who made an attempt to carry out the project later on, were not more successful, the hostility of the native tribes, and their unwillingness to hear of religion, proving fatal to the Friars' advance. It was not till the Jesuits attempted to convert the Californian, in the year 1683, that there was anything to show in the shape of results.

Within a few years of their arrival on Californian soil, there were at least 400 Indians receiving instruction in Catholic truths. Notwithstanding these initial successes, however, the enmity of the tribal chiefs, who saw their hold upon the people menaced, did not cease. The Spanish Government, too, was found to be chary of expenditure. The enterprise had cost them nearly \$250,000 in two years, and on a recrudescence of native hostility, the Jesuits had to withdraw after a three-year sojourn in the country. In 1697, Spain awoke again to the importance of obtaining a foothold upon this portion of North America.

Jesuit priests were entrusted with the mission of civilizing the country. They were even granted commissions as military commanders, with the right to enlist soldiers, and to pursue a more or less kind of active warfare with the hostile tribes. Father Salvatierra was the first of these warrior-priests. His first object was to show that the arrival of his people, in those regions, was for the purpose of civilizing them. With the practical directness of his Order he set about fertilizing the land, and at the time of his death in 1717, there were large tracts of fertile country already in existence. Of missions extending some hundreds of miles into the country, there were about that period some thirty-nine. Nevertheless, the missionaries took their lives in their hands, as they penetrated farther into the interior, and many of the Jesuits gave up their lives in the cause of Christianity.

All of the priests speak frequently in their records, of the gross materialism which characterized the natives, and which, added to their indolence, cruelty and treachery, made security or progress almost impossible to the missionaries. With changes of government in Spain, there also came changes in the personal politics of different monarchs towards the Jesuits. Under a decree of King Carlos III in 1768, those Jesuits who were occupied in Christianizing the country were ordered to return to Spain, under pain of death. Then came an era of Franciscan colonization, succeeded by Dominican enterprise, the missions being finally secularized by the Mexican government. In Upper California conditions were much more favorable to the progress of the Christian spirit, than in Lower.

In extending the field of Christianization, it is interesting to note that two priests were generally assigned, with a guard of six or eight soldiers, to any given outpost. The mission grew up slowly and as the converts

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Ladies Two-Piece Summer Costumes, made of extra fine quality white linen. The coat is hip length, semi-fitted effect, double or single breasted, some have light blue collar, cuffs and buttons, others pure white. The skirt is full flared, with wide self fold, perfect fit. The regular price of these costumes was \$11.00. Will close them out for \$4.29

\$3.80 Shirtwaist Suits, for \$1.78. 45 only Ladies' Summer Shirtwaist Suits, sailor effect. They are made of the best English print, in checks and stripes of black and white, blue and white, pink and white. Blouse smartly trimmed with white braid. The skirt made very full, all sizes. Regular \$3.80. New Management price \$1.78

Important Whitewear Savings \$1.75 White Lawn Waists for 95c. Ladies fine quality White Sheer Lawn Shirtwaists, richly trimmed down front with four panels of embroidery, set off with clusters of fine tucks and lace insertion, and made in open back, three-quarter length sleeves, edged lace. Regular \$1.75 for 95c

85c Cambric Night Dresses for 63c. Ladies' good quality Cambric Night Dresses, made in slip-over style, trimmed with lace medallion and wide tucks, neck and sleeves edged with wide lace and ribbon beading. Regular 85c. New Management Price 63c

Elegant Model Hats for Less than Half Price. Paris Model, made of very fine Leghorn and White Hair Braid, high crown, drooping effect and brim slightly turned up in front, trimmed with three Alice blue tips, osprey and ribbon of the same shade. Regular \$24.10 for \$11.75

Large Hat of navy blue Hair Braid, trimmed with a big bunch of cream and light yellow roses, lilacs and foliage at the side, shaded blue and green ribbon and navy tulle. Regular \$13.15, for \$5.99

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Gardien de la Salle de Lecture, Feb. 19 1908. Assemblee Lecturaire QUEBEC CITY

Vol. LVIII.

Note an

If you marry children will be to become Prot Church or stay

The anniversary eighth birthday of Joseph of A day celebrated and Hungary a capitals.

The Pope is having caught fected his gout, ordered that he sequently all at pended.

Of the seven appointed by tary of War W tholic priests: neke of Maryla ming of Ohio, of New York.

Lady Aberdeen terest in the I macintion at th hibition, as th be given to the crusade against land.

Mr. Gustin in Europe of t pany of New Y in audience by sented to His E artistic auto-ph renderings of s of music with ment, and the himself much p thanks very co

Mayor Busse placed a Socia Board of Schoo pointment of wife of a prom sister of the R pastor of St. A Chicago. Mrs. been prominent spread of Kin It is now in or ches to join chialistic brethe Busse as an on tions.

Professor H stated at a me tional Historica that Our Saviou and that he cou dition. Since h tradition any n Protestant, he s his statement is

The members should have had during their c should also hav patch ends with "Such violent d duced that the calm the contro long time ineffe not have done v reverend gentlem aces.

Congratulation who is celebrati 30th anniversary the holy priesth and good wishes him on Sunday garden party is

Fathe

Don't for the F 19th is th No matte fully rece its receipt Joseph's