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# The True Culturess



Vol. LIX., No. 44

The Senate. Jan. 1 1909 MONTREAL, THURSDAY, APRIL 28, 1910

PRICE, FIVE CENTS

### GERMANY AND THE HOLY SEE.

The Imperial Chancellor's Visit to the Pope.

The Chancellor of the German Em-

empire which counts over twentytwo millions of Catholics among its
best subjects, and he realizes fully
the importance not only of recognizing the surpassing dignity and influence of the Sovereign Pontiff, but
of letting the whole worle, and especially the German Catholics, see
that he recognizes 4t. It so happens
that the Centre Party is in substantial agreement with Von Bethmann's
government, but this had nothing to
do with his visit to the Pope. When
his predecessor, Von Buelow, was
last in Rome as German Chancellor,
he knew that in a few weeks the
same Centre was about to take him
by the collar of the coat and turn
him out of office, but that knowledge did not prevent him from paying the fullest homage to Pius X.
For the Pope is always above mere
local and national pointes.

Von Buelow, towards the close of
his political career, was credited
with a desire to re-open the Kulturkampi in an attenuated form in or-

von Buelow, towards the close of his political career, was credited with a desire to re-open the Kulturkampf in an attenuated form in order to make the Catholics of the Empire smart for the opposition shown to him by the Centre Party. No such danger threatens the Church at present and the relations be-No such danger threatens the Church at present, and the relations between the Holy See and Germany are excellent. That does not mean, however, that the German Catholics have full reason to be satisfied with their condition. Certain provisions their condition. Certain provisions of the May Laws, which were conceived in a spirit of persecution, still sully the statute books, the Catholic Poles of the Empire have to suffer grievously, and the Holy. Father is still unable to appoint an Archbishop of Gnesen and Posen which has been vacant for three years, because the Government objects to the app. ment of a prelate in sympathy with the national aspirations of the people. Happily on this last question a compromise has been reached—the Polish diocesse of Gnesen and Posen is adminnas been reached—the Polish dio-cese of Gnesen and Posen is admin-istered by a Polish Bishop, Mgr. Li-kowski, who is thoroughly accept-able to the people and who enjoys all the necessary powers for the ma-nagement of the diocese.

MATTER OF GREAT MOMENT. But the presence of the German Chancellor in the Vatican was an event of great significance, even though the Holy Father did not discuss political questions with him, and this is brought out admirably by the Protestant and intermittently anti-clerical "Temps" of Paris. The "Temps" notes that the time has gone by when Germany, as the heir of Prussia, considered itself as the champion of Protestantism, and when William I wrote to Lord Russell in 1874: "As head of my people I must take up the struggle which the German Emperors carried on with varying success, the struggle with a power whose preponderance has always and in all countries been shown to be irreconcilable with the welfare of the people, and whose triumphs would take away the advantages of the reformation, liberty of conscience, and the authority of the law."

perial government have ceased to be what they were. To-day it is better for a world-power to make use of Catholicism than to combat or persecute it . . The Catholic Church is the first in the world in order of time it is the most of the comband o order of time; it is the most universal of all organized forces; it extends all over the world, and he who has it on his side holds an instrument of rule."

#### English Retreat House.

The Chancellor of the German Emperor, 'Von Bethmann Holweg, has been in Rome and has been received in audience by the King of Italy and various statesmen; but it was his appearance in the Vatican which especially stimulated the imagination of the local press and the various foreign correspondents. They have described how he left the German Emperor of the local press and the various foreign correspondents. They have described how he left the German Emperor of the Vatican Legation to the Holy See where he was joined by Dr. Von Muehlberg, Prussian Minister to the Vatican, and Von Flotow, German Minister to Belgium; then how all three set out for the Vatican, how they looked, what kind of garments they wore, the noise made by their carriages as they rattled under the arch of the Cortle of San Damaso, the ceremonies with which they were received by the Pope's chamberlains—everything right up to the moment when the Chancellor disappeared behind the door of the Pope's private library, and then again when he emerged some liften or twenty minutes later to the moment they were ushered into the study of the Cardinal Secretary of State. But the actual chronicle ends just where one would like it to begin; with the substance of the conversation between Plus X and Von Bethmann Holweg.

VISIT WAS COURTEOUS.

The visit of the Chancellor was one of pure courtesy. For the moment he is the political head of an empire which counts over twenty-two millions of Catholics among its best subjects, and he realizes fully the importance not only of recognitions. imagine a more suitable and convenient site for a restful spiritual holiday.

CANCELLED STAMPS.

For the benefit of those who have asked for the address of the Fathers who make use of cancelled stamps, we would ask them to forward all such to The White Fathers, 37 Ramparts street, Quebec.

## "BISHOP" MIRAGLIA

Is Still a Fugitive From Italian Justice.

It seems that the enemies of the Catholic faith have not descended low enough in their methods to deprive the Italians of the gift of the true faith. Now use is being made of the scamp Miralgia, a refugee from Italian justice. This renegade caused a storm of opposition to be raised up against him in 1893 when his preaching in Piacenza, Italy. raised up against him in 1893 when his preaching in Piacenza, Italy, aroused the ire of his hearers. As Miraglia showed no signs of correcting his conduct, but rather seemed determined to ruin souls, he was visited by the ecclesiastical authorities with the punishment of major excommunication. Then he, in a frenzy of rebellion, instituted a chapel in Piacenza in which he sacrilegiously reproduced the Catholic rich and where he heaped all kinds of insults upon religion, the bishops and the Pope. Not long after, however, he was obliged to leave the town. He was received into a well-known family of the city out of sympathy for the unfortunate man. But within a short time he was arrested for an ignominious act. The civil aupathy for the unfortunate man. But within a short time he was arrested for an ignominious act. The civil authorities then ordered Miraglia's chapel to be closed—it was frequented by the dregs of the population. Naturally after this the star of Miraglia set. But now and then he appeared again before the public. In 1897 at Bologna he caused conflicts and tumults, and the authorities were constrained to check him again. Finally he appeared in Rome. A short time previously he assumed the title of "bishop." Notices were seen around Rome announcing that "Bishop" Miraglia would give a series of conferences in the Methodist Episcopal hall on the Via Venti Settembre. He appeared on the scene one night in bishop's robes and vehemently declared among other things that it was his mission to destroy the Vatican. He denounced Lourdes as an imposition, denounced the "Holy Year" and said everything to arouse the Catholics against him. The people complained to the civil authorities and Miraglia was ordered to hold his conferences with the doors closed. But while in one conference he was heaping insults upon Leo XIII. somebody in the hall shouted "Long live the Pope." Then pandemonium ensued. The police interdicted Miraglia from continuing his discourses. Something else awaited him—namely a judicial decree condemning him to seventeem months in prison for defamation. He escaped as quickly as possible to Switzerland, and is yet a fugitive from justice. He is a fine type of a man to appeal to Italian Catholics in America to give up the faith implanted in these by the grace of Ged!

The city of London, Ont., was crowded on Monday, on the occasion of the consecration of Very Rev. Michael Francis Fallon, O.M.I., in St. Peter's Cathedral there.

The big cathedral was filled to the doors, and Father Fallon, who is physically a giant, standing six feet four, presented a most impressive appearance as he passed through the people, followed by the priestly procession, resplendent in their gorgeous rôbes, and advanced to the altar where two magnificent thrones had been prepared.

Archbishop McEvay, the consecrator, took his place on one of these, accompanied by his two assistants, Bishop. Scollard, of Sault Ste. Marie, and Bishop McDonald, of Alexandria. Father Fallon, vested, was led between Bishops Scollard and McDonald before the Consecrator.

or.

Bishop Scollard then arose and, addressing the Consecrator, asked that he promote Father Fallon to the burden of the Episcopate. Archbishop McEvay asked that the Apostolic mandate appointing Father Fallon Bishop of London be read. This was done by Father Aylward, of London, notary to the consecration.

secration a procession took place around the cathedral, the newly con-

secration a procession took place around the cathedral, the newly consecrated bishop blessing the congregation as he passed.

A dinner was served in the parish hall of St. Peter's, which has just been completed. At this dinner all the priests of the diocese were present, and, in addition, Archbishops Langevin, of St. Boniface; Bruchesi, Montreal; Gauthier, Kingston; Quigley, Chicago; McCarthy, Halifax; Dontenwell, Rome; at present of Ottawa: Right Rev. Mons. Shahan, of Washington; Rev. Father Nolan, O. M.I., Lowell, Mass.; Bishops Lorrain, Pembroke; Dowling, Hamilton; O'Connor, Peterboro; Emard, Valleyfield; Larocque, Sherbrooke; Barry, Chatham; Scollard, Sault Ste. Marie; McDonald, Alexandria; Colton, Buffalo; Hickey, Rochester; Foley, Detroit, and Muldoon, Chicago. Father Fallon's aged parents from Cornwall were present, and were the guests of honor at a reception held in the Sacred Heart Convent. With them were their six other sons; Rev. James Fallon, of Ottawa University; Mr. Frank Fallon, in the Secretary

James Fallon, of Ottawa University;
Mr. Frank Fallon, in the Secretary
of State's Department, Ottawa; Rev.
Charles Fallon, now studying at
Tewkesbury, Massachusetts; and
Messrs Joseph, Vincent and Thomas
Fallon, of Cornwall.
A striking testumonial of the po-

Fallon, of Cornwall.

A striking testimonial of the popularity of the new bishop was given in the presence of four hundred of his former parishioners in Ruffalo who had gone there in a special train. Hundreds of the members of the Knights of the members of the Knights of the members. train. Hundreds of the memorial the Knights of Columbus, Catholic Ancient Order of the Knights of Columbus, Catholic Order of Foresters, Ancient Order of Hibernians, Catholic Mutual Benefit Society and others attended from Montreal, Quebec, Ottawa and other points. Many handsome gifts and addresses were presented to Bishop Fallon. Monseigneur Meunier, of Windsor, presented an address of welcome from the clergy. Senator Coffey read an address from the laymen and a special speech of welcome was made by Right Rev. Mons. Shahan.

#### In 36,000 Years Methodists May Convert Italy.

It is not the success of the Methodists which makes them an object of aversion to all right-minded persons in Rome, but their vile propaof aversion to all right-minded persons in Rome, but their vile propaganda. Fifty years ago they began to spend millions of dollars on the perversion of Italian Catholics, and every year since then they have been sending home highly decorated accounts of their success. But the simple truth is that they have utterly failed to make any permanent impression.

In "Rome" for September 7, 1907, we were able to present the following facts from their own official report:

we were able to present the following facts from their own official report:

In Italy and Italian Switzerland there are about 34,000,000 people, and the Methodists among them, including both members and probationers, total exactly 3,449. Rome, which is well over the half million mark, contains two hundred and sixty-six members and probationers. How many of the 3,449 and the 266 are Italians, and how many of them are Americans, English, Germans, etc., we do not even pretend to guess, but taking them all as Italians, we reach some interesting results.

It will be found that the present Methodist following in Italy has cost about 7000 francs per head; that the half million francs epect on Italiam Methodism last year (1906) has resulted in a not gain over the numbers of the previous war of just 75 persons, which works out at 6,666 france for wary additional Methodist—that at the same reacting the previous war of just 75 persons, which works out at 6,666 france for wary additional Methodist—that at the same reacting the previous war of just 75 persons.

CONSECRATION OF
BISHOP FALLON.

Distinguished Members of Clergy
Attend Imposing Ceremony.

The city of London, Ont., was crowded on Monday, on the occasion of the consecration of Very Rév.
Michael Francis Fallon, O.M.L., in St. Peter's Cathedral there.

The big cathedral was filled to the doors, and Father Fallon, who is physically a giant, standing six feet four, presented a most impressive appearance as he passed through the people, followed by the will take 12,500,000,000 (twelves will take 12,500,000,000 (twelves in librated millian people in 18,000 (thirty-six thousand) years to convert the Italian people from the errors of Popery to the light of Methodism. Unfortunately there are several flaws in the calculation, for we find that in some respects Italian Methodism is going back. The last report, for instance, announces that there were 32 native preachers in the field, whereas the previous one registered 55. We note also that in the space of one brief year these 32, aided by the nine foreign missionaries of Methodism, baptized as many as 2(two) adult and 86 (eighty-six) infant Italian Methodists, while in the previous year the number of adults were no fewer than 5 (five) and of infants 87 (eighty-seven). This means a diministration of the calculation of the calculation for the space of one brief year these 32, aided by the nine foreign missionaries of Methodism, baptized as many as 2(two) adult and 86 (eighty-six) infant Italian Methodists, while in the previous year the number of adults were no fewer than 5 (five) and of infants 87 (eighty-seven). This means a diministration of the calculation for the calculation for the billion for heads and 36,000 (threto million from the calculation.

The city of London, Ont., was crowded on Monday, on the occasion and 36,000 (therex) thousand in the beautiful table in the propers to convert the Italian people from the errors of Popers to convert the Italian people from the errors of Popers to convert the Italian people from the errors of Popers to convert the Italian (eighty-seven). This means a diminution of 6 baptisms in the year—but it must be remembered that there were 23 fewer missionaries to do the work.—Rome.

#### St. Francis Xavier's College Science Building.

Antigonish, N.S., April 23.-Work Antigonish, N.S., April 23.—Work on the splendid new Science building which St. Francis Xavier's College, Antigonish, N.S., is erecting, was begun on April 5th, and, considering the unfavorable weather, satisfactory progress is being made. The operation of concreting the foundations will be started to-day. Large quantities of building materials have been contracted for and some of quantities of building materials have been contracted for and some of them are already in. The building will be three storeys and 100 feet in length by 50 in width. It will contain lecture rooms, laboratories for Physics. Chemistry, Biology, Geology and Minerology, Mechanical laboratories for wood working and metal working, foundry and forges, scientific reading rooms, toilets, shower baths, etc. The plans and specifications were made by J. A. Schweinfurth. one of Boston's leading architects, under the supervision Schweinfurth, one of Boston's leading architects, under the supervision of the well-known contracting firm of MacNeil Bros., Boston, who are superintending the whole of the work. One of the firm's superintendents, John MacNeil, Esq., a graduate of St. Francis Xavier's College, is on the spot and exercises personal supervision over every detail and will remain till the building is rompleted. The building will be obtain the discontinuous supervision over the suiding will be obtain the suiding will be obtain the suiding standard the supervision will remain till the building is rompleted. The building will be obtain the supervision over the supervision over the supervision over every detail and will remain till the building is rompleted. The building will be obtained the supervision over the supervis

#### MAX PAM PRIZE CONTEST.

Best Paper on Important Subject Will Win \$1,000.

Mr. Max Pam has entrusted to the University of Notre Dame the sum of one thousand dollars to be offered as a prize for the best manuscript dealing practically with the vital question of religion in education. The contest for this prize is open to all persons in all countries to all persons in all countries of the world and without regard to age, sex or creed. Manuscripts in for-eign languages must be accompanied by an English translation. The manuscript must contain not

fewer than twenty thousand words.

The theme is—How May the Religious Element in the General Education of Children and Youths Most Effectively promoted? term religious in this thesis is derstood to involve a code of morals

having a divine sanction.

Each contestant will sign his manuscript with a pen-name and will nuscript, with a pen-name and will address it to the Max Pam Prize Contest, University of Notre Dame, Notre Dame, Indiana, U.S.A. Enclosed within the manuscript he will send a sealed envelope containing his correct name and address in full, together with his pen name. send a sealed envelope containing his correct name and address in full, together with his pen name. This envelope is for the identification of the contestant and will be opened only after the prize has been awarded.

All manuscripts must be in the hands of the Committee of Award.

All manuscripts must be in the hands of the Committee of Award on January 1, 1911. The announcement of the award will be made at the commencement exercises of the University of Notre Dame, June, 1911.

The decision will be made after the following manner: A committee of seven members of the faculty of the University of Notre Dame will examine and exclude from the contest all manuscripts that are obviously unfit by reason of irrelevance, logical feebleness or defective style. If desired the manuscripts will be returned to the contest-ants.

Sleeplessness.—Sleep is the great restorer and to be deprived of it is vital loss. Whatever may be the cause of it, indigestion, nervous derangement or mental worry, try a course of Parmelee's Vegetable Pills. By regulating the action of the stomach, where the trouble lies, they will restore normal conditions and healthful sleep will follow. They must a sedative force upon the mercan and where there is unrest they bring rest.

we know as the Protestant Reformation altered profoundly the relation
between Church and State. . . In
the first place we have the subjection of the Church to the State.
In 1534 Henry VIII, having wrung
from the clergy a reluctant promise
that they would never make any
new canons without the royal are new canons without the royal sent, this rule was confirmed statute (25 Hen. VIII, c. 19) statute (25 Hen. VIII, c. 19). In the next year it was declared by statute that the King, our Sover-cign Lord, his heirs and successors, kings of the realm, shall be taken, accepted and reputed the only suaccepted and reputed the only su-preme head on earth of the Church of England (26 Hen. VIII, c. 1). These acts, I think we may say, mark the moment at which the Church was brought under the State. At the same time, the Church of England was severed from the Church of Reme."

from one point of view an elaborate legal disquisition on a pure question of law,—namely, whether the Ecclesiastical Courts of England did or did not treat the Canon Law of Rome, or, in other words, Papal Law, as binding on such Ecclesiastical Courts. Maitland argues the case with all the precision and the acuteness of a lawyer, but with a profounder grasp of history than on this particular point was possessed eyen by Dr. Stubbs. Maitland proves that, as one might suppose, the law of the medieval Church was as much respected in England as in every and unbroken wedlock, give life to one of the rown, humble though it was, yet across its threshold she sent forth the noblest and most distinguished sons that have ever done honer to the civil, political, commercial, social and religious life of those United, States.

"The tide of, events that made her an exile from her green island home, the pure love that made her the pure love that made were done honer to the civil, political, commercial, social and religious life of those United, States.

"The tide of, events that made her chaste and faithful spouse of the draw who was so blessed and honored as to receive her in the bonds of sacred and unbroken wedlock, give life to one of the brightest memories and urgoudest honors of many as and urgoudest honors of many as

the cleverest bits of work done in that book was Maitland's exposure of the unsound historical foundation on which Meric D'Aubigne, in his History of the Reformation of the Sixteenth Century, sought to sup-port the fable of Luther's "finding the Bible."—Sacred Heart Review.

#### 7"Parnellism" and Crime.

It is not surprising to hear that the Irish members of the British Parliament are very indignant and excited over the revelations touching the complicity of Sir Robert Anderson in the events of 1887 which were precipitated by the publication of the notorious articles headed 'Parnellism and Crime,' and are demanding that the pension of \$4500 a year, which Sir Robert / receives from the British Government since his retirement from the control of the British detective service, shall be revoked. Sir Robert's confession of his doings in the matter as head of Scotland Yard cartainly goes far to confirm the frequently made statement that nine-tenths of the pretended crime in Ireland during that troublous period was prompted and manufactured by agents of the Government in order to kill the Home Rule agitators and to destroy, all public sympathy for them.

EMINENT

NON-CATHOLICS

Who Served Well the Cause of His.

torical Trath.

It is now about fourteen years since the late Dr. F. W. Maittand, Trofessor of Law in the University of Cambridge, England, began, in the "English Historical Review," a remarkable spries of papers entitled "Canon Law in the Church of England had always preserved its autonomy, and had resisted more or less successfully the constant encroachments of the Popes, and that, finally, by the courage and wise statesmanship of Henry VIII's the English Church threw off the Papal yoke. Maitland examined this theory in the light of history, civil and ecclesiastical, and declared it erroneous. He showed that the Church of England up to the Reapall yoke. Maitland examined this theory in the light of history, civil and ecclesiastical, and declared it erroneous. He showed that the Church for England up to the Reapall yoke. Maitland examined this theory in the light of history, civil and ecclesiastical, and declared it erroneous. He showed that the Church for England up to the Reapall yoke. Maitland examined this theory in the light of history, civil and ecclesiastical, and declared it erroneous. He showed that the Church for England up to the Reapall yoke. Maitland examined this theory in the light of history, civil and ecclesiastical, and declared it erroneous. He showed that the Church for England up to the Reapall yoke. Maitland examined this theory in the light of history, civil and ecclesiastical, and declared it erroneous. He showed that the Church for England up to the Reapall yoke. Maitland examined this theory in the light of history, civil and ecclesiastical, and declared it erroneous. He showed that the Church for England thought of denying this, or of questioning the divise right of the Pope to make laws which would bind in conscience the peasant, the priest, the bishop and the king.

The address of Rt. Rev. Bishop Hartley, at the Friendly Sons banquent and emphatic style. Some of the striking and notable passages are herewith given:

"With t

with the Irish exile and soldier, there came another whose name is held in benediction and whose influence for everything that is good, noble, grand and beautiful in home life can never be forgotten—the bright Irish girl, fair as the dawn, pure as the life, modest as the rose awid. the lify, modest as the rose amid the thorns of a life made up of labors, trials, hardships and sorrows. Of gentle birth, no matter where you found her, she was always a lady to the manor born.

"Gentlemen, some of you may not know her, but your fathers and mothers knew her; they loved her—her devotion, her fidelity, her absolute integrity, made her a priceless jewel in every family that received her. Her name is written in undying characters of generous devodying characters of generous devo-tion over the walls and the sanctu-State. At the same time, the Church of England was severed from the Church of Rome."

The London Spectator (non-Catholic) of recent date pays the following high tribute to Dr. F. W. Maitland in reviewing a posthumous book by him which has recently appeared:

"Maitland was above all things a great historian; he was, indeed, the greatest legal historian that England has produced. . . Turn, for supreme instance of our author's historical power, to his 'Canon Law in the Church of England.' It is from one point of view an elaborate legal disquisition on a pure question of law,—namely, whether the Ecclesiastical Courts of England did or did not treat the Canon Law of Rome, or, in other words, Panal.

case with all the precision and the acuteness of a lawyer, but with a profounder grasp of history than on this particular point was possessed even by Dr. Stubbs. Maitland proves that, as one might suppose, the law of the medieval Church was as much respected in England as in every other part of the Christian world which acknowledged the authority of the Pope."

The tide of events that made her an exile from her green island home, the pure love that made her an exile from her green island home, the pure love that made her an exile from her green island home, the pure love that made her an exile from her green island home, the pure love that made her an exile from her green island home, the pure love that made her an exile from her green island home, the pure love that made her an exile from her green island home, the pure love that made her an exile from her green island home, the pure love that made her an exile from her green island home, the pure love that made her an exile from her green island home, the pure love that made her an exile from her green island home, the pure love that made her an exile from her green island home, the pure love that made her an exile from her green island home, the pure love that made her an exile from her green island home, the pure love that made her an exile from her green island home, the pure love that made her an exile from her green island home, the pure love that made her an exile from her green island home, the pure love that made her an exile from her green island home, the pure love that made her an exile from her green island home, the pure love that made her an exile from her green island home, the pure love that made her an exile from her green island home, the pure love that made her the her an exile from her green island home, the pure love that made her an exile from her green island home, the pure love that made her an exile from her green island home her love the made her an exile from her green when we have an and product to every and provides the nor of the toric moment of danger in the days of old, all that is the exiled daugh-ter of Erin in her beautiful character of mother, the joy, the honor, the glory, not only of her race but also of a true Christian home life, en-lightened by love and sanctified by

"May God bless her for what she has done to give character, dignity, purity and dignity to the sons of fair Columbia. This is my parting word—bé she living or dead, a health to her sacred and beloved memory."

#### Reafforestration in Ireland.

Further scope for the activity of the branches of the Irish Industrial Development Association is suggested by the action of Nenagh County, Tipperary, body, in conferring with the Agricultural Committee on the question of advising farmers on the planting of waste land with young trees. The woodlands have been ravaged in recent years and every local movement to repair the waste would be welcome. Immense areas suitable for the purposes of planting are available. The powers of Councils to assist in reafforesting work must be judged, however, in connection with the question of ways and means. The state scheme recommended by the Department Committee on Irish Forestry May not be ever attempted. It should be the duty of the Irish Forestry Society and other Associations to continue their propagands and encourage local effects.



Be kind: The who whole creation groans in anguish sore; not a finger-weight of Upon the suffering heart of Bind up the broken-hearted, help the least, A mission for our love we all

#### Weman's Responsibility.

Nor did Elaine only guard the shield of Launcelot there in her tower room. Down on the paths of the forest she went, you remember, to find him when he was wounded, and it was her gentle hands that tended him and nursed him back to Mfe. To-day as in the olden times, men are wounded and hurt, and their strength laid low in combat with the world, combat with self, combat with evil, and to-day, as of old, it is women who must comfort them and heal them of their wounds. Elaine knew the gentle art of healing, and Issult had a knowledge of herbs and simples which could bring relief when all else failledge of herbs and simples which could bring relief when all else failed. If we are to be worthy of love and worthy of being loved, we must serve men not in one, but in many ways: for a woman's destiny is not alone to inspire, but also to serve and to console. Customs may come and go.

and go.

The knight's bones are dust,
And his good sword rust;
But the great deeds of love remain
the same as they were in the olden
time and as they will be in the
time to come. Always, men will
fight better for the honor of us,
strive better for the love of us, live
more nobly for the goodness of us,
be comforted by the wisdom and gentleness of us, be inspired by the love
of us. And always, according as
our ideals are high or low, will their
own be exalted or base. Here lies
the greatest responsibility and privilege of our girlhood. You may
shun it or ignore it if you like, but
there it is.—Annie Bryan McCall. The knight's bones are dust,

#### Mending Hints.

To mend fragile glass, dissolve To mend tragne giass, dissolve a small quantity of gum arabic in clear wine and use as a mucilage. It makes an invisible glue, very satisfactory, which will not dissolve in

An excellent paste for mending a broken lamp socket is to use a spoonful of raw egg with twice the amount of water thickened with plaster of paris. Blend the ingredients and do the work quickly, as plaster of paris becomes solid quickly. Pour the mixture into the metallic cup, place the tip of the glass lamp in it and press the bowl into perfect position. Remove what mixture oozes from the socket. Set the lamp aside for the plaster to harden. This will mend the lightest or heaviest lamp, and is to be depended upon. To mend a small crack in the stove beat an egg, mix shoe polish and soft ashes with it. Work the paste smooth with an old knife. Fill the crack and smooth it over with the knife. It makes a cement seemingly as hard as iron which will polish like the stove. It is often used to fill, crevices around the stovepipe.

To mend loose handles on knives. take one part sealing wax and two parts of resin. Melt together. Dip An excellent paste for mending a

#### A Neat Dusting Set.

With the craze for everything sa-nitary comes the hygienic brushes to be used in the household. We have had the dustless duster, and now these new brushes may be added to the list of safe and useful working implements.

implements.

More attractive, however, are the charming little dusting sets in which the pretty housewife may look charming while at work. The set comprises mob cap, sleeve protectors and

prises mob cap, sleeve protectors and apron.

The whole made of three men's handkerchiefs, white, with a fancy border in color.

One handkerchief is gathered up for the cap, by stitching around it in a large circle, which almost touches the sides and leaves the four points and drawing the thread up until the cap takes shape, and a most bewitching shape it is.

The apron is made of another hand kerchief, held diagonally and gathered in at the waist toward the top, the extra point above being used as a bib.

The other handkerchief is used for the culfs and for a pocket on the

fessors in a prominent theological seminary in New England, who replied: "Are dumb animals immortal? Young man, I don't know; but if you have one of God's dumb creatures dependent upon you for food and care, I advise you so to treat it in this world that you will not be ashamed to look it in the face if you chance to meet it in the next."—Sarah Nelson Carter, in "For Pity's Sake."

#### Candied Pineapple Strips.

"Candied pineapple strips are de-"Candied pineapple strips are deficious and are easily prepared,"
says Sally Sunders in Woman's
Home Companion for April. "The
fruit is first peeled, then cut in
strips two inches long, half an inch
wide and about a quarter of an
inch thick. Measure the fruit and
add half the quantity of granulated
sugar, and let it stand until the
sugar is dissolved which war her sugar, and let it stand until the sugar is dissolved, which may be nearly twenty-four hours. Drain off the juice and boil it five minutes, then add the frutt and cook for three or four minutes; drain the pineapple and spread on a platter to dry. The process may be hast-sun, the warming-closet or even on ened by putting the platter in the the top of a radiator. The fruit should be turned once and then rolled in fine granulated sugar. The process is a much more lengthy one ed in fine granulated sugar. The process is a much more lengthy one than that required for the fruit peel, but a few pieces put in each makes a delicious addition."

#### Things Worth Knewing.

Gelatine, milk and onions are truly scavangers of the air, never leave them uncovered; they attract all

If your hands become blistered or

If your hands become blistered or calloused from ironing, wear an old kid glove, cut the palm out of the left glove and sew it on the right.

Always keep in the house a bottle of Carron oil for burns 'You may get it already mixed at any druggist's. It is made by mixing equal parts of linseed oil and lime water, put on the part burned and cover with absorbent cotton to exclude the air.

as apt to lump.
Stains on brown boots may be removed by rubbing with methylated spirits. In cleaning tinware try dry flour

In cleaning tinware try dry flour applied with a newspaper. This is often successful when scouring does not clean it.

A raw egg swallowed whole will detach a fish bone in the throat.

After washing a sweater, dry it on a coat hanger, it will keep its shape better.

better

Beating cocoa with an egg beater just before taking from the stove is an improvement, adding a few drops of vanilla will make it still better.

of vanilla will make it still better. When steaming pudding of any kind in individual molds, use jelly tumblers with tight tin covers. You can tell when the puddings are done without removing the cover. If you should be unfortunate enough to have your house plants slightly frosted, dip at once into a pail of cold water. If too large for a pail, place in sink and shower well.

like the stove, It is often used to fill crevices around the stovepipe.

To mend loose handles on knives. take one part sealing wax and two parts of resin. Melt together. Dip the tip of the knife into the mixture and 'hastily place it in the socket. When hard the joint will be as firm as when new.

A Need D.

A Bavarian cream, one of the most delightful of the unfrozen desserts, is particularly suited to follow a hearty dinner in cold weather, as it is light and refreshing without being unpleasantly chilly. Almost any recipe for ice cream, is available for this dish, if enough gelatine to stiffen it be added. The Bavarian creams that call for beaten whites of eggs, instead of cream, properly belong to the class of desserts known as 'sponge puddings'.

Often a Bavarian cream is made elaborate by being served within a circle of cake, jelly, or ice cream. For instance, a strawberry Bavarian is sometimes moulded in a layer over a base of vanilla ice cream or in a ring mosald around it. To enrich the former, make it out of preserved fruit.

A celebrated French chef recommends serving Bavarian in the dish in which it was moulded. By this method, he says, it becomes more delicate and needs less gelatine, than if it had to be turned out. It can be moulded either in a crystal or a silver dish, which should come to the table on a platter surrounded by ice.

"Are dumb animals immortal."

"Are dumb animals immortal."

ited a young theologue of one of a oldest and most renowned pro
mould with layers of variously flacterially of oldest and most renowned pro
mould with chocolate Bayarian and rics) mi

fill it with vanilla and strawberry fill it with vanilla and strawberry in equal quantities. To insure an easy removal of the Bavarian it is necessary to rub the mould with the white of an egg before pouring in the mixture. Sweet almond oil is sometimes used for this purpose, while many French cooks use sugar which has been cooked to the caramel stage. While the jelly is congealing cover it with a sheet of white paper.

Whipped cream, unflavored and unsweetened, is the best sauce to

unsweetened, is the best sauce serve with a Bavarian. A coffee Bavarian is one of

A coffee Bavarian is one of the best desserts if prepared according to the following recipe: Have ready a pint of rich milk, three rounded tablespoonfuls of the best pulverized coffee, the yolks of three eggs, a cupful of granulated sugar, an ounce of granulated sugar, are one of granulated gelatine or enough to stiffen the liquid when it is chilled, and a pint of cream that is rich enough to whip. Put the milk in the double boiler and place the coffee on a plate in a very hot. milk in the double boiler and place the coffee on a plate in a very hot oven. As soon as the milk boils stir the hot coffee into it and let it infuse on the back of the stove. Beat up the yolks of the eggs, add the sugar and gradually stir both into the milk. Cook it until the custard coats the spoon, stirring constantly to prevent curdling. When you remove it from the fire add the gelatine. Put the mixture into a pan and set it in a cold place. Now beat the cream to as stiff a froth as possible. Just as the mixture is thickening fold the cream through it, turn into a mould and set on a pan of crushed ice. When firm throughout turn it out on a crystal platter, decorate with snowy whipped cream and serve.

whipped cream and serve.

For maple mousse follow the rule for coffee Bavarian, omitting the granulated sugar and the powered coffee. Use in place of the latter one and a half cupfels of crushed maple sugar and the companies of crushed maple sugar and sugar and control of the latter one and a half cupfels of crushed maple sugar and control of the co

calloused from ironing, wear an old kid glove, cut the palm out of the left glove and sew it on the right.

Always keep in the house a bottle of Carron oil for burns 'You may get it already mixed at any druggist's. It is made by mixing equal parts of linseed oil and lime water, put on the part burned and cover with absorbent cotton to exclude the air.

To keep taffeta silk from cutting soften by ironing with a hot iron before making up.

If flour is stirred into gravy with a fork instead of a spoon, it is not as apt to lump.

Stains on brown boots hav be re-

out the cream, which should been beaten to a stiff froth. the syrup and slices of ginger. the mixture in a mold and imm ately set it on ice.—Tribune.

#### Hints For the Housewife.

Hot sunshine will remove scorch. Hot tartaric acid will take ink tains out of white cloth.

A package or envelope sealed with white of egg cannot be steamed

open.

Even delicate glass may be safely washed in very hot water if slipped in edgewise.

Sour milk will remove ink stains. Change the milk often until the stain disappears. Afterwards bleach in the sun.

in the sun.

Soda should be rubbed on cream spots of linen before it is washed, to remove the heavy grease stain.

Scrim decorated with cross stitch embroidery, which is being used again, makes serviceable cushion co-

After stains have been removed with gasolene no dark ring will remain around the spot if it is held over steam.

A teaspoonful of brown sugar added to a pint of paste will help to

A teaspoon of brown sugar added to a pint of paste will help to securely fasten labels on tin, wooden or glass preserve jars.

Starch should be mixed with soapy water, for thus the linen will have a more glossy appearance and be less likely to stick to the iron.

To clean bronzes wash with pulverized whiting or powdered saffron until the surface is smoothed. Then rub with paste of plumbago and saffron; then heat the articles before a slow wood fire. Large statues that cannot be removed may be washed with a weak solution of alkali and soap water.—Ex

#### Freaks of Fashion.

Some women are wearing on the little finger of their left hand diamond marquise rings, from which are suspended diminutive tassels of diamonds and pearls. As it is now permissible for gloves to be carried instead of worn with evening dress, a golden opportubity is afforded for the display of beautiful rings. The possessors of old rings are ransacting their jewel cases for these covetable objects, and having them reset in accordance with the exigencies of fashion, a barbaric effect being introduced. From ten to fifteen rings are often worn on one hand.

The debut of the exquisitely embroidered tailored suits of fine laws

ed, trimmed with embroidery.

The fashion for having lace dyed to match the gown is now carried to such an extreme that possessors of priceless old Venice and rose point are having these valuable heir-looms dyed, and do not apparently mind having them mutilated with the scissors. It is to be hoped that these vandals will soon cease in their work of destruction, and employ the lovely modern laces which are equally effective.

are equally effective.

It is only a few weeks ago that black shoes with red heels were regarded as a novelty. To-day the contrasting heel has become a fetish with the well-dressed woman, which necessitates a different pair of shoes for each dress. It is de rigueur for the golosh to be of an abony hue, the uppers harmonizing with the costume, and the heels with the accessories including the all-important bag.

No woman to-day considers herself bien-mise when visiting unless she wears a mantle or coatee, which must be of a contrasting shade to her dress. A purple Tosca net cloak is permissible with a rose Pompadour dress, and with one of Blériot blue smoke grey.

the smoke grey.

The tricorne hat is as dead as the dodo, its place having been usurped by one which combines the most becoming features of the bicorne and the Napoleon, and is trimmed with lace. Furthermore, now that the Louis XVI. hat has come into popular favor it is discarded by the extremists. A large hat with a flat crown and broad, lightly waved brim is now accepted. It is reminiscent of the one worn many years ago by Ellen Terry when she impersonated olivia at the Lyceum. In fact, the fashions which prevailed in the days when Goldsmith wrote his immortal "Vicar of Wakefield" are being revived.

An effort is being made to introduce a very simple mode of dressing the hair. At the back the tresses are arranged very low in a large coil, while in front they are parted in the centre, with clusters of curls at either side, forcibly reminding one of the portraits of Jane Austen. Another approved fashion is the Greek outline at the back, the hair in front is parted at the left side, brought over to the right, and arranged in broad waves, a cluster of pin-curls being introduced just above the left temple. An effort is being made to intro-

#### What is Worn in London

London, April 11, 1910.

After the long run of favor which has been enjoyed by plain materials, this year the pendulum has swung in the opposite direction, and patterns of all kinds from this year the pendulum has swung in the opposite direction, and patterns of all kinds, from spots, checks and stripes, to all sorts of elaborate flo-ral and Oriental designs, in which are included the most popular Pais-ley patterns, adorn all the charming materials which have been prepared for a "comet" summer. After the bad summers with which we have been afflicted for the last three years it is high time we renewed an intibad summers with which we have been afflicted for the last three years it is high time we renewed an intimate acquaintance with the sun, even without the promised presence of a comet to stir up things and make celestial and terrestrial matters lively. There are any number of diaphanous materials of all kinds on view in the shops, and certainly if the sun does not encourage us to show them off in his friendly beams, he will stand convicted of grievous bad taste, for never have the summer stuffs been loveller. Nothing could be prettier than the floral delaines; they are so delightfully fresh looking and youthful with the graceful floral designs scattered over the surface. I always think delaine is one of the most attractive materials for summer morning wear, cool, fresh dainty, and having the immense advantage over linen that it does not crumple. And not only is it charming for morning frocks for town or country wear, but it is even more desirable for breakfast gowns and matinées. I do not think English desirable for breakfast gowns and matinées. I do not think Englishwomen as a rule realise the use of breakfast-gowns sufficiently.

women as a rule realise the use of breakfast-gowns sufficiently.

Nothing knocks about an outdoor frock so much as to wear it indoors amid all the occupations of a house-mistress in the morning: the visit to the kitchen, the inspection of the larder, the arranging and re-arranging of the flowers in drawing-room and dining-room, the writing of anotes, etc., the thousand-and-one things which must be seen to in the early hours of the day if the domestic machine is to run smoothly. The comfort of being in a breakfast gown for all these occupations is unquestionable; and when the domestic business of the day is accomplished, the change into the dress one will wear for the rest of the day till tea-time or dinner, brings with it a delightful feeling of freshness, which is a good beginning for one's outdoor duties and possible trials. But it must not be supposed for an instant that I am recommending that a woman should "street" about her household inspection and duties in some untidy dressing-gown which has seen better days. The matine or breakfast-gown should be one at the delinitest creations in the wardrobe, exquisitely fresh in a way that seems to suggest that the wardrobe, exquisitely fresh in a way that seems to suggest that the wardrobe, exquisitely fresh in a way that seems to suggest that the wardrobe, exquisitely fresh in a way that seems to suggest that the wardrobe, exquisitely fresh in a way that seems to suggest that the wardrobe companies of the delinitest creations in the wardrobe, exquisitely fresh in a way that seems to suggest that the wardrobe companies the summer nothing is prettier for a freakfast-gown than paic him or rose or manye hatsty with trooderic Anglaise and Valentings labout



and plenty of ribbons; but though we are already almost in the middle of April, it is yet too early for such diaphanous materials, and it beat to fall back on the lovely printed de-laines and voiles or crépons, of which the shops offer us so bewilder-ing a choice.

diaphanous materials, and it best to fall back on the lovely printed delaines and voiles or crépons, of which the shops offer us so bewildering a choice.

The matinée I would sugest is made of delaine over the white ground. The shape is simplicity itself, as is best for a gown of the kind; it is a semi-fitting Princess with a Watteau pleat at the back, and the fronts slightly draped across the figure and set in tiny rieats into the border of plain rose-colored washing silk, which outlines the matinée all round. The crity fastening is one big embroidered silk button, which holds the role at one side. There is an under-vest of tucked lawn and embroidery without a collar-band, leaving a pleasant freedom to the throat during what may be termed the "working-hours" of the morning; and there are short under-sleeves of similar lawn and embroidery to finish the elbow-sleeves of delaine, which are turned back with a cuff of the rose washing silk. Nothing could be simpler than this matinée, which could easily be made at home at an infinitesimal cost; and thus garbed the mistress of an establishment can preside at the family breakfast-table, giving a delightful impression of freshness and sweetness, and then can see to her household duties without thinking of possible danage to an expensive tailor-made costume from spotting by water or singeing by fire, both events being more than possibilities when one is arranging flowers or visiting a kitchen. Matinées, however, are not things to be considered singly; there should be three or four at least in a woman's wardrobe, for no one wants to put on the same gown every morning, and also there should be enough to ensure the most scrupulous cleanliness. The smallest sign of grime or stain should send the matinée off to be "dry-cleaned" immediately; for the unpardonable sin in a woman is to appear at the breakfast-table in anything but the freshest and neatest of gowns, no matter what design it may be. The necessity of these frequent visits to the dry-cleaner's is one reason for the

should always distinguish the breakfast-gown.

For very slight figures I have seen
some charming models, both in delaine and linon, with the fulness all
gathered to the figure by lines of fine
gauging which formed quite a deep
corselet all round; but, as may be
imagined, this was not calculated to
make the wearer look slighter, and
should be avoided by those who cannot claim to be sylph-like. On the
whole, I prefer the model I have described, for these slightly frilled
fronts, crossing over to the left, and
carelessly held by a single button,
as the long simple lines make for
height and grace. All kinds of lovely matiness can be made this year
of the Paisley-patterned materials,
for which a furious vogue has set
in, and no wonder, for they are
amazingly effective and becoming.
Some in tones of dull red and brown
on a deep butter-colored ground are
exceedingly attractive. and, of Some in tones of dril red and brown on a deep butter-colored ground are exceedingly attractive, and, of course, would not show dust or othere marks at all so easily as those on a white ground, such as the floral delaine in the sketch; and there are also beautiful Paisley effects in ditterent shades of blue or violet on grey voile, which are fascinating beyond description. Certainly, never were breakfast-gowns and morning frocks so easy to combine and create as they are this year, thanks to the wonderful genius of the manufacturers of all these lovely inexpensive summer materials, wherein beauty of design and coloring reach a pitch never dreamt of before.

# Funny Sayings.

TWO OF A KIND.

gard it as a personal victory. He's been tryin' foh' de las' six weeks to get rid o' me."

ONE GLEAM OF JOY.

Johnny had two presents

Johnny had two presents at the same time—one a diary, which he kept very carefully, and the other a pea-shooting popgun, which he fired indiscriminately on all occasions. One day his mother found the following terse record in his diary; "Mondy cold and sloppy, Toosdy cold and sloppy, Wensdy cold and sloppy, shot gramma."

A Safe Pill for Sufferers.—There are pills that violently purge and fill the stomach and intestines with pain. Parmelee's Vegetable Pills are mild and effective. They are purely vegetable, no mineral purge.

are mild and effective. They are purely vegetable, no mineral purgative entering into their composition, and their effect is soothing and beneficial. Try them and be convinced. Thousands can attest their great curative qualities because thousands owe their health and strength to timely use of this most excellent medicine.

COURTESY AND CELERITY.

Mayor Lyons, of Mobile, said in a recent interview:

"No: I cannot pronounce judgment on this occasion yet. Do you take me for Judge Taliaferro?"

"Judge Taliaferro?"

"All the was a cloudy spring afternoon, and ittle courthouse of Citronelle. It was a cloudy spring afternoon, and a very difficult and puzzling case was on. The lawyers wrangled, quoted from great law books and broke into grand flights of eloquence while Judge Taliaferro listened solemnly or gazed out of the window at the approaching storm.

"It grew darker. The judge snatched a sheet of paper, scribbled a line or two upon it, and, placing it beneath a paper-weight, took up his hat.

"Colonel,' he said briskly to the lawyer who had the floor, 'excuse me fo' interruptin'. Vub. suit, and I want

"'Colonel,' he said briskly to the lawyer who had the floor, 'excuse me fo' interruptin' yuh, suh; and I want that you should go right on with yo' argument, fo' it's a darned good one. But it's suah goin' to rain this evenin', Colonel, an' I just natcherly got to set out my sweet potatoes the great boughs overhead, Colonel; and Majah, you follow him up; an' when you two gentlemen get through you'll find my decision under this heah weight.'

"And the judge disappeared through the door before the lawyers had time to exchange one astonished glance."—Detroit Free Press.

DON'T SAVE THE HAM FOR THE WAKE.

A man on his death-bed was questioned by his inconsolable prospective widow. "Poor Mike," said she, "is there anything that wud make ye comfortable? Anythin' ye ask for I'll get for ye." "Plaise, Bridget," he responded, "I think I'd like a wee taste of the ham I smell a-boilin' in the kitchen."

"Arrah, go on," responded Bridget. "Divil a bit of that ham you'll get. "Tis for the wake."

We fear it is thus with many of the good things of life. They are saved up for the wake.

SEXTON, VERGER OR SACRISTAN.

Dr. Harvey W. Wiley, the government food expert, was talking of a "new" sort of food preservative. They are all the same thing made under different names," he said. It reminded him of the old caretaker of an Episcopal church, of whom he once heard.

This old fellow, as he sat on a tomb in the churchyard, dismissed as trivial, the question of his propertitle.

"The good old creed keeps the same for all," he said, "though they may change the words they use. Look at me, here. I used to be a fanitor. Then we had a parson who called me the sextant. Doctor Thirdly give me the name of trigin. And the young man we've got now says I'm the sacrilege."

in and Ornamental hinds promptly attend D. H. WEL

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Synopsis of Canadia HOMESTEAD REC

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AND CELERITY.

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### Synopsis of Canadian North-West

HOMESTEAD REGULATIONS HOMESTEAD REGULATIONS
ANY even numbered spotion of Desmine Land in Musitobn, Sententable me and Alberta, exampting 8 and 88, at reserved, may be homesteeded by my person who is the sole head of a family, or any male over 18 years, of the tentent of our-quarter soulse of 160 acres, more or issu.

Buty must be made personally at the local land office for the districts in which the land is attuated.

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# The Courtship of Joe Moylan.

"Teil the Senorita Carmena I wish to see her, Pedro."

"Si, Senor Padre!" politely answered the half breed acolyte, running across the wide pateo to obey.

Padre Ruez stood in the sacristy door of his old Mission Church, at Santa Yiuez, wearing the long gray hooded capote of the Franciscan Friar. His strong, erect form showed how lightly the weight of his came to the good old Padre. He had come up from Mexico to California in his early manhood, with the great feunder, Padre Jumipero Serra, and had seen the missions grow from nothing to what they now were. His own, Santa Yiuez, he had built up from the planting of the cross on the masa. And now the hand of the destroyer was to be seen everywhere. The great herds of fat cattle from the planting of the cross on the masa. And now the hand of the destroyer was to be seen everywhere. The great herds of fat cattle were vanishing from the hills, masas and valleys, flocks of sheep no longer dotted the landscape.

"Well, it is—it must be God's eternal goodness to His own." the Padre at length reflected aloud. "We were nerhaps, growing too self-satis-

were, perhaps, growing too self-satisfied with our material progress as well as with our spiritual stewardship of the Indians. Whom God loveth He chasteneth. And so he has sent these administrators to take

eth He chasteneth. And so he has sent these administrators to take our vanities out of our hands."

A bevy of school children playing in the near end of the olive orchard presently caught the good priest's attention and their merry laughter cheered him. In color the little folks were as variegated as the blossoms on the shrubs and climbers of his pateo. He watched them for a time, then fell into a climbers of his pateo. He watched them for a time, then fell into a deep study of the ultimate effect of this meeting of the races upon the future Christianity of the natives. The thin, intellectual face darkened as he realized more keenly in his meditation the deplorable calamity which had recently come upon the Old Mission.

Old Mission.

Through the tears that dimmed his rhough the tears that dimmed his expressive dark eyes the friar saw Pedro coming up to the near edge of the olive grove, accompanied by the Senorita Carmena. He hastily dried his tears and advanced to meet the young teacher as she came the young teacher as she through the gate in the adobe which surrounded the mission. girl courtesied respectfully as Padre greeted her kindly and vited her to enter.

girl courtesied respectfully as Padre greeted her kindly and invited her to enter.

"You must have done with being in the company of Senor Moylan, Carmena," the Padre said presently, a note of reproof in his voice. "He is disinclined to our faith, I am told—which means that it is not well for any senorita to trust herself in his company. You know that our Mission rules prohibit all teachers in our girls' schools from being seen in the company of men who are not Christians."

"The Franciscan Padres all love Senor Moylan, Padre mia," the girl pleaded, her lustrous black eyes raised appealingly. "He has taught our people weaving at nearly all the Missions. We can spin and weave our own wool now, Padre."

"True, true, Carmena," assented the Padre. "But we must not forget that he is a stranger—an Englishman rescued only a couple of years ago from a stranded ship, wrecked near Point Conception. We must not trust him till he has been hantized and is of our faith."

wrecked near Point Conception. We must not trust him till he has been baptized and is of our faith."
The girl meekly bowed her obedience. Then a happy thought flushed the olive brown of her lovely face.
"But Sener Moylan has been baptized and is a good Christian, Padre mia," she explained. "He is an Irishman, not an English Senor."
The Padre smiled and shook his gray head dubiously.
"We must not believe all that strangers tell us. Carmena, till they

we must not believe all that strangers tell us, Carmena, till they have proved themselves true to God." He put his hand caressingly on the girl's bowed head as he spoke. "We will see what can be done to save Senor Moylan's soul and yours, little girl. But remember, in the meantime, you must not break our mission rules in meetings with Senor Moylan or any other

Senor."
Carmena knelt at the good priest's feet for his blessing, then went back to the olive orchard where the children were still at play. The Padre watched her and the children loving-iy, as they went down the pateo. They were satisfying proofs of the temporal and spiritual good of the thirty years of his pastorate. They were as the very breath of his life. He had taken them direct from their native wilds and made them what they now were.

He had taken them direct from their native wilds and made them what they now were.

The faint sweet note of a shepherd's pipe coming from afar down the hills mingled with the tumultuous melody of half a score of mocking birds piping on the tile roof creats of the Mission buildings. The sounds enhanced the charm of the hour and reminded the Padre that the baleful work of the Administrator's men was not all done. Yet it could be but a few short months at the longest ere the ruin was complete. Well,—he would get back to Spain if he could! The heart-breaking regret with Padre Ruez was the impending fate of his flock, more specially that of simple, innocent rirls like Carmena, in whose native charm lay their greatest peril.

daughters of the rich Dons, waiting for such as you."

"Ah, heart of my soul, Carmena," he urged vehemently, grasping the fingers she vainly tried to wrest from him. "I love you, you only! Be merciful, at least, Senorita! I am nothing without your love."

Seeing and feeling something of their beloved teacher's pain, several of the older school girls huddled close to her as if in some way to protect her.

"Oh, please leave me, Senor! You must not talk so before my poor children. I must teil Padre Ruez to-night and beg his protection from such intrusions. Such treatment is unworthy of a gentleman, Senor!"

The sneer in the girl's voice nettled her perscutor. He could not restrain his resentment.

"The Padre is now powerless to help you, Senorita," he reminded her, releasing her fingers and assuming a haugfity official attitude. "I am Commandante here. You know of course what that means. No? Well, you shall learn ere long, I trust it may not be too much to your regret."

"It should mean—and did mean till now—that you are a gentleman. Se-

But, for the children's sake, she must overcome her fears. With well assumed joyousness she allayed their fright. Soon she had them all laughing merrily at their play.

Padre Ruez had been an apprehensive observer of the scene between Domingus and Carmena. He was now at the door of his sleeping room, in the long low adobe building which angled out from the church. The gracious courtesy and respectful pleasantry with which the Padre greeted Domingus failed to allay the young officer's rage.

"A word with you in private, Padre!" was the curt reply to the genial greeting.

dre!" was the curt reply to the genial greeting.
"Take a seat here in the cool of the window, Senor," invited the Padre, drawing the one raw-hide-seated chair of the room up near the one window. Domingus sat down. The clang of his long gold-hilted sword startled the shy half-breed acolyte.

sword startled the shy half-breed acolyte.

"These neophytes are as cold blooded and independent as they can be, Padre," he growled. "Your girl teacher Carmena—she's as proud as a peacock and as handsome as a Venus. She has been haughty and contemptuous to me, Padre. You must teach her better—wou should."

contemptuous to me, Padre. You must teach her better,—you should have taught her better. Hear?"
"Si Senor," answered the Padre, meekly. "Humility and chastity are cardinal virtues, and we have ever endeavored to instil them into the souls of our girls,—especially those in training for teachers. They are the essential virtues of the sex, Senor."

nor."

"Hm—m—I haven't time to hear a sermon on the subject, Padre. But I expect civility from the creatures, and look to you to see that it is forthcoming—and from that proud squaw, Carmena, first. I have been much impressed by her piquant charm. You can help me in the effort to win her. Hear? My success in this will in great part determine the length of your stay in the Mission."

This was the unkindest cut that the old Padre had yet endured from the Administrator. The chivalry of the man, the fatherhood of the

#### Many Forms of Nervous Troubles All yield to the blood enriching, nerve

building influence of DR. A. W. **CHASE'S NERVE FOOD** 

Picture to yourself the thousands of cases of nervous prostration, of locomotor ataxia and of partial paralysis that have been cured by Dr. Chase's Nerve Food.

Then doubt if you can the effectiveness of this treatment in the cure of minor troubles, such as headachemountebanks. Assent followed the and tired, worn out feelings of brain and body. Don't look for mere relief from this treatment for it does not work on that principle. Its benefits are both thorough and lasting because it supplies to the blood the elements which are needed to rebuild the worn out human system.

priest rebelled against such discourtesy—such irreverence. The Castillian blood of his ancestry boiled within him. But the still dominant purpose of his being, the better civilization and soul saving of the Indians, presently enabled Padre Ruez to answer prudently, "I shall endeavor to do my duty, Senor."

"Very well, then, Padre," said

"Very well, then, Padre," said the Commandante in an official tone "See that you do, and as soon as possible. Odois, Padre!"

possible. Odois, Padre!"

Soon after Vespers on the evening following the interview between the Commandante and Padre Ruez, Joe Moylan was admitted to the sacristy. The Padre had seen him several times before. Never before, however, had he studied him with a view to determining his fitness to be the husband of Carmena.

Joe was in the sailor garb in

Joe was in the sailor garb in which he had escaped from the wreck of his stranded ship at Point Conception. Physically he was such a man as one would pick from among ten thousand to win a Marathon prize. His fresh young blood burned in his bright face through the tan hardened by the heat of tronitan hardened by the heat of tropi-cal suns and the storms of polar

cal suns and the storms of point seas.

"You like our country and our people, Senor Moyian?" the Padre began tentatively, after welcoming Joe and seeing him seated.
"You would like to become one of us, I hear."

"I do, I would, yer Reverence," replied Joe a bit shyly, making a whirligig of his sombrero on his index finger. "It's to crave yer Reverence's assistance that I'm here.

and as a do. I would, yer Reverence replied Joe a bit shyly, making whirliging of his sombero on hindex finger. "It's to crave yer Reverence sassistance that I'm here. Then taking heart from the Pare's gentle suavity. "A man's never quite adopted by any country, yer Reverence, till some one of its daughters has taken him for better or for worse." Moylan blushed to her oots of his harr, but went on boldly. "The Senorita Carmena has promised to do me the favor if yer Reverence will consent."

"The you dare question my being a gentleman now, Senorita? you had best beware how you distrust wathority here. Adois, Senorita! I must see Padre Ruez and bid him see that I am respected during the remainder of his brief ministration at this Mission."

The click of Domingus' heavy silver spurs as he strode imperiously me trible warning for Carmena's ear. But, for the children's sake, she must overcome her fears. With well assumed joyousness she allayed their padre Ruez had been to observer of the document of the price observer of the series of the cost of the roots of his harr, but went on boldly. "The Senorita Carmena has promised to do me the favor if yer Reverence will consent."

The Padre's heart glowed. His sake was easy.

"You are willing to be baptized and brome a good Catholic, Senor Moylan?"

"Sure I was born, baptized and browne a good Catholic, Senor Moylan?"

The click of Domingus' heavy silver spurs as he strode imperiously merity at their padre Ruez had been to observer of the price of the their padre Ruez had been to observe of the price of the price

sure. But you must follow my advice if you would save her and yourself from a woeful fate, Joseph!"
"Through thick and thin I will follow it, yer Reverence! Only say the word!"
"See Carmena immediately. She

See Carmena immediately. She will tell you the rest. As you prize her safety. Joseph, you must not delay an hour."

elay an hour."
"Faith, I'll go this minute,

Reverence."

Moylan was on his feet, his hand

and latch as he spoke. Half on the door latch as he spoke. Half an hour later Carmena and he sat in the moonlight under a canopy of climbing roses in front of the school forming plans for the future. Moylan was as angry as he was sur-prised at her account of Domingus evil designs.

"It is only by some ruse we can escape his perfidy, darling," said Moylan, as they parted for the night. "I must talk with the good Padre."

The Padre acted promptly on his own advice. He united them in own advice. own advice. He united them in marriage next morning, only a cou-ple of friends of Carmena being pre-sent. The one sad thought in Car-mena's heart as she knelt there be-side Moylan before the Mission altar

side Moylan before the Mission altar was that this might be the last time she would be privileged to kneel here where she had knelt daily almost from her infancy.

In the sacristy after Mass, the Padre laughingly assured the newlywedded pair that they were the handsomest couple ever united at the Mission altar. "You may not be the last, my dear children," he continued, "but to me it seems that you are."

Carmena's joy gave way to tears.

Moylan's silent manliness of grief

Moylan's silent manliness of grief sustained her. "God forbid that such evil should befall ve, Padre dear," proffered Joe. "The sense of having served Him so well should give ve more confidence in His mercy and groodless."

served Him so well should give ye more confidence in His mercy and goodness."

The Padre and Carmena smiled through their tears at the simplicity of the admonition.

"Very good, Joseph," laughed the Padre, "I must take heart. But now we must lose no time. Adobe walls have ears as well as stone walls. You must put many miles—the more the better—between you and Santa Yuez before our Commandante hears of this. Come you into my room and put on my old capote. The hood will hide your face so that your Madre would scarcely know you from across the road. Carmena, it will be best for you to borrow Madre Mora's robes. In these disguises neither the Commandante nor his spies would know you. Take a pair of the best bronchos in the corral, and the best saddles. There will be no need of encumbering yourself with food for your journey—many will be glad to share their scanty bread with you along the way. Carmena, ride up the mountain trail for Pasa Hermoso. Stop there at the village. I will go there myself when I am driven out of the Mission,—which will not be long now."



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and friends have given up hope of his recovery from that dread disease, consumption. Yet there are well known cases where Father Morriscy's "No. 10" has done this Mr. Miles Maroney, of Blissfield, N.B., was one of the fortunate ones.

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She had to wait but a few moments under the canopy of climbing roses, where many joyful hours of her young life had been spent, ere Moylan in his friar's capote rode up on a broncho, leading another by the bridle.

bridle.

Padre Ruez was on hand to give them his blessing when they knelt to receive it before mounting. But his grief was heavy.

Her voice was as he pronounced

grief was heavy. Her voice was scarcely audible as he pronounced the divine words.

The way Carmena bounded into her saddle as he essayed to help her was a revelation to Moylan. The Padre signaled with his thumb over his shoulder that they were to take the north trail till they were well beyond the Presidio, so as to avoid any possible chance of their being seen by Domingue men. Carmena's lingering gaze at the Mission, during which her heart seemed to be leaving her through her eyes, troubled Moylan.

"Come ahead, sweetheart dear," he encouraged. "We have youth on our side and God's great, good world all before us."

And Carmena, drying her tears, caught something of the spirit of her husband. With a brief word in Spanish to her broncho, she rode past Moylan at such a pace that he had a long stern chase catching up with her.—James Connolly, in Magnificat.

#### Homeseekers.

The Grand Trunk Railway are planning excursions to the Canadian Northwest. These have been christened Home Seekers' Excursions, and bring to mind the thought that there are thousands of new homes yet to be found in this ever-growing country-particularly along the line of the Grand Trunk Pacific.

The Grand Trunk Pacific has acquired sufficient land to make nearly 100 town cites between Winnipeg and Edmonton. The lots are now placed on the market for sale, and are being rapidly picked up.

placed on the market for sale, and are being rapidly picked up.

Since last September, between Winnipeg and Edmonton, the G.T.P. have been operating passenger and freight services. This is a distance of 703 miles, and all along the line there are villages and towns springing up with surprising activity.

There are four or five divisional points within this mileage that are showing marked development, and would well engage the special attention of those seeking a home or an improvement of their financial condition.

date of issue.

Other and full particulars may be obtained on application to J. Quinlan, District Passenger Agent, Montreal, or any other G. T. representative.

#### Cardinal Rampolla's Literary Studies.

It is but very rarely nowadays that the world hears of the ex-secretary of state, for the seclusion of the life entered upon by Cardinal Rampolla has been scarcely broken since the demise of the master whom he served so long and so well. Thus it happens that men feel a pardonable curiosity to know some details of the present occupations of

the great statesman who once played such an important part in European politics. In an interview granted to a Roman journalist the Cardinal let us know how his spare hours are passed. (His work in the Senate of the Church has, of course, been continued without intermission.) Speaking of his researches in ecclesiastical history, he referred to the approaching publication of a new work of his in that branch. 'I have collected new documents,' added the Cardinal, 'but I scarcely know when they may see the light. Among others I shall publish an elegiac poem completely unknown until to-day, written in Latin distichs by Charlemagne on the death of his son. I found them in the Vatican in two pieces. All possible doubts as to their authenticity have been brought forward against them, but I have answered each othertican doubts as to their authenticity have been brought forward against them, but I have answered each objection successfully. Indeed other poetic compositions of Charlemagne are known, viz., the epitaph on Pope Stephen and an epistle to Paul the Deacon, the genuineness of which critics have had to admit." After speaking of Monaco critics have had to admit." After speaking of Momsen in terms of high esteem, the Cardinal went on: "A study full of interest would be the search after the authors of anonymous historical, apologetic and lyric works. But however interesting they be, the days which I can now dedicate to researches in the Vatican library and archives are very rare. Duties in connection with the Congregations absorb my time and care. Duties in connection with the Congregations absorb my time and, moreover, study requires a tranquil, peaceful state of mind."—Catholic

Holloway's Corn Cure takes the corn out by the roots. Try it and prove it.

#### Spring in the Air.

I found that Spring was in the tields to-day. I traced her virgin form everywhere. I tracked her tootsteps in the steaming earth, and the dew. I searched in all the cool and hollow shades, behind the speckled laurels; and I drew the curtains of the pine and feathered yew to see if she were lurking anywhere. From the next field a skylark soared and same; and a gree see well who were there are villages and towns springing up with surprising activity.

There are four or five divisional points within this mileage that are showing marked development, and would well engage the special attention of those seeking a home or an improvement of their financial condition.

These Excursions will be run on April 5th, 19th, May '3, 17, 31, June 14, 28, July 12, 26, August 9, 23, September 6, 20 Good for return within two months of date of issue.

the next field a skylark soared and sang: and a grey sea-gull who was the great with the perfume of the sea-brine drouped with some sange and a grey sea-gull who was sang: and a grey sea-gull wh

beauty of the grass. Rosebuds were shyly unfolding their soft, silky petals—the cradles of the flowers that were waiting the hot sun.

Yes! though invisible, the virgin spring was here; for there was a soft and subtle perfume in the air as of new births and resurrections.

... Let no one think there is no soul or sensibility in nature. The mysterfous power that "sleeps in the mineral, dreams in the animal, wakens in man," operates too in the veins and capillaries of shrubs and plants. I shall fear to see itbleed.—Rev. Canon Sheehan, in Parerga.

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-Pope Pius X.

#### Episcopal Approbation.

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

I heartily bless those who encourage this excellent work.

Archlishop of Montreal.

THURSDAY, APRIL 28, 1910

RESENTING CARICATURE.

In the course of an address delivered by Rev. Joseph Silverman, in the New York Temple Emanu-El, the learned rabbi advocated the anauguration by the Jews of a campaign against the caricaturing of the Jev in the magazines, in the public press, and on the stage. He referred the protest made by the Irish against stage misrepresentation of our race, and showed how effectual the campaign we have made has proved. He wants his people to stand up for their rights, and we do not blame him.

To quote Dr. Silverman:

"The invidious effect of ridicule is in the hands of clever and unscrupulous men. The character of Barnabas, by Christopher Marlowe, was an insolent misropresentation, and Shakespeare's Shylock was but an imitation of Marlowe's Barnabas. was more cleverly drawn more pernicious, It was

prostitution of Shakespeare b.
He played to the gallery.
"The character of Shylock as portrayed by Shakespeare was a reversaal of the real character of the hispersonage he set out to pic-He made Shylock demand the pound of flesh to win the plaudits of the audience, and in doing so violated all the canons of truth and justice. It is against public policy that "The Merchant of Venice" should be read in the public schools. Among the English writers Carlyle, Thackeray, and Dickens were particular offenders in their misrepresentations of the Jew. It was done

ular offenders in their misrepresentations of the Jew. It was done to curry favor with their readers.

"The gross caricature of the Jew as he appears in some of the magazines, in some of the newspapers and on the stage, is an injustice to the Jewish people. The stage Jew is a stench in our nostrils, a disgrace to the country, an insult to the Jew and a discredit to the stage. He is merely used to cater to prejudice and to the box office receipts. The aim of the stage should be to uplift refine, and educate—to hold up a mirror which will reflect the truth, not a trick mirror which reflects a monstrosity. Certain yellow journals on occasion indulge in frivolous references and fine insinuations against the Jew which deserve the contempt and derision of all right-minded people."

Now, we know the Jews can look out for themselves. They do not need us. Dr. Silverman may have made a mess of his Shylock defense. stand firm for his people.

sel the day of the filthy funny page is doomed to a sudden closing. The editors of those vile sheets do not see why the Irish, the French, the Jews, or anybody else, should protest against ignoble caricature, for they are men without either a flag.

Montreal won by Father Martin Cal-

or a heaver

What is more, one of their number lyingly contends that the Irish have cted no change by their prot they 'know better, however. The low, idealless tribes their writings having demoralized may agree them in part, not men with a soul Let the Jews protest against cari-

cature! In spite of the scandalrags, caricature is a removable nuis ance, just as is street garbage.

"THE CHURCH AND THE FOR-EIGNERS.

The Rev. W. Bowman Tucker ounder of the "All People's Mission," served quite a treat to Protestant Ministerial Association at the Y. M. C. A. hall the other day, in the shape of a disheveled address on "The Church and the Foreigners," What he means by "Church" we fail to know, for he has little place for Christ's one and only true Church.

According to the gentleman's own statement, his parish extends from Hochelaga to Lachine, including most likely St. James Cathedral and St. Ann's Church, for he is evidently the only apostle now abroad

"Ecclesiastical forms," Mr. Tucker thinks, "do not enter the question" of evangelization; one may be Hornerite, an Anglican, or a Holy Roller, for all he cares. And the pious ministers present, although they severally call themselves by the names of Presbyterian, Methodist. Baptist, Anglican, etc., quite agreed with the loquacious divine.

Mr. Tucker assumes, in all holy innocence, that the foreigners who come to our shores know nothing of the dissensions that have split Protestantism into shreds of divers hu and worth. He is, therefore, but poorly equipped for his work, since even the Eskimos are aware of these same dissensions. He tells a twopenny story about a Roumanian girl he snatched from her parents, thanks to an evasive reply,-the wonted method with cheap proselytizers,and placed in "a good Methodist We cannot guarantee story in its details, but from his dealing with those Roumanian rents, he acquired all his knowledge about the opinions of foreigners as regards the number, and the quarrels, of sects

Mr. Tucker is a generous soul ; for, as he has no definite standards himself, he does not care what sect makes the greatest number of preverts The Poles are deeply interesting people for him; while, in his placidly innocent way, he would give the Gospel to the Italians as well. Poor fellow! A man must have the nightmare when he undertakes to pick apples off an elm tree. Gospel! What kind of Gospel has he to offer? The same as that denied and derided by hundreds of fellow preachers, we charitably suppose What right has he to preach Gospel ? Who ordained him! The Italians have the Gospel of Jesus Christ already; but, perhaps, they have not that of Bowman Tucker Ph. D. So we apologize.

It is plain from the Reverence Bowman's talk (as published in the Herald), that he does not like the He tried to convert them Jews. but, as far removed as we are from the Synagogue, we must admit that the Jews have brains too well de veloped and intellects too keen ( with history knowledge to match) to be expected to leave Judaism Christianity as preached by such people as Reverend Tucker. The knows that if he is wrong, the Old Church is right, and that new-fangled expositions of the Old Christian Truth are jokes, huge jokes.

The Reverend Bowman deplores the fact that there are so few churches in Montreal. Poor deluded man, when Catholic churches are in every part and portion of the island Of course, as he wants "to spiritualize and liberalize" the Italians he must be forgiven. The Italians only laugh at people like himself, and that is why he finds that Italian Protestants are considerably under 500 in number; yes, and he should say, under two hundred. Whatever Italian Protestants there are in Montreal, or elsewhere, will never do more than cost the proselytizers thousand of dollars snatched from honest, unsuspecting Protestant pockets.

Mr. Tucker is going to continu his noble work of proselytism; he has "regulations" in store for his intended perverts. But, as he has no authority to teach, and as he has nothing definite to impart, what right has he to impose religious regulations? The police laws will suffice for his proselytes in the future, just as they did in the past.

Let him first one had a sufficient or teach as the sufficient or teach a sufficient

We have given Rev. Tucker an amount of free advertisement, but not in the spirit of the Herald which paper seems ready for . such material as proselytizers purvey. Tucker makes a sad mistake in taking himself seriously. He has but to continue lecturing the way he did at the Y. M. C. A. hall, and airships will grow more plentiful

How did the listening preachers feel on their way home? What right have they to preach either Anglica sm, Presbyterianism, or Methodism (or Hardshellism) to honest men, if they are willing to agree with Mr of evangelization. They methods ought to be ashamed of themselves

FRED CAMPBELL'S VAGARIES.

Frederic Campbell, Sc. D., Presi dent of the Department of Astronomy in the Brooklyn Institute, is another illustrious example of American university learning in the concrete. He, too, has a lot to about Halley's Comet, which funny dailies like the Moncton Transcript like to publish, were it only to get knock at their Catholic readers. Fred Campbell's scientific knowl edge but little interests us, as there are hundreds of others at our disposal who are not obliged to point to sweet Charity for their Doctor's cap; but, as bigoted dailies are heralding his "new-world" scie we shall deal with a little bit of his

After carefully alluding to the de gers that threatened Europe in 1456, thanks to the unstomachable Turk and Constantinople. Fred Campbell "it was then that, accord ing to tradition, Pope Calixtus sued his famous bull against the Turk, the devil, and the comet. He at least, ordered special prayers be said and the church bells to rung at noon, which practice tinues to this day."

Now, first of all has Fred not heard that serious men have hunted through the Vatican archives that bull of Calixtus and have failed to find it? Were he to mention his nonsense to European scholars they would readily understand that belongs to the land of comical professors, to the classic land of igno rant self-sufficiency. Of course, Fred does not say that Pope Calixtus III. excommunicated the Comet: does not even seem to know that there were more than one pope that name. With complacent ignorance he clings to the old story in part at least

To quote Father D. J. McHugh,

"The year 1456 was one of cial peril to the church and to ropean civilization in general." The Furks had taken Constantinople and threatened to treat Europe as had the Goths and Huns centuries before. They would have robbed murdered the people or forced them to become Mohammedans. In such directicular access its constant of the control of the c circumstances it was, but becomin fest his solicitude for his children and order them to say special prayers to obtain the help of heaven and of the Blessed Mother. It happened that the famous comet, or at least a dangerous-looking comet, came the same time. Possibly, when dering prayers against the Turks, the good Pope Calixtus also men-tioned the comet. Prayer is a most powerful means for allaying the fears and strengthening the mind, even i Almighty God simply allows nature to take its course. In of the Saints we pray liver us from various temporal dangers and natural phenomena. from lightning and storms, from earth-quakes, from pestilence, famine and war. Why might we not pray to be delivered from comets? Do not even some of the university professors of this twentieth century seem to be afraid of cometa?! If the Holy Father, when ordering prayers against the Turks, also mentioned the comet, he did nothing either ridiculous or superstitious. Under the circumstances, he simply did his

And is it not wonderful how to naciously heretics and infidels peal to tradition, when it suits their unholy purposes to do so; would to God they could appeal to the traditional practice among Christians, worthy of the name, of telling the truth and avoiding the company of simpletons.

The Professor says elsewhere that III., and his prayers against the comet, the people lavished their wealth on the Church. He and ninetenths of the other American univer sity professors know as much about history as a Kaffir does about log-They would not be able to win half a B.A. degree at ford. Of all the human freaks, the world, American university professors win the prize for glorificignorance and copyright insolence.

LURED BY MOVING PICTURES

With the arraignment of six mer in the Brooklyn Police Court, a few days ago. and the announcement that warrants were out for twenty others, the Brooklyn police declared that one of the biggest raids on dea-

poor little girls were in court testify against the prisoners. The oldest was fifteen. told the same story—that they had been lured to a moving picture where candy and other cheap ents were given to them. They were afterwards brought to a of vice, an earth-hell, and there held in sinful bondage by force

children a living father and mother If they have, both parents perhaps, be horsewhipped. At least that is the kind of penalty parent here in Montreal deserve, who let their children run the streets until all hours, and freely permit them to go to all kinds of picture shows even to those with infamous machines in the doorway. And that while many a good officer curis his mustache and looks on with benign forbearance.

Now, that is an edifying story in

there not two or three of them plying a damnable trade in souls? Are many of our young boys not learning the smooth points of murder and the professional technicalities of all the fine arts, in moving picture shows, wherein thieves are and murderers glorified into heroes? The pictures cannot speak, but the eves do not they see and measure; the imagina tion comes to the rescue, with the mind, heart, and soul perverted in the short run of a few weeks months. And the parents wonde why their little boys and girls are growing bad. The horsewhip! The horsewhip!

We hope that somebody with little courage will soon give us city legislation strong enough to keep the children off the streets, after dark. The Controllers are being sufficiently well paid that they might give the matter five minutes' study and consideration-only five minutes The Ottawa police authorities might care for the children under them. for Ottawa, it appears, according to de tectives, is a very rich market in "white slaves." Numbers of poor unfortunate girls born in Ottawa are in brothels abroad. Their parents imagine they are at honest work. Instead of crediting their daughters letters let them pay an unexpected visit to the other city. After that the deluge!

IT IS THE TRUTH.

In the last issue of the National Hibernian, the organ of the A.O.H., the editor declares that the organization has done much towards mak ing of St. Patrick's Day the rious anniversary it now is all over the world. The editor is right. The A. O. H. is one of our best Irish societies. We are supremely jealous of its grandeur and influence, we want no man to mar its work through selfish motives or self-seeking methods of procedure and government. The A.O.H. must remain in the van of our battles, leading the fight, but itself continuing faithful to the leadership of our nation's generals at Westminster.

It is consoling, too, to know and feel that the Hibernians of Montreal have the good old blood warm in their veins and bursting its way through large and swollen arteries from hearts that are as true as they are brave. Division No. 3, of our city, is no exception. They and the laudable action by undertaking swell the fund towards preserving the monument to the victims of the ship fever sacred, and keeping it sacrilegious greed. We are that His Worship the Mayor presided at the grand and successful entertainment given by Division No. 3. while we feel sure Alderman O'Connell is one of the most earnest workers in the good cause

In spite of our dislike for disunion and our war upon and against anything that may tend to combat John Redmond and his sterling motives, we are heart and soul with the A.O.H. We want the old order to continue and remain our best organization. We have had enough folly and disruption; all we want now is union of effort and oneness of leadership.

GROWING CATHOLIC IN SPIRIT.

One cannot read the programme of excellent church music in Anglican churches, for Easter or Christmas (as published in the Star), without realizing that our Church of England friends are growing all the more Catholic in spirit every day. en the churches of St. Ti

spite of all the bishops and (plagfarized) Book of Cor esday ashes and on Palm Sunday palms, distributed in many Anglican churches in England, in about two distributed in many undred of them. Thursday, at Holy Trinity Church Hoxton, St. Mary's Church. Cable street E., and the Church of the Aninciation, Brighton, the Mass, with the consecration (?) of two Hosts, with full Roman ritual, was cell up to which the due procession was nade, etc., all this in spite of John Kensit, the Protestant Alliance and Antichrist.

On Good Friday, in the churches, and in the Church of Holy Cross, St. Pancras-Cury Cornwall, and in St. Martin's Brighton, the "Mass of the Sanctified" was said in all agreement with the ritual of impious Rome! What does Sam Blake think He should speak, for, after all, is he not the highest authority on Anglican doctrine here Canada? What does our good friend the Canadian Churchman, think? The book of prayers in use

churches of the kind we name will often be found to be the "Garden of the Soul," declares the Tablet, but nore frequently a book known 'Catholic Prayers for Church England people": this is practically the Catholic "Garden of the Soul," with a few alterations. It is now in its eighth edition, completing thirty-one thousand copies. book opens with "a summary of Christian doctrine," including the Seven Sacraments, a list of holy days of obligation, on which Catholics are obliged to hear Mass. Then follow the four Acts devotion for Mass, Holy Communion, Visits to the Most Blessed Sacrament, Litany of Our Lady, Prayers for the dead, hymns to the Most Blessed Virgin, Vespers of Our Lady, Devo-

In our hearts we cannot but be lieve and admit that the clergymen, the alleged priests, responsible these practices, are deeply pious and truly earnest men. They have more power than their bishops and more courage. They have sense enough to try to evade the spiritual control of the Government, . which, at times, can boast of infidels at or near the helm of state. It all goes to show that the Catholic atmos phere is becoming intensified in England, in spite of the ungodly and unsightly Alliance suscitated and nurtured in the bosom of Hell. An Englishman, an English clergyman, we mean, is naturally a gentleman. and, as such, he cannot help trying to escape the ignominy of Henry and his unnatural daughter. Elizabeth the Virgin.

tion to the Precious Blood

version of England.

everything but prayers for the con-

How will all this ritualism end? It is giving us Bensons, Maturins, and Sargents, with thousands of the purest laity; soon it will give congregations at a time, not blaspheming stragglers, but the the truest and the fairest of the Church of England.

ABBE BERUBE'S SUCCESS

Father Berube, of Saskatchewan may not suit the fancies of all editors; he is a whole man, withal, and man who is afraid of no amount of hard work. When he went to Vonda, he found few people, indeed, but such has been his striving and struggling and success, that he has made of his erstwhile little parish nal, and to-day they are sorrier nal, and to-day they are but such has been his striving and many farms. Eleven cars—a solid vestibuled co-

lonist train-the first train of the G. T. P. to enter Prince Albert. all French-Canadians, men and wo men, boys and girls, returning from minion. Vonda, or Shelbrook, the Morin Ranch, will offer his co lonists a home; at any rate, are Canadians again, and thanks for the same must be given Father Bérube. With men of his mould, cou rage, energy, methods and purpose to the fore, and in the van, there is who might be drawn from the stiflwho night be drawn from the stifi-ing atmosphere of the American fac-tory-town back to the wheat-field and health and long life.

The Prince Albert Board of Trade commissioned its president, Judge McGuire, and Mr. H. C. Hamelin, to

Even the churches of St. Thomas and St. Martin are becoming affected by the 'Homish' contagion, for the people are clamoring for what they nust get.

According to a writer in the London Tablet, Anglicans are far in the control of the concuragement that public greeted him and his settlers.

We are glad to see that the good riest has given such an admirable account of his endeavors; glad that with his hard work, Vonda has bright future in store for its peo ple. We like an honest toiler; cannot help respecting a man who makes enemies for himself in a good cause; and we feel sure that, with Fether Berube at the helm, the new settlers will prove more than lasting gain for our Dominion.

A REMARKABLE ANGLICAN

The English mail of three weeks ince brought us extended accounts of the death of Dr. Edward King, Bishop of Lincoln, truly a man mong his brethren and a champion of High Church principles, a cherished friend of Lord Halifax, and the proclaimed champion of the most advanced pro-Catholic churchmen of the Establishment.

In 1890, just shortly before Manning's death, Dr. King was brought before Anglican tribunal after Anglican tribunal to answer charges preferred against him for actions at service that practically made of his Holy Communion celebration a copy of the Catholic Mass. Finally, stood before the Archbishop of Canterbury, and of all the comical judgments ever rendered by an alleged church tribunal the bishop's stands among the richest, It was only another case of a selfadmittedly fallible church undertaking to play the part of an authoritative body. The judgment did not change Dr. King's status very much

Of course, the low Churchmen, with bigots of a stripe peculiar the Sam Blakes, the Kensits, and the Protestant Alliance, demanded his head for the block with all the fury of demoniacs. Dr. King became a victim to ignorance hypocritical zeal. He seemed doomed to irretrievable bad fortune, until Gladstone appeared, took up the man's cause, sent him to Oxford as a professor, in spite of the bigots, finally made him Bishop Lincoln.

Dr. King came very near the parting of the ways; but, like Dr. Pusey, he was honestly and logically what he was. It is hard to suppose the contrary, and we should hate to feel obliged to do so. Unconsciously, perhaps, those men of Dr. King's school are hastening England's return to sense, prayer and religion. May God hasten the day! Peace to the ashes of the good and gentle Dr. King.

SETTLING DOWN.

The Duke of Orleans, pretendant to the throne of France, hitherto unpopular there, thanks to his actions and general policy for a decade and a half, issued a surprising, but reassuring, manifesto to the people of France, on the 19th day of last March, St. Joseph's feast day. The result of the manifesto is that Duke's popularity has greatly creased. Legal agitation is he wants, not bombshells, vivats, or gunpowder; and he is right. Leon Daudet and the Paris "Action ciale," with their monarchist uproar, do not meet with his approval. The "Gaulois," sharing Duke's action and policy, is the official organ of the French loyalists; while, if the Camelots du Roy want to break or mutilate any more statues, they will do so their own accord. The Republican press now speaks respectfully of the

Years ago Leo XIII. and Cardinal Lavigerie advised French Catholics to unite and accept the Republic. than a man who had put his foot in a bear-trap.

Had France, the French royalists and monarchists, done what the Pope advised them to do, there is many a measure now on the infamous law-books that could never have prospered so serenely. Rome is wise tholics, however militant, find that out, the better for their own interests and pocket-books.

The Duke of Orleans deserves to be come king are a thousand times months ago. What those royalists

Ruskin wrote: "Man's use function (and let him who will not grant me this follow me no farther, for this I purpose always to assume), are, to be the witness of the glory of God, and to advance that glory by his reasonable obedience and resultant happiness."

Of course, penny professors in Godless universities do not speak after the course. To show did they

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Edward Morris, people were tire stale politics. last election. more enirit of ne hope the Ancient from better to b It is no wonder chardson (Anglie England for mini Church of Engla fifths of its natu the joke-sects in vinces. Young r

to want to enter Parker, and Angl sign of the grave gains of Baptists might as well s urch of Englan find many a paris Brunswick and No seems to be little among the Anglica pleased to be able the proselytizers among them.

The New Jersey

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think of it; before of the Mosquito S work for the prese with drinks served the people's repres princesses of v vited for the eveni lery and threw co addled heads of th for the good gove State. And that i where they gro every time they h in the South are and infamy. The sponsible for the horsewhipped and tiary for life. Th and the dens of sin the matrons of dev day against law, It was, the of the New Jersey celebrate the victor ederates. If the in South America weeklies would shr of our civilization.

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d, and to advance reasonable obe-nt happiness." professors in God-not speak after If they did, they and virtue, but, would forfeit their

### Are You Poisoning Yourself?

THURSDAY, APRIL 28, 1910.

THE bowels must move freely every day, to insure good health. If they do not, the waste is absorbed by the system and produces a self blood poisoning. Four direction, lack of bile in the intestines, a waste muscular. or weak muscular contraction of the bowels, may cause Constipation. · Abbey's Effervescent

Salt will always cure it. Abbey's Salt renews stomach digestion— increases the flow of bile - and restores the natural downward action of the intestines.

Abbey's Salt will stir up the liver, sweeten the stomach, regulate the bowels, and thus purify the blood.

Good in all seasons for all people.



#### Echoes and Remarks.

The news despatches inform us that Newfoundland is enjoying the pleasant experience of a decided all lines of business. The seal catch has been the greatest in the history of the colony. Wood pulp plants are being established on all sides. Steps are being taken to develop copper mines and the hum of industry is being heard every where throughout the land. The sturdy and independent people that colony certainly deserve the good fortune that can all come

Thus our friend, the Register-Extension, and we share the burden of praise. Much of the progress, ninetenths of it is due to the efforts of the bright and wide-awake Sir Edward Morris, the Premier. The people were tired of inaction and stale politics. They said so at the last election. Newfoundlanders have more spirit of nationality and guided independence than we have. hope the Ancient Colony will from better to best.

It is no wonder that Bishop Richardson (Anglican) has gone to England for ministerial recruits. The Church of England has lost fourfifths of its natural adherents to the joke-sects in the Maritime Provinces. Young men do not seem to want to enter the ministry Parker, and Anglicanism has sign of the grave upon it down by the sea. Not that we rejoice at the gains of Baptists and others, for we might as well say that immigrant Church of England ministers find many a parish vacant in New Brunswick and Nova Scotia. There seems to be little missionary spirit among the Anglicans, even if we are pleased to be able to confess that the proselytizers are not numerous among them.

The New Jersey Legislature is disgrace to our continent. Just think of it; before the Lower House of the Mosquito State closed work for the present year, a few was enacted, days since, a scene with drinks served at the desks of the people's representatives in the House itself, and that the princesses of vice, especially invited for the evening, sat in the gallery and threw confetti upon addled heads of the men responsible for the good government of the for the good government of the State. And that in the pious North but we relished it thoroughly. they grow so scandalized every time they hear that people in the South are angered at and infamy. The representatives responsible for the scene ought to be horsewhipped and sent to penitentiary for life. The liquor interests and the dens of sin and shame, with the matrons of deviltry had won the day against law, order and temper-It was, therefore, the duty of the New Jersey representatives to celebrate the victory with their confederates. If the like had happened in South America how the lying weeklies would shriek. Some more of our civilization.

vince of Quebec, by an order in council, would almost immediately council, would almost immediately prohibit the exportation of pulp wood from that province to the United States was received in Washington amidst sighing and gnashing of teeth. Too bad for them They think Canada should knuckle down to slavery. It is well, too, that the example to all Canadians should come from Quebec. Quebec is first to enter the battlefield and shall be the last to leave it.

authorship of "Parnellism and Crime," and that in an article that appeared in Blackwood's Magazine. 'Parnellism and Crime' is the name given to a series of articles that appeared in the London Times. readers remember the vile Pigott and his forgery. Anderson shared Digott's glory, and yet he later came head of the investigating partment at Scotland Yard. Both sorry fellows fought Home Rule and Gladstone with lie and calumny; but they did little worse than William O'Brien is doing to-day. If British justice were what it is said to be Anderson would be in jail.

The attitude of the French Gov ernment towards the pirate liquidators who have fattened on spoils of the monasteries and convents is only a repetition of the weary farce which has gone on for several years and is reaching its last This attitude implies a postages. sition of legality towards illegality of justice against injustice. The fact is that it is all injustice. is all a mass of robbery, violence, greed and spoliation. The robbers are quarreling over the spoils, and accusing each other of taking more or less than their share of what belongs to them. Everyone knows what the Associations Law is, and how the wicked law was carried out What is now going on is a continuation of what has gone on from the beginning of this gigantic scandal. Waldeck-Rousseau advanced a step. Then the work was taken up by Combes, and the former expressed regret that the latter was going so Then Clemenceau came on the scene, and Combes protested. it is now; each one disclaims responsibility for the others. It is all patchwork of wickedness and hypocrisy unabashed, unashamed. France seems to offer no hope of cleansing the Augean stable; but there is a Providence Who strikes as soon as the appointed time arrives. Arrive it will, when Briand's boast of the "glory" of his work will end in

shame.—Liverpool Catholic Times. MR. MAX PAM'S LECTURE AT NOTRE DAME.

We have received from the University Press, Notre Dame, Indiana, a copy of Mr. Max Pam's brilliant address on "The Place of Religion in Good Government," delivered before the students of that truly great institution of learning; perhaps, in fact, America's very best school.

Mr Pam onene with a nicture of France under the Revolution, dancing to the music of revelry, and, in the midst of the Parisian orgy, stultifying itself to the extent of ador ing a strumpet dubbed the Goddess of Reason. Although Mr. Pam is a Hebrew, he draws, from such a dreadful exhibition of unbridled national folly, his lesson concerning the necessity of religion for the proper rule and control of a country. It is evident that he has made philosophy, ethics especially, a deep study. The fact is apparent through-

out his lecture. Dealing with the weakness of idolatry, he shows how Egypt, Assy-The announcement that the Pro- ria, Babylonia, Persia, Greece and Rome finally and irretrievably fell, because the paganism on which they were built bore within itself the very elements of dissolution, disintegration, and destruction. The Jewish race has outlived them all up to this very day: "because," as Mr. Pam says, "might and brute force, Pam says, "might and brute force, denying higher responsibility, have disappeared, and justice and righte-ousness born of religion have pre-vailed."

to enter the battlefield and shall be the last to leave it.

Sir Robert Anderson, formerly adviser to the British Home Office, has admitted his infamous claim to the

paramount force and influence of religion in all human affairs has tri-umphed." All his brethren of the All his brethren of the Synagogue, especially the Orthodox, will not agree with him in his regret that the Jew is not inter-mar rying enough. Jewish consistency cannot be reconciled with that regret, however honestly Mr. feels and expresses himself. He is right, however, absolutely when he says that all creeds have benefited by the Judaic idea of reigiousness. The Catholic Church has held strongly and faithfully to the Old Law, while the preachers of sects without either a standard of belief or authority to teach have been reading novels in the pulpit or denying the divinity of Christ Jesus.

dehying the divinity of Unrist Jesus. "Idolatry was the weakness of the nations and peoples that have disappeared. By deifying man's evil passions the nation's morals were undermined, and, as a consequence, the character of its citizenship correspondingly lowered," To-day. among intelligent Protestants, selfwill and revolution against religious authority, with a crooked appeal to reason as an excuse, are deified. A Church with a mission to teach is deemed a preposterous institution. The preachers believe what they have a mind to believe, anything or nothing, and, as far as their people are concerned, they show their admiration for their spiritual guides by giving up church attendance. As a result of this moral cowardice, nations are hastening towards utter ruin.

There is strength for a nation in religion. Even "Islamism." as Mr. Pam remarks, "had its strength in religion, and it prevailed, because that faith was superior to the . destructive influence of paganism. Christianity, in turn, prevailed over Islamism, because it was faithful to the ideals promulgated on Mount Sinai. The weakness of Islamism was its fatalism, its sensuality and its lack of moral fibre."

Our Jewish friend and scholar believed that, at the bottom of the inrest that is disturbing the nations of the world is the question of property; "the world's controversy, the travail of the nations, is that of property." just as the French Revolution, in its ultimate worldly analysis, was a property struggle. All this explains the efforts of Socialism among us to-day.

Predatory wealth and predatory vant he treats in turn, explaining, 247) as he proceeds, that wealth may b acquired honestly, as in the case of great financier he praises. showing that the out-and-out Socialist is simply a comedian. He believes, with reason, that "the workers of the world shall not be required to divide their substance among its drones," even if he dwells upon the necessity for men of wealth of ministering to the deserving poor, of alieviating pain, and of caring for the sick and needy. "The desire power," says Francis Bacon (cited by Mr. Pam) "caused the angels to fall; the desire of knowledge in excess caused man to fall; but in charity there is no excess, neither can angel or man come in danger by

"Some one has safd," continues the lecturer, "there are three kinds of poor; God's poor, the devil's poor and the poor devils." The firstnamed, the lame, the halted, the sick and the maimed; the second class comprises the unworthy drones. in misery thanks to their own sin or aimlessness; while the "poor devils" are those who, through adversity, etc., in spite of their ef-

we are glad air. Pam courgacously put forth the claims of the Mosaic Decalogue upon the world's legislation. We like a man who has the courage, of his convictions; we like a Jewish gentleman who can praise Jewish gentleman who can praise to support him the rest of his life, the collection of his fathers, in the convictions of the courage, of his fathers, in the convergence of the course of t Decalogue upon the world's legislation. We like a man who has the courage of his convictions; we like a Jewish gentleman who can praise the religion of his fathers, in the halls of a Catholic university, and before more than a thousand of its faculty and student body. We have nothing but pity and loathing for those so-called Christian preachers of the Gospel who tear the "Good" the coverage of very convertime." (Rambam, Employer, ch. i, p. 7).

"If thy servant become disabled as a result of an accident, beware to support him the rest of his life, and Israelites are commanded to support their disabled workmen with all the care due to the helpless." (Yerusalmi, Baba Xama, ch. viii.)

"A man must let his workmen have his meals first and then eat himself." (Rambam, Employer, ch. i. p. 7). "Good of the Gospel who tear the Book" to shreds. They are earning money under false pretenses.

Mr. Pam dwells upon character and conscience. He shows that legislation cannot make a man good when he refuses his heart the benefit of religious living and influence. A nation cannot thrive without God; the outcome of neutrality is an abundant harvest for the penal instiabundant harvest for the penal insti-tutions. There is call for pure, sound, religious public opinion, which, as our Jewish scholar ex-plains, "should at all times be the crystallized thought of men, having been trained in the spirit of religion having a conscientious regard for its teachings, its requirements and its consequences, and assuring that its influence, its assertion, and its enforcement shall always make for justice and for government that at once is sound and true and right-cous."

Would that all accomplished Jews and all "distinguished members of the bar," as is Mr. Pam, could speak as he does. We could not expect those cowardly Catholics of means and culture (cheap) of ours, who prefer emolument to Heaven, to Pam does. If they did they would cease to be ghosts they are in all truth.

#### Rabbi Glazer and the Talmud.

Our friend and contemporary, Simon Glazer, chief Rabbi of the United Congregations of Montreal and Quebec, is not a bit pleased with the opposition Jewish methods are meeting in our Province, is displeased with false views on the Talmud, as expressed on the contemporary of the contemporary of the contemporary of the contemporary of the contemporary. displeased with false views on the Talmud, as expressed on all sides, and, in consequence, a letter has appeared from his pen in the columns of the honest Quebec Daily Telegraph.

In his letter, Rabbi Glazer says in

In his letter, Rabbi Glazer says in part:
The followers of Talmudic teachings are the followers of the laws of Holy Writ. There is no more criminology in the Talmud than there is in the Ten Commandments. And I hope that it is not a crime to live up to the standard of the doctrine of Revelation. Without the Talmud the Jews would be at a loss as to what their conduct should be particularly in foreign lands, in countries outside of the Promised Land. When the Jew would have only the laws pertaining to his life countries outside of the Promised Land. When the Jew would have only the laws pertaining to his life in Palestine, he surely could not make himself agreeable in the countries which circumstances have forced him to adopt as his home. Says the Talmud upon this ject:

"Do not depart from the custom of the place of thy sojourning."—
(Baba Meziah, 87, a).

"If thou comest to a city, abide y its laws"—(Genesis, Raba, ch.

48.)

"A Jew must patronize home merchants and home laborers, and if he visit a city he must not eat from what he had brought along, but what he had brought along, but must buy food from the people who have it to sell, so that he be not enjoying the hospitality of a city for nothing." (Tanchuma, Numbers. The Talmud also teaches the Jew how to conduct himself in the ordinary walks of life, how not to for get the presence of God in every branch of his undertakings. Above all does the Talmud teach the Jew to hold his word sacred. Here are a few examples of Talmudic law on

ss: who changes his word is likened to one who worships images and idols." (Yalkut, Pentateuch,

"Ma Jew tells a man, 'Behold, if I sell this property, I shall sell it to you, and then turns around and sells it to another man, the first man to whom the property was fered, if he is willing to pay the price, shall enjoy the title of possession, dominion and occupation to the property." (Baba Meziah, 49, a) "It is good morality that, if one combutes in his wind that, if one ncludes in his mind to charge his goods a certain price, even if the et goes up, he sh the price thereon." market goes

With the just, yes means yes, and no means no." (Ruth Raba, ch. 7).

"He who is dishonest in his dealings might call upon God for help, but the gates of Heaven are barred against him." (Exodus, Raba, ch.

xxii.)
"Of all sins, dishonesty stands out against forgiveness in the day of judgment." (Yalkut, Prophets, 345)

If all the employers would follow If all the employers would follow the laws of the Talmud in their dealings with their employees there would be no question of capital and labor, no strikes, no blood-shed, no anarchy. I shall quote some laws of the Talmud on the subject: "Saul was chosen as king of Is-real because he prized the honor of his servant as his own." (Pesikta Raba, p. xv.)

Raba, p. xv.)
"It is forbidden to call a servant there name which

forts, have been crowded out of the marts of success.

We are glad Mr. Pam courgaeously time." (Mechilta, Mishpatim.)

'It is forting to be a servant would be considered degrading to him." (Mechilta, Mishpatim.)

'It is forting to be a servant which would be considered degrading to him." (Mechilta, Mishpatim.)

ix., p. 8.)
"A just laborer when he dies shall be mourned after with all the rites due to the just and upright." (Bera-chath, 16).

Sowan's Nut Milk Chocolate

A chocolate confection of rich milk chocolate and fresh shelled walnuts. Simply exquisite. In 1/2 and 1/2 pound cakes.

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Science is every day getting closer to Nature and assisting her to make good the ravages of Time and of our artificial life upon the human system. The treatment by drugs will last just as long as the public, in its unreasoning regard for convention, demands it. But the most effective treatment of the body is to give it the means of repairing itself—not to verload it with drugs

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392 ST. CATHERINE ST., WEST, MONTREAL we know that Christians, his time and interests to the services

when compared with the Jews, are easy of bait, and still we venture to hope the Rabbi does not believe he can make us admit that "the moon is made of green cheese." He knows a lot about the Talmud; and, although we have the book at our elbow just at present we are not seen the second of the seco though we have the book at our elbow just at present, we are not going to gainsay his statements. It would be loss of time. We shall simply ask him a few questions, by way of indirect comment.

way of indirect comment.

The quotations from Talmud are excellent, but do Jews live up

Is it not a fact that Jews

known to be notorious cheaters and usurers?
Does the Talmud approve of the "White Slave Traffic"?
Does the book approve of ready made fires and bankruptcies?
Why do Jews injure our trade and

How is it their names are associated with nearly every wily scheme when a dollar is at stake? If those punishments of which the

If those punishments of which the Talmud speaks are inflicted, how many will escape?

Can the Rabbi admit that the average Jew's word counts for two pence half-penny?

Our rabbinical friend closes his letter with the following pious reflections:

flections:

"Of course, under the present conditions, when the Jews must follow the law of the land of their sojourning, or of the lands of their nativity, they cannot make exceptions to the general rules in vogue among the rest of the population, but I leave to the judgment of the fair-minded Christians to decide whether or not the Talmudic laws are far superior to any of the present-day ordinances of organized society. flections:

"Be it far from the minds of any Christian to believe that the Talmud, although its laws were enacted more than two thousand years ago, is a work for demons, as it has been pictured to be. It is a work which broadens and deepens the words of Holy Writ, constructed by the sages of the God-chosen people." If Rabbi Glazer wants to learn of a Law that surpasses his Talmud in holiness and justice, let him take up the Gospel of Our Savior Jesus Christ. That is our book, and it is a poor reflection on Jewish sanctity

a poor reflection on Jewish sanctity to think that the "God-chosen peo-ple" found the word so hard that they crucified the Law-giver. No Rabbi Glazer, we are not very cunning, but we know a river when we

notice of Boston welcomed the op-portunity of hearing him.

Rev. Robert Hugh Benson is the fourth son of the late Protestant Archbishop of Canterbury. He was born in Wellington College, where his father was then stationed, Nov. 18, 1871.

Hs. 1871.

He was educated in Eton and Trinity Colleges, Cambridge, and from the latter received the degree of Master of Arts. A call to the ministry led him to take Anglican orders in Llandaff. After receiving orders he held curacies in Eton Missian Hackney Wick, and Kemsing.

orders he held curacies in Eton Mission, Hackney Wick, and Kemsing, near Sevenoaks. He joined the Anglican community of the Resurrection in Mirfield in 1898.

Five years later he was received into the Church in Woodchester Priory by Rev. Reginald Buckler, O. P. After his conversion he proceeded to Rome to study for the priesthood. He entered the Beda College and attended the lectures of the Propaganda. After his ordination he returned to England, and has been occupied in writing and preaching.

been occupied in writing and preaching.

Since Tobie Matthew, son of the Archbishop of York, became a Catholic, in 1606, probably no son of an Anglican Archbishop other than Father Benson had hoined the Church, and certainly none has done so with so high a sense of responsibility and so entire a devotion of

his time and interests to the services of the faith.

He comes of a family that has done much for contemporary literature. His brothers have obtained considerable prestige as writers both here and in England. A. C. Benson is an essayist of remarkable brilliancy. Father Benson has a ready pen at his command, which is also a pen of suggestive power, that and the father than the services of the suggestive power, that and the father benson has a ready pen at his command, which is also a pen of suggestive power, that and the father benson has a ready pen at his command, which is also a pen of suggestive power, that and the father benson has a ready pen at his command, which is also a pen of suggestive power, that and the father benson has a ready pen at his command. pen at his command, which ap-a pen of suggestive power, that apa pen of suggestive power, that appears to good advantage, as is shown in "The Light Invisible,"
"By What Authority," "The King's Achievement," and other Works.
Among Father Benson's other works are the following: "Papers of a Pariah," a collection of essays;
"A Book of the Love of Jeron".

works are the following: "Papers of a Pariah," a collection of essays;
"A Book of the Love of Jesus";
"Mysticism," a collection of Westminster lectures; "A Mystery Play in Honor of the Nativity of our Lord," "Infallibility and Tradition";
"St. Thomas of Canterbury"; "The Holy Blissful Martyr Saint Thomas of Canterbury"; "The Deathbeds of 'Bloody Mary' and 'Good Queen Bess'"; "The Conversion of England"; "A City Set on a Hill"; "Richard Raynal, Solitary"; "The Queen's Tragedy"; "The Sentimentalists"; "A Mirror of Shalott"; "The Lord of the World"; "The Conventionalists"; and "The Necromaneers." cromancers."

An Oil of Merit.—Dr. Thomas' Eclectric Oil is not a jumble of medicinal substances thrown together and pushed by advertising, but the result of the careful investigation of the curative qualities of certain oils as applied to the human body. It is 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.

#### Superior General of Salesians Dead

Don Rua, superior general of the Salesians, with headquarters in Turin, died on Wednesday, April 6. Very Rev. Michael Rua was born seventy-three years ago of poor parents in Turin and category the newly-founded society of the Salanewly-founded society of the Salesians at the age of fifteen, his life may be said to be a history of this great body of religious. In 1888, when Don Bosco, whose process of beatification is now being considered by the Congregation of Pites was on his deathed be significant. sidered by the Congregation of Rites, was on his deathbed, he sin-Rebut Glazer, we are not very cunning, but we know a river when we see one.

Boston Hears Rev. Hugh Benson.

Rev. Robert Hugh Benson, M.A., of Cambridge, the distinguished young English priest and writer, is at present in Boston. During his become missionary priests in Italy itself and in every country where the Italian of the nineteenth and twentieth centuries finds a home. The Salesians now have five hundred institutions—colleges, orphan asylums and schools—five times as many as it could boast of when Doa Rua assumed office. There are four thousand priests in the society.



The Little Boy smiled in his sleep wandered to Twilight

And his face lit up with a heavenly light Through the shadows that drifted down:

next morning with tear

stained eye In the light of the grey dawn's

And out from the stillness we heard him cry;
"I've lost my dream—my dream!"

As he told us then, in his childish way, Of the wonderful dreams he'd

known; He had wandered away from land of play
To the distant Land of the Grown,

had won his share of the fame and fight the struggle and toil of men:

he sobbed and sighed in breaking light:

As the years passed by the Little

Boy grew, he came to the Land of the Till And the dream of his early youth

came true—
The dream that he thought had once again he smiled in sleep— Smiled on till the gray dawn's

n those near by might have heard him weep: "I want my dream-my dream!"

For he dreamed of the Yesterdays Youth, And the smile of a mother's face;

hearth of old-time faith and truth
In the light of an old home place;
and he won his share of the fame
and fight

the struggle and toil of mer he sobbed and sighed, in breaking light;
"I want my dream again!"

—Grantland Rice

#### Why Billy Was Liked.

One day Billy was a stranger, One day Billy was a stranger, at the end of a week he was as much at home as any boy on the street.

"We are glad he came," Teddy Farr said, "we like him." And the other boys said pretty much the same thing.

"Why is this Billy such a favorite?" Mr. Farr asked Mrs. Farr.

"I don't know yet," said Mrs. Farr. "I am watching to find out."
When three more weeks had passed.

arr. 'I am watching to find out.

When three more weeks had passed
he thought she knew. A group of
oys were out in front of her gate
me afternoon, and she heard one
of them say: "Pshaw! What car of them say: I wish the snow hadn't to mud." we play gone into mu

"We had just finished our fort," said another, "and were ready to aid another, "and were ready egin, but it washed down in

"Anyway, we had fun making it, said Billy. "Let's not waste the whole afternoon. Let's start and play something that doesn't nee

when Mrs. Farr looked again they were sailing ships down the gutter and discovered the Mississippi with great excitement.

Another time Teddy had to go on an errand, and asked the others to keep him company.

On one sad afternoon, when they were having a game of ball in the school-yard, Billy broke a cellar window. After a crash there was a pause of dismay.

"We must have kept getting near-er to the house without noticing it,"

er to the nouse without noticing it,"
said Billy.
"How would it do," suggested
Joe, "to be quiet until we are asked about it? Maybe Mr. Nevin will
think that the street boys did it. They broke one."
"It wouldn't do at all," said Bil-

ly quickly. "It wouldn't be fair."

He told Mr. Nevin, and paid for
the pane: and after that he was short of money for some time, Billy was poor

After the three weeks Mrs. said to Mr. Farr: "I think I know why the boys like Billy."
"Why?"

Because he has a delightful habit of getting the best for himself and his friends out of what he has a hand. He makes things 'do'—except hand. He makes things 'do'—ex the things that won't do at all. like Billy myself," she said, sp

#### Glad He Stuck.

The boy was twelve years old. All he knew of life was that there were nine months of school, with a lot of play and no school This vacation was to be a little different, but the boy didn't know

it.

"Come on, son, I need your help,"
said the father one evening after
his own day's work was done. "I
want this dirt carried up to our

The boy opened his mouth wide. His father wanted him to carry baskets of dirt up three flights steps. There was a queer feeling resentment all about inside of him.

"I can't carry dirt," he said.
"Never too late to learn,"
father, good-naturedly. "Here,
take the lighter baskets." "Here, you Up the stairs went the boy air was close and he got hot

breathless breathless.

Down he came again. The dirt had to be dug and shoveled into the baskets. He grew hotter and the sweat began to trickle down his

back.

"The boys are playing ball. I'm going over," he said at last with impatience. "I can't shovel dirt."

"All right, my boy," said father, "but I'm disappointed in you. I had expected to find you able to stick to a thing. I'd counted on your help, too; but it's all right; go ahead and play ball."

The boy washed his hands went over into the next yard was the first time he ever remembered feeling uncomfortable when playing ball. To-night it wasn't much

Pretty soon he left the boys went up home to his mothe and-bye he came down, rolled his sleeves and went at the she

His father had planned a little garden for the fire escape corner. It took a lot of dirt.

The boy sweated and puffed. He blistered his hands; but he stuck. At last the work was done. Father and son washed themselves and got ready for supper.

After supper when the father had stretched himself out for a pleasant

stretched himself out for a pleasant hour with his newspaper the boy came to him

"I guess, father," he said, with an air half ashamed, and yet of new manliness, "I guess it was a good

pray!" Whereupon she closed her eyes and began, "Oh, Lord, don't let the goat get us. We are so scared. Kick, Maud, kick. Oh. I can feel him smelling around my feet. Kick harder, Maud. Please, Lord, make the goat go away, and send Johniy Troxell. Are you kicking, Maud?" Maud was kicking vigorously, although the goat was below them gazing surprisedly at her waving legs. Suddenly she gave a glad shout, for down the road came Johnny Troxell. "There," said Mabel, "I always knew the Lord would answer our prayers if we only just prayed hard enough."

#### BABY'S OWN TABLETS KEEP CHILDREN WELL.

In thousands of homes throughout In thousands of homes throughout Canada there are bright thriving children who have been made well and are kept well by the use of Baby's Own Tablets. This medicine cures all stomach and bowel troubles, makes teething easy, and destroys worms. It is guaranteed absolutely safe and free from poisonous opiates. Mrs. John Laplante, Bon-Conseil, Que., says:—"I consider Baby's Own Tablets worth their weight in gold and advise all weight in gold and advise all mothers of young children to keep them always on hand." Sold by me-dicine dealers, or by mail at 25 cents a box from The Dr, Williams' Medicine Co., Brockville, Ont.

#### The Habitant.

The "habitant" of Quebec may egarded as the original type of my rovince in very much the same manprovince in very much the same man-ner as the people of Ontario may claim the United Empire Loyalist as the original type of theirs. The "habitant" is not without interest to any student of the social condi-tions and problems of our com-mon country, and perhaps most rea-ders would like to know constituders would like to know somethin of his personal characteristics, hi aims and ambitions, from one who has known him from earliest child of much criticism and misrepre sentation from some who sh know better, and from many have spoken and written in ig ance of his true character, it is pleasure to me to be able to pleasure to me to be able to to the oppreciative efforts of many to the oppreciative efforts of the English speaking writers like the late Dr. Drummond, of Montreal, and Professor George Wrong, of Toronto, who have rendered justice to the "habitant" as they have found

Let me say at the outest that the name "habitant," which stranto the Province of Quebec are etimes inclined to regard as a of reproach, is really one of ity. The original tillers of the Lower Canada, who first as sunged the title of "habitants" holding their land under feudal ure, would not accept any desition as "censitaire," which can with it some sense of the sestatus of the feudal vassal in France. They preferred to be 'habitants' (inhabitants of country), free men, not vo country), free men, not vassals.

And so the designation obtained ofrecognition become the characteristic name of the French Canadian farmer among English-speaking people.—Sir Lomer Gouin, in the Canadian Maga-zine for April.

Another time Teddy had to go on an errand, and saked the others to keep him company.

"Oh, we can't," objected some body, "we've got it all planned to walk out in the other direction and see the place where the fire was last night."

"Why shouldn't it do," said fillly, "to go with Teddy first? We need n't come all the way back, need we? There ought to be some short chey? The ought of the ched out the school in arithmetic. Joe and fall when the multiple out the short out the short out the short out the short out to be some short out the short out to be short out the short out the short out the short out to be short

GOD KNOWS BEST.

Some time, when all life's lessons have been learned,
And sun and stars foreyermore have set,
The things which our weak judgment here have spurned,
The things ofer which we concerned

here have spurned.

The things o'er which we grieved,
with lashes wet,
Will flash before us out of life's
dark night,
As stars shine most in deeper dark night,
As stars shine most in deeper
tints of blue,
And we shall see how all God's plans

were right.

And if, some time, commingled with life's wine, find the wormwood, and rebel and shrink,

Be sure a wiser hand than yours or Pours out this potion for our lips some friend we love is lying

human kisses cannot reach his face,
Oh! do not blame the loving Father

But bear your sorrow with obe

and you shall shortly know that lengthened breath

Is not the sweetest gift God sends His friend, And that sometimes the sable pall of death Conceals the fairest boon His love

can send

If we could push ajar the gates of And stand within and all God's working sec, could interpret all this doubt

and strife And for each mystery could find a But not to-day. Then be content,

poor heart:
God's plans, like lilies pure and white, unfold;
We must not tear the close shut

leaves apart: Time will reveal the calyxes gold.

And if through patient toil we reach

Where tired feet, with sandals loose, may rest When we shall clearly know and understand I think that we shall say that "God knows besr."

-Selected THE BOUNDARY INVISIBLE.

eautiful world from which I Holding the summer in my heart!
Thou hast been my friend
To the shining end.
In the wide arms of space,
Stars, sun, or any place,
What can I gain or miss
As sweet shirts As sweet as this?

of wet moss, brown buds and wasting snow,
O, thrill me once again before I go!
Too subtle April stirring in the

maple light that fires October Half temptress, guardian half,

solemn moon, Watched by two, silent, on a night 1 June— than ye, what things may be

or are, In those strange lands where I must travel far?

Beautiful world for which I start, the tremor in my heart! my last sun shall dim

When my last sun shall dim and dip,
Behind the long hill's somber slope,
Strong be the paean on my lip
And, singing to the darkness, tell
That she who never passing well
Did grasp the hearty hand of hope,
Give back to God her failing
breath! With trust of Him and joy

-Elizabeth Stuart Phelps.

SPRING.

Spade that shall dig my grave,
Outside the door of life art thou
waiting?
And art thou sharpened now by
some knave,
While I hear the birds of spring-

# Heart Trouble Cured.

Through one cause or another a large majority of the people are troubled with some form of heart trouble.

The system becomes run down, the heart palpitates. You have weak and disay spells, a smothering feeling, cold clammy hands and feet, shortness of breath, sensation of pins and needles, rush of blood to the head, etc.

Wherever there are sickly people with weak hearts Milturn's Heart and Nerve Pills will be found an effectual medicine.

Mrs. Wm. Elliott, Angus, Ont., writes—"It is with the greatest of pleasure I write you stating the benefit of the property of the

Glad little leaves of Spring.

That blaze like wisps of gree flame upon the murmurou boughs.

Now I behold ye in life, but som day when ye come

Ye shall whisper "He sleeps—he sleeps" above my grass claring.

O cool white rains of spring,
I hear ye singing in troops at the
green gate of the year,
But I know, sometime, sometime, in
the great boughs overhead,
Like glad young doves ye shall
croon, and I—I shall not hear.
—Charles J. O'Malley.

LINES TO A VIOLET.

wandered in bleak garden to-day,
Nor thought one tiny blossom
there to find,
But as I walked and thought of
sweet bright May
A perfume stole upon the fey

It filled my soul with longing for

the lied my soul with longing for the spring.

And that new life which nature ever gives,

With hopes for many gifts that it may bring,

ness for every thing that lives. I stooped and found a violet at my

feet, So shy it hid its charming blueeyed face, But for that odor, oh! so wondrous

I had passed on, and missed its lovely grace. Towers are God's sweet messengers

Speaking a language all may un-derstand, their faces up to Heaven above,

As if to see on high His guiding hand.

Then let us learn the lesson would teach would teach,
That even on the saddest, darkest days,
the influence of a pure sweet life

may reach life, and brighten dreary ways.
F. H. J., in Catholic Columbian.

## **NERVOUS DISEASES** IN THE SPRING

#### Can Only be Removed by Toning Up the Blood and Strengthening the Nerves.

common and more serious in the the year. This is the opinion of the the year. This is the opinion of spring than at any other tim best medical authorities after observation. Vital changes in system after long winter system after long winter may cause much more than " weakness," and the familiar weakness," official r long winter months may cases," and the familiar weariness and achings. Official records prove that in April and May neuralgia, St. Vitus dance, epilepsy and various forms of nervous disturbances are at their worst, especially among those who have not reached

The antiquated custom of taking purgatives in the spring is useless, for the system really needs strengthening—purgatives make you weaker. Dr. Williams' Pink Pills have a special action of the system of the purgatives of the system of taking purgatives in the spring is useless, and the system of taking purgatives in the spring is useless, the system of taking purgatives in the spring is useless, the system of taking purgatives in the spring is useless, the system of taking purgatives in the system of er. Dr. Williams' Pink Pills have a special action on the blood and nerves, for they give strength and have cured not only many forms of nervous disorders, but also other spring troubles such as headaches, weakness in the limbs, loss of appetite, trembling of the hands, melancholy and mental and bodily weariness as well as unsightly pimples and skin troubles.

Dr. Williams' Pick, Pills

and skin troubles.

Dr. Williams' Pink Pills cure these nervous disorders and spring aliments because they actually make new rich, red blood. Sold by all medicine dealers or by mail at 50 cents a box. or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

## The Therapeutic Influence of Music.

By skilful playing on the harp David often stilled the frenzied mind of King Saul. Christ and the Apostles quieted and strengthened their minds by the singing of a hymn ere they went out to Gethsemane and Calvary. We have all felt the soothing power of song in the sanctuary; and among our first experiences was being sung to sleep in our mothers' arms.

Three elements in music are useful for healing purposes; rhythm, harmony and melody; with these should be mentioned style, as the character and influence of music are altogether altered by the style of its performance.

Rhythm is the way the music beats; its regularity, whether pendulum-like or otherwise, agrees with normal ideas: Even the vibrations of a single note, being absolutely regular, and communicating themselves pleasantly to the auman brain, herves and entire body, carry a very soothing effect, if not overdone.

Harmony is the agreement of one sound with another. It is this which gives us "chords." The blending of notes that agree is dependent. Do mathematical principles, and mathematical are the remaining perceives musical truth, and by its own elements are blended into harmony mathematical truth harmony musical are blended into harmony



with one another. Discord disturbs; harmony soothes. The resolution of dissonances into harmonies, which is a frequent feature of the best music, especially with Wagner, Tschalkowsky and Strauss, stimulates the resolving of the warring elements of the troubled spirit into perfect harmony.

Melody is the "tune," the " Melody is the "tune," the "air," the "way the piece goes." Melody alone. played or sung, is often very potent in its influence upon the mind. But, accompanied by appropriate harmony, it is far more effective, not only because of the combined influence, but because melody always implies harmony as its setting, and is very largely built upon harmonic principles.

lody always implies harmony as its setting, and is very largely built upon harmonic principles.

To make his music soothing, comforting, strengthening, restoring, one should be a genuine man and a genuine musicalan. It should go without saving that 'lively majer' is out saying that "lively music" is not the kind to quiet the mind. The music itself should be quiet in its style and the style of its performance—subdued, sweet, slow, regular, smooth, connected, flowing, rising and felling likes. smooth, connected, flowing, rising and falling like the summer zephyss on an Adirondack lake. If it can be rendered in an adjoining room, so as to be "as heard from afar," as: Edward McDowell says in his Deserted Farm, the sufferer will not be distracted by a consciousness of the musician's presence and will be gently wafted into a very exalted state of mind. One of the Westminster patients had dropped to sleep at the time of treatment. Music was used without awakening her. but when without awakening her, but when she was aroused she said. "I thought I was in heaven and heard the angels."

The suggestive power of certain music is useful, hymn-tunes suggesting to those familiar with them the assuring words of the hymns, and, while in a state of peculiar sensitiveness, conveying them to the waiting spirit. It is thus that the skilful and artistic playing of a shurch tune before it is sung produces an extraordinary calm throughduces an extraordinary calm throughduces.

es of nervous suf-

out an entire congregation.

If entire assemblies of nervous sufferers might be gathered amid the suggestive solemnity of the sanctual ry, with its "dim religious light" made still dimmer, and all eyes closed, all bodies relaxed and comfortable, and all noises subdued, there to listen to the choicest quiet, and still respective. there to listen to the choicest quieting selections of organ or vocal music, feelingly and artistically rendered, the harmonizing influence upon
these minds, one and all, and the
mutual influence of these minds,
blending into one, could be only
such as to restore the abnormal to
the normal and in accordance with the normal; and, in accordance with the normal; and, in accordance with now well-known law, the restoration of the mind would inevitably involve the restoration of the body. But these principles are applicable in every home where there is a musical instrument or a musical voice. The greater the skill and the better the judgment, the larger the results. In these days of plano players, music boxes, and even phonographs with all their glaring faults, it would seem as if every nervous sufferer might enjoy the aid of the music; and the human voice—if that be fitted to soothe by speech, how much more by song!—Rev. Frederic Campbell, Sc.D., in Good House-keeping.

On her way home from morning service Mrs. Scott complained to the friend who had joined her of the exceeding dullness of the sermon.

'Yes, mama, but it was very cheap," little Jimmy hastened to say. 'You only paid a penny for it."

#### Was Troubled With Dyspepsia.

For Years Could Get No Relief Until She Tried

**Burdock Blood Bitters.** 

Mrs. Herman Dickenson, Benton, N.B., writes: "I have used Burdock Blood Bitters and find that few me-dicines."

"PIONEIGH" (vol.
AMERICA" (vol.
Campbell, S.J., Th
New York; 400
able index and the
contents; choice ill
tic binding; valuable

The name of Fatbell, S.J., is one the Montrealers a of Americans who his spoken word, a favored to read the his busy pen, whear that the secondate work, not that the first was from all schools the same deserved former volume Father Campbell's the seriously and done seriously and he has studied his where their He has tal tome and has apply spoils of the olden is thoroughly have his been that their out mend itself even to a spoil of the olden.

ehaye, ejusdem soci

To quote the auth first volum of North Ar the biographies of priests who have I the Iroquois Indians the State of New sent one concerns it lives of the chief ap-rons. The period of this parrative is n than the other, but it its character, and is ginning to end with than usually heroic his associates."
This extract from bell's introduction while it marks the cl

entiates the latter ferentiates the latter its worthy mate, al glimpse at the author impid, correct, bear face and in its ever-ing testimony to the author is candling a nastered in all its A man's style amount of his know of the man and the s It is well to note, ther Campbell's work II. is independent of if no library or no the of Canadian history do without either. author simply deal ir phy; on the contrary ceeds, and in detailing of each of his heroes, the surroundings and that were their lot. ling the story of Pet sionary work, one about Acadia to be rare and rich works, story of Father Mass us face to face with

that have immortalize Jean de Brébeuf's and martyrdom take t pages, amidst an arra suppose hours and reading, study and res Father Campbell's pie-beuf is not the half-witture afforded by cer-however their pages praised. Then the thi Sabriel, Charles and Gabriel, Charles and De Noue, Daniel, Garr Garreau, like the abov Jesuits, men trained u Ignatian rule, are tre and with all the culucky delver as he give his store with hand un heart lavish of its goo cial Enquiry as to santyrdom." in the case of briel Lalemant, though briel Lalemant, though

acationist in Muskoka ace worker, the stud wology, etc., etc.,—all to of their store and long Campbell's pages. The hear new—hithertor ratifacts concerning his twile, if the men who histories for Ontario as en provinces happen to author's volume, they we derstand why many of two productions so theap and inferior. gy, etc., etc.,-all t

own productions so cheap and inferior.
What strikes one most ceeds through Fathe pages, is the debt Cane pages, is the debt Cane pages, is the debt Cane considered the pages. The reader grows indignant at the those preaching heretice above the very men we country's welfare, pour country's pooles. The Jesuit Relation of the pour country's books.

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HS, BRONCHITIS, SOF TARRH, DIPHTHERIA



Discord disturbs; The resolution of harmonies, which ture of the best mu-th Wagner, Tschaik-uss, stimulates the warring elements of rit into perfect har-

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lake. If it can adjoining room, so if from afar," as says in his De-sufferer will not be consciousness of the and will be gentwery exalted state are Westminster pal to sleep at the Music was used ag her, but when d she said, "I heaven and heard

power of certain mn-tunes suggestar with them the the hymns, and, of peculiar sensing them to the is-thus that the ic playing of a it is sung prory calm throughegation.

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epsia. No Relief Bitters. rs. Herman enson, Benton,

rs. Herman enson, Benton, writes: "I used Burdock I Bitters and that few mees can give relief in dyubles. I was of years with o relief until I took used and I can it hurting me. to all who are bla."

# THE BOOKLOVER'S CORNER

The name of Father T. J. Campbell, S.J., is one to conjure with. The Montrealers and the thousands of Americans who have listened to his spoken word, and who have been favored to read the finished output of his busy pen, will be ready to hear that the second volume of his valuable work, noted above, is all that the first was, and will elicit from all schools of worthy critics the same deserved encomiums that the former volume elicited.

Father Campbell's work has been done seriously and conscientiously; he has studied his heroes on the ground where their heroism shed its lustre. He has taken up the dusty tome and has appropriated the spoils of the olden manuscript. So thoroughly have his work and study been that their outcome could commend itself even to a Father H. Delebave, ejudem societatis.

To quote the author in his fore-

To quote the author in his fore-

To quote the author in his storeword:

"The first volume of "Pioneer
priests of North America" contains
the biographies of the eighteen
priests who have labored among
the Iroquois Indians in what is now
the State of New York. The present one concerns itself with the
lives of the chief apostles of the Hurons. The period of time covered in
this parrative is more restricted
than the other, but is more tragic in
its character, and is filled from beginning to end with deeds of more
than usually heroic self-immolation.
It is the history of De Brébeuf and It is the history of De Brebeuf and

It is the history of the Brederi and his associates."

This extract from Father Camp-bell's introduction to his readers, while it marks the cleavage that difwhile it marks the detayed that the rentiates the latter volume from its worthy mate, also gives us a gimpse at the author's style—casy, impid. correct, bearing upon its face and in its every turn comforting testimony to the fact that the author is handling a subject he has stered in all its phases and asamount of his knowledge, in spite of the man and the style itself.

of the man and the style itself.

It is well to note, too, that Father Campbell's work has been so conceived and concreted that volume II, is independent of volume I, even in no library or no thorough student of Canadian history could afford to do without either. Nor does our eather simply deal in dwy hardgragers. do without either. Nor does our author simply deal in dry hagiograauthor simply deal in dry hagiogra-phy; on the contrary, as he pro-ceeds, and in detailing the life-deeds of each of his heroes, he treats of the surroundings and environments that were their lot. Thus, in tel-

that were their lot. Thus, in tel-ling the story of Peter Biard's missionary work, one is given facts about Acadia to be found in very rare and rich works, indeed. The story of Father Masse's life brings us face to face with the early facts that have immortalized the name of

Sillery.

Jean do Brébeuf's missionary life and martyrdom take up one hundred pages, amidst an array of facts that presuppose hours and long days of reading, study and research. In fact, Father Campbell's picture of Brébeuf is not the half-wrought carricature afforded by certain histories, however their pages may have been praised. Then the three Lalemants, Gabriel, Charles and Jerome. with praised. Then the three Lalemants, Gabriel, Charles and Jerome, with De Noue, Daniel, Garnier, Chabanel, Garreau, like the above-named, all Jesuits, men trained under the great Ignatian rule, are treated severally and with all the cunning of the tucky delver as he gives forth of his store with hand unerring and heart lavish of its goods. "The Official Enquiry as to sanctity and martyrdom," in the case of gentle Gabriel Lalemant, though short, is priceless in the information it affords.

Places, yet she is never dull. The Marquise is, evidently, well fitted for the work of writing a book.

THE MOTHER HAND.

Teacher—"Jimmy, you look ver Jimmy—"No, ma'am. Ma washe may face this morning. Are you ill?"

Jimmy—"No, ma'am. Ma washe may face this morning herself."

EVERY DAY BRINGS

fords.

The man from Cape Breton, the vacationist in Muskoka, the temperance worker, the student in Demonology, etc., etc.,—all these will find of their store and longing in Father Campbell's pages. The Acadian will hear new—hitherto rather silenced—facts concerning his beloved land; while, if the men who wrote school histories for Ontario and our Westen provinces happen to take up our author's volume, they will better understand why many of us find their own productions so ridiculously cheap and inferior.

What strikes one most, as he pro-

derstand why many of us find their own productions so ridiculously theap and inferior.

What strikes one most, as he proceeds through Father Campbell's pages, is the debt Canada owes the Jesuits. The reader then easily grows indignant at the attitude of those preaching heretics who demoures the very men who died for our country's welfare, preaching the Gospel in the midst of anguish and suffering, and sealing their faith in the Christ of the Gospel with the very well-springs of their hearts. If Protestants were to study history, there would no longer be any Protestants were to study history, there would no longer be any Protestants left; and, if the intellectual among them have ceased going to church, it is because they have seen how, in the days of their youth, they had been deceived by means of filded lie and what seemed plausible slander. Father Campbell's books will do wonders of good, if they are placed within the reach of non-Captallian of the protestants have no history worthy of the name; so it is a bounden duty on our part to supply them with matter that may take the place of Offiniquy's books.

The Jesuit Relations Rothers of Garnean, Diome Pasiman, Faillon, Richard, Ferland, Charaet is to take away the cause, that is, to oure the kidneys Qodd's Kidney Fills always our diseased tidency. The natural way to cure the kidneys our part to supply them with matter that may take the place of Offiniquy's books.

The Jesuit Relations Rothers are placed within the reach of non-Charaet Relations and the same of the provision of t

"PIONEER PRIESTS OF NORTH AMERICA" (vol. ii). by T. J. Sampbell, S.J., The American Press, Campbell, S.J., The American Press, Campbell, S.J., The American Press, In his Epilogue, Father Campbell writes: "To have attempted to consentents; choice illustrations; artistic binding; valuable old maps, etc. tic tried before being admitted to vaptism, to have developed very many splendid examples of exalted sanctity, and, finally, to have closed their books of account with the Lord, not only by years of suffering almost unparalleled in Christian annals, but to have sealed them with the blood of seven of their noblest men, is the glorious record of the Huron missionaries."

Hundreds of our readers should

Hundreds of our readers should buy Father Campbell's book.

"THE DWEILER ON THE BOR-DERLAND," by The Marquise Clara Lanza; John Jos. McVey, Philadel-phia, publisher: 480 pp., cloth bound; price \$1.50.

"The Dweller on the Borderland," tells the story of a young tutor and his wife, who after having grown tired of the monotony of village life, moved to New York, where the husband became preceptor to a young man of good family, the son of one Mrs. Hastings, imaginarily sick and really sights. young man of good family, the son of one Mrs. Hastings, imaginarily sick and really sickening. Mrs. Hastings had a sister, Hilda by name, an artist of means, in whose home the preceptorors pupil lived. Hilda is a widow, who, unacquainted with the preceptor's existing marriage, loved him to quite a degree. Slight loved him to quite a degree. Slight estrangement between wife and husd results in the preceptor's schold. His wife finally dies,

band results in the preceptor's household. His wife finally dies, and the preceptor becomes a Catholic, and like Father Rennick, who, aided by Hilda, was the instrumental cause of his conversion, decides to become a priest, both having known the ups and downs of young married life.

The story, if not exceptionally strong, is told in glowing English, is reverent in tone, Catholic throughout, even if the Marquise has a strange way of having young men become priests. The impression left is not altogether devoid of the romantic. A little too nice to be true, perhaps. There is no underis not altogether devoid of the ro-mantic. A little too nice to be true, perhaps. There is no under-tone in the story, and Father Ren-wick acts the part of a good priest to nearly a perfect degree. The au-thor's description of ritual and cere-monial at Mass is good, even if not absolutely correct, but we do not like her "Father Maguire." She might have found better Irish ple-tures than "Annie," "Mrs. Raffer-ty" (p. 390), and "Mike, the but-cher-boy." She slights the work-ingman on pp. 376 and 377. As

cher-boy." She slights the workingman on pp. 376 and 377. As
pious as Hilda was she could
have learned beauty and comfort in
religion from the workingman.

But aside from the little flaws
we indicate the story is very acceptable, indeed, a good book, onefit for a Catholic library. The Marquise, however, must find out later
on that just because a priest is not
a convert that is not why he cannot
preach an acceptable sermon.

There is humor and sufficient pathos in the story; the characters are
real; if the author marks time at
places, yet she is never dull. The
Marquise is, evidently, well fitted
for the work of writing a book.

Teacher—"Jimmy, you look very pale this morning. Are you ill?"
Jimmy—"No, ma'am. Ma washed my face this morning herself."

That Dodd's Kidney Pills are a Boon to Suffering Women.

Mrs. Rousseau tells how they cured her after three years of almost ceaseless

#### THE SANCTITY OF THE MARRIAGE TIE.

General Intention for May, Reconmended and Blessed by His Holiness

St. Paul gives us an idea of the ature and dignity of marriage when he tells us that it is a "great sacrament." Our Lord instituted it sacrament." Our Lord instituted it to confer grace on husband and wife whereby they might live happily together and bring up their children in His fear and love. The marriage state is a real calling recognized as state is a real calling, recognized as such by the Church, and those who enter it with a right intention, and who persevere in this intention, may rely on God to help them carry out its stern obligations.

tis stern obligations.

Unhappily, a tendency to shirk, or at least to minimize, the obligations of the married, life has been showing itself in many countries in recent years. Unless we wish to shut our eyes to evidence, we must admit that the terms "home" and "family life" have assumed meanings different from what they once had. To live in peace with one another, and to raise up children who would work out their salvation on earth and people heaven later, was the end God had in view for husband and wife in marriage, and this is still the end held in view by married people whose faith is strong.

#### SHIRKING THEIR DUTY

And yet there are too many, even among Catholics who have lost this strong faith and who are failing in the duties of their state. The noble the duties of their state. The noble end of marriage is ignored by them, the obligations of the bond are systematically set aside, and empty or nearly empty homes are no longer the exception but the rule. The yearly lessening in population in various nations to causing anxioty. nearly empty homes are no longer the exception but the rule. The yearly lessening in population in various nations is causing anxiety not merely to the Church but to many civil governments as well. Both churchmen and statesmen are becoming alarmed at the sight of decaying nations, and they have raised their voices against the phase of paganism which is shirking the responsibilities of the marriage tie. While the State contents itself with deploring results because it connot suggest a remedy, the Church goes to the root of the evil and tells parents plainly that this sad state of affairs is the outcome of the diminishing of faith and consequently of the fear of God. Men and women who have lost all religious convictions, and who have ceased to fear the sanctions of a Higher Power, fail to grasp the supernatural ideal of a Christian life. They see in the warries. real to state on a Higher Pow-er, fail to grasp the supernatural ideal of a Christian life. They see in the marriage bond an alliance of merely temporal interests, or the occasion of satisfying pride and seloccasion of satisfying pride and sel-fishness. To such persons marriage is a yoke that is easily put on, but just as easily put off when its weight grows too heavy. They know no better, and their conduct corresponds with their want, of knowledge, even though their logic is hurrying on the ruin of human so-ciety.

But that Cathelics who are obliged to respect the order of Providence who have been taught that the marriage contract is a sacrament, and that this sacrament has for its primary object to increase the number of the elect in the Eternal City of God—that Catholics should brush aside the responsibilities of married life, after the manner of pagans, is something that is not pagans, is something that is no easily understood.

WILFUL VIOLATION OF GOD'S LAWS.

And yet Catholic parents cannot lay claim to ignorance. Their catechism has plainly taught them their duties; their pastors have impressed upon their minds, time and again, how sacred these duties are. How then account for the conduct of so many of them? The only answer is that they sinfully ignore what they know, and with a serene conscience wilfully violate the laws of God. How can they hope to be able to reconcile this violation with the And yet Catholic parents cam reconcile this violation with

reconcile this violation with the practices of a Christian life?

Let such parents know, once for all, that they must take things as God ordained them, and that of these things none is more sacred than the transmission of life to future generations. It is the with these things none is more sacred than the transmission of life to future generations. It is His will that men and women by their supernaturalized union, become His cooperators in the formation of His elect. The essential end of marriage is the increase of the number of those who will one day people heaven. Everything opposed to this end is a criminal disorder which the Most High has in horror, and which He will punish sooner or later, no matter what pretexts are brought forward to justify one's conduct or calm one's conscience. If parents have in their hearts any fear of God, they should allow no advantage, however great, to balance with the weight of Divine anger, not the cringing fear of poverty, or suffering, or care, should ever tempt them to go against the clearly manifested designs of the creator. The supernatural sanctions that. God has authorized in various passages of the Scriptures should be sufficient to prevent abuses of the sanctity of the marriage tie," but even from the natural and worldly standpoint the evil we are condemning has not the beneficial results in the home that is criminally sought for Does experience show that the

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#### TURN INTO Consumption.

Too much stress cannot be laid on the fact that when a person catches cold it must be attended to immediately or serious results may follow.

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Afraid of thawa, Ont., writes:—'I have had a very bad cough every winter for a number of years which I was afraid would turn into consumption. I tried a great many remedies but only received temporary relief until I got a bottle of Dr. Wood's Norway Pine Syrup and after taking two

lief until I got a bottle of Dr. Wood's Norway Pine Syrup and after taking two bottles my cough was cured. I am never without a bottle of Norway Pine Syrup is the medicine you need. It strikes at the foundation of all throat and lung complaints, relieving or curing all Coughs, Colds. Bronchitis, Asthma, Croup, Sore Throat, etc., and preventing Pneumonia and Consumption.

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the need of energizing personal effort. The vare lavished on the few is only too often a superfluity. The fort. The vare lavished on the few is only too often a superfluity. The more the few are helped and indulged, the less confidence they have in themselves. What is the inevitable result? The absence of stimulating effort in youth is sure to be felt in later years. The seeds of degeneracy is sown, and children of lighter for is sown; and children of limited families will transmit to other generations, their effeminacy, their self-ishness and their want of initiative, which are the enemies of prosperity even in the temporal sense. Can men and women be surprised or dis-appointed if the empire of the world passes to those who have been faith-ful to the law of God? So that, even economically the evil we de-plore is more serious than it seems. relieves a family of definite it also deprives it of the cares, it also deprives it of the strength and the help of many hands by which it could have taken a new hold of life and used it for its own welfare. The homes that are pro-lific are the harbingers of the nations that will tions that will possess the land, and these are the ones that God has promised to bless.

EMPTY HOME CRIME AGAINST

From what precedes a few considerations must be deduced. While from a motal point of view the voluntarily empty home is a crime against God and society, it is also a crime against the Christian home itself. What home can be built, on the craving for wealth, or on the fear of poverty and suffering? What traditions of devotedness can parents leave to children whose first. traditions of devotedness can parents leave to children whose first they been consisted as a matter of experience that the upkeep of a worldly home whose members are limited, costs more than the rearing of a large family; and stadest of all, the parents of such a home have not the consolation of being repaid by love. Besides, when the cares of a large family do not take up the energies of parents, parents have more time to devote to pleasure. If they are free to enjoy themselves in legitimate ways, they are also free to commit sin. The devil is never idle, and sooner or later he makes them grow weary of each other's company. How could it be otherwise? It is surely not heir reciprocal respect, nor the souwnir of their mutual devotedness, nor their disinterested attachment, that can unite their hearts and keep them bound together. The soundness of the tree is known by its fruit the absence of fruit is a sign of decay.

This teaching should not be ignored by Catholic parents. Instead of shirking the duties that married is more distributed by the decay of the tree is proved them. Let them imperishable commonwealth, and that they are responsible for those who must succeed them. Let them individually the duties that married is proved to the first of th rents leave to children whose first lesson is that of selfishness? It is

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Department of Agriculture.

Sale of exhibition grounds of the former "Compagnie Industrielle et Agricole de Saint-Jean," P.Q. NOTICE.

NOTICE.

The Quebec Government has decided to sell the above mentioned exhibition grounds, situate in the town of Saint Johns, P.Q., containing about 24 arpents in superficies—with the buildings thereon erected.

taining about 24 arpents in superficies—with the buildings thereon erected.

The Minister of Agriculture invites all those desirous of becoming proprietors of such grounds, to visit same and transmit him their offers. Information may be had concerning the description of the said grounds and also the charges and conditions of the sale, by applying to the government office, at Montreal, 9 St. James street, the registrar's office, at St. Johns, P.Q., and the Depaetment of Abriculture at Quebec.

Tenders for the purchase of the

Quebec.

Tenders for the purchase of the said immoveable must be addressed to the Minister of Agriculture, at Quebec, on or before the 15th of April next.

The government does not bind itself to accept any of the tenders. By order,
B MICHAUD,
Secretary of the Minister of Agri-

culture. Quebec, 21st February, 1910.

Province of Quebec, District of Quebec.

PUBLIC NOTICE.

PUBLIC NOTICE.

PUBLIC NOTICE is hereby given by J. EMILE VANIER, Civil Engineer, of the City of Montreal; ARTHUR ST. LAURENT, Deputy Minister of Public Works of Canada, of the City of Ottawa; ERNEST BELANGER, Civil Engineer, of the City of Montreal; SIR GEORGE GARNEAU, Civil Engineer, of the City of Montreal; SIR GEORGE GARNEAU, Civil Engineer, of the City of Quebec; and PIERRE CHARTON, Civil Engineer and Provincial and Federal Surveyor, of the City of Montreal, all in the Dominion of Canada; that they will petition the Legislature of the Province of Quebec, at its next session, to constitute them and others under the name of "THE ASSOCIATION OF POST GRADUATES OF THE POLYTECHNIC SCHOOL, Montreal," with power to develop friendly and scientific relations between the Post Graduates of said school; to admit temporary and permanent members, to acquire properties, both real and personal, and for other purposes.

Montreal, March 1st, 1910.

J. EMILE VANIER,

ERNEST BELLANGER,

ARTHUR ST. LAURENT ERNEST BELANGER, Sir GEORGE GARNEAU. PIERRE CHARTON.

NOTICE is hereby given that "The Art Association of Montreal" will apply to the Legislature of the Province of Quebec, at its next session for:

(a) The passing of as act to remove doubts which have arisen as to its powers to alienate property bequestised to it under the will of the late Besiah Gibb:

(b) For the passing of an act to amend the Act under which said "Art Association of Montreal" was incorporated (3BVictoria, chapter 13) so as to extend its powers enabling it to acquire, hold and alienate registrates.

(c) For the passing of an act to

cotable.

(c) For the passing of an act to amend its said Act of Incorporation to enable the City Council to exempt it from taxation.

FLAMENT, FALCONER, OUGHTRED, PHELAN, WILLIAMS & BOVEY.

Attorneys for "The Art Association of Montreal".

Neutreal, Edit February, 1916.

rewards. If death ends their toil, it also crowns it; for it brings together the scattered members of a family to a home where there shall be no separation. And the glory of a father and a mother, who have recognized through life the sanctity of their marriage tie, shall be to have given birth to a jong line of saints who will continue to honor

# Montreal.



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ecialty; Ohurch Decorations, Func Hangings and Religious Articles for Pligrimages and Missions. 14 & 16 Notre Dame Street West.

# HEADACHE

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Mrs. John Connors, Burling to u. N.B., writes:—I have been troubled with headson and constipation from a long time. After trying different done asked me to try Burkley Bused Bitten.

## ERIN'S FAIR HILLS.

#### Entertaining Paper Read Before the Loyola Club.

At the meeting of Loyola Club held last Wednesday afternoon, the 20th inst. Miss Sara Tansey read a very interesting paper. She had enjoyed a delightful trip through Ireland and gave a most vivid and entertaining account of what must have been an ideal tour. We give the paper almost in its entirety: One early dawn we gazed out from our cabin window, and beholding, where for days had been naught but see and sky, the low green line of

where for days had been naught but sea and sky, the low green line of Erin's hills, we stretched our arms towards them and cried aloud: "Oh! Ireland, isn't it grand you look, like a bride in your rich adorning. With all the pent up love of my heart I bid you the top of the morning." morning

There they lay, calm and welcom-ing, Erin's matchless hills, and the ery breath of the trees on the eights and in the glens, seemed to heights and in the giens, seemed to be wafted to us o'er the waters, so mild and bland and sweet-scented was the air in that early morning glow. Valley, meadow, plaim—one vivid green for seeming endless miles, surely a fertile clime, surely a sunny land, this, and as we gazed right swiftly we knew that for us this was a homecoming, for this was this was a homecoming, for this was our Motherland—this was Ireland of the Streams—the dark Rosaleen of whom the poets sang—the beautiful Sheila Na Gara—the sad Kathleen Na Hoolihan of the Thorny Way. Though Antrim and Donegal by ma riner's chance first caught our ador ring eye, there was many a mile to cross and many an hour to wait ere we set foot on Irish soil, or slept under an Irish roof for our ship was bound for English shores.

After several idyllic days in North Wales, we sailed for Dublin Bay, but, alas! all the famed loveliness of its pale blue waters, so softly nerging into greys and silvers, was to us-shrouded by the heavy rain that made of our view but rain that made of our view but a sheet of driving mist. But you never can tell what an Irish day is going to be like until it is over, so we landed in a sudden burst of mellow sunshine. Small wonder the grass is so green, the verdure rich, the sun and rain vie

rich, the sun and rain vie with each other in such constant rivalry. From Irublin to Wexford, our first stopping place, is a journey of from four to five hours, through the County Wicklow, the Garden of Ireland, the Vale of Avoca "where the bright waters meet," the beauty of whose woods and glens and waters and mountains is reckoned second-only to Killarney. The sun set late and the twilight was prolonged, still darkness had settled on the land before we reached Wexford. Here the fore we reached Wexford. Here the stillness of the night was rudely broken: a station, a crowd, and we must look sharply to ourselves, for in the universal eagerness to be of service and earn a few pennies each of our pieces of luggage, no matter how small, was being carried ahead by separate individuals. Not wishing to employ the whole town in the transport business, we called a halt and came to an adventual a midand came to an understanding two cagged youths and one older man who refused to be discharged, informed us: "You though the boys informed us: "You needn't pay him, Miss, you didn't hire lin.," but it was only a short walk to White's and a few coppers

satisfied everybody. \_Wexford is of great antiquity, the town having been founded by the Danes in the 9th century, and having always played a conspicuous part in history, from the landing of the Normans in the 12th century down to the great Rebellion of 1798. Its streets are very quaint and very narrow. Among the memorable incidents of its history is the brutal massacre by Cromwell of three hundred of its women and whiteners. massacre by Cromwell of three hundred of its women and children in the market square of the town. Wexford is a prosperous agricultural county, and as in the succeeding days we drove many miles \*hrough its length and breadth we came to know it passing well, and since some of the most pleasant true linear of an entirely pleasant true linear. of an entirely pleasant trip linger within its confines, we will ever hold it in unique regard. To one of us it was the hallowed birthplace

destrians who blocked the way, it did not seem possible that any dri-yer could sately wind in and out of such a crowd with such reckless haste.

of such haste.

The fruit is wonderful in Cork and the flowers—myrtles and fuschia grow in wild abundance, hydrangeas also. During our visit the annual regatta was on, the town was enfete, the streets were full of beautiful girls in gala array, of fresh, stalwart youths in yachting costume, Cork's own and contingents from Limerick and Dublin and other sporting centers. Everyone knows of St. Anne's Church with the pepper castor towers, where the bells of Shandon ring so grand on the of St. Anne's Church with the pepper castor towers, where "the bells of Shandon ring so grand on the pleasant waters of the river Lee. The old sexton played "Believe me if all those endearing young charms" for our special benefit, and afterwards ushered us up 130 steps of a circular staircase. The sight was worth it—Cork spread out beneath

Perhaps no other ruin in Ireland Perhaps no other ruin in Ireland has acquired such a world wide reputation as Blarney Castle, about six miles from Cork. It was built in the 15th century and was the stronghold of the McCarthys. Only the donjon keep, 120 feet high, and the wall of 18 feet thickness, now remain, but the old legend, brings. remain, but the old legend scores of tourists to inspect

We wound in and out of the hills that day, as we neared Killarney, catching now and again a glimpse of one lake or other. Muckross at last, then Killarney the marvellous. Before viewing any of the wonders one must have dinner, the wonders one must have dinner, quite a ceremonious proceeding at the Lake Hotel, with just time before ofor a little run down to the McCarthy Mors runed castle. Afterwards we walked the two Irish miles to the village on a road, whose ending seemed always just ahead of the next turn, fenced in by high stone walls; there was absolutely nothing but the thoroughfare, yet the road went on and on. Finalhigh stone walls; there was absolutely nothing but the thoroughfare, yet the road went on and on Finally we came to the railway station, then a theatre, hotels galore, and Killarney the Court town of Kerry with more than 5000 inhabitants.

The lakes are entrancingly beautiful but those few miles of coaching to Kate Kearney's-Cottage must be through one of the most bearrer die.

to Kate Kearney's-Cottage must be through one of the most barren districts of all Ireland, rocks and stubble and mountain sides that look as if heaven had opened, here and washed them bare to the very bone, no bog even, no soil, no verdure, all grey and rugged and stern. How the peasants manage to subsist is a puzzle to me. s a puzzle to me.

when you mount the pomes and start on the eight mile ride through the Gap of Dunloe, you forget the poverty of the people and the barrenness of the land, for it is eight miles filled with exclamations first, and then silent, awed wonder. Wild enough, in truth and rocky enough but oh! the majesty of those brown hills, the clumps of heather, the narrow trail in the valley and the mountains, the skies dark betimes, then lighting with a most strange radiance of fleecy wooly clouds, pinks and misty siland start on the eight mile most strange radiance of fleecy wooly clouds, pinks and misty silvers and hazy greys and heavenly blues falling like a veil, softening the rocky landscape, coloring the bare hills with unearthly tints.

Of all the skies I have ever seen, none was more inspiring, none more satisfying than those of that day in the Gap of Dunloe we filed along by ones or twos or sometimes threes, our might, have fancied the scene a

ones or twos or sometimes thre you might have fancied the scene borrowed one from an Eastern clorama with a caravan

clorama with a caravan slowly wending its way.

There was quite a thrill of adventure in this expedition, for it was not a month previous that 14 persons had lost their lives on this same trip, and since then many travellers had not ventured forth. But the lakes are Killarney and can best be seen in this way. They are all that is claimed for them, entrancing and glorious and elightful. some of the most pleasant memories of an entirely pleasant trip linger within its confines, we will ever hold it in unique regard. To one of us it was the hallowed birthplace of our ancestors, and to the other treasured because of the new friends there made, and because of the whole-hearted and generous hospitality so freely offered. For these dear people took us into their hearts and homes, and their true Irish welcome made us very loath to leave and very wistful to soon return.

There was Kilmore—our first home—only a few miles from the sea; to which we made almost daily excursions by jaunting car or donkey cart, and walking on the strand shivered in the July breeze, Kilmore of the model convent, where young girls are being trained in work of all kinds, even to the finest of lace making, and where the nuns are so capable and withal so jolly that life seems a simple merry matter. "They will never make you Superior," said our dear host the Canon, to the most light-hearted of them all, a cheery fittle nun from Tipperary. "Sure, they're always after me to take it, but I don't want it," she answers immediately. "but I do want the girls to come over to the convent for tea."

It was on a Saturday night that Ocrk was reached, and as we ratted through the brilliantly lighted and through the station, we held on t

They intermarry among themselves, and their betrothal/ring is very curious and quite expensive—a gold ring with a design of two hands holding up a heart. Still at some period of the year, though they keep the time secret even from Galway, they have a curious ceremony—the blessing of the sea. The women wear red skirts and shawls and at mere sight of a camera retire within their cabin doors.

In the South the songs of Moore are ever rising to your lips, but in the West he seems to have no place as indeed he knew very little of it; here, somehow, the Kathleen Na Hoolihan of Yeats, and the exquisite poems of Moira O'Neill of the Glens, and the haunting fairy tales of Seumas McManus and the wonderful-verse of Ethna Carberry, his wife, and the "Love Songs of Comnaught," of Douglas Hyde, lay their spell on the mind.

There is so much to be said and time left to say it, but I must

pell on the mind.

There is so much to be said and o time left to say it, but I must ot conclude without a few words bout Dublin, Armagh and Belfast. about Dublin, Armagh and Belfast. Armagh, though not greatly visited by the tourists is of great importance to the historically minded. There St. Patrick fixed his prinacy more than fifteen hundred years ago, yet much earlier than even this period was the day of Armagh's glory, for it was the seat of the heroes of the Red Branch of Ulater, who mustered around Conor Ulster, who mustered around Conor MacNessa. The great points of interest in the Armagh of to-day are the two Cathedrals; the ancient Cathelic architecture of the control o tholic one, of which they were de-prived by the Protestants, and the prived by the Protestants, and the new Catholic Cathedral, which stands on an eminence, defying as it were the older, dominating the country round, the costliest church that has ever been erected in Ireland in living memory, and erected not by wealth but by poverty, the hard earned money of the Catholic hard earned money of the Catholic not by wealth but by poverty, the hard earned money of the Catholic Irish at home and abroad. It is adorned with rare and costly marbles-from far Carrara, and many other places, and has a fine organ,

other places, and has a fine organ, and a talented organist who was more than good to us.

As one might spend many months in the vicinity of Dublin and still find it interesting, so one could write a book about this capital city its associations and environs, its churches, the old St. Patrick's Cathedral, now owned by the Protestants, where there is an ancient roodscreen; where there are brasses sacred to the memory of Goldsmith and of Stella; indeed the whole church seems darkened by the trasacred to the memory of Goldsmith and of Stella; indeed the whole church seems darkened by the tragedy of the life and death of Jonathan Swift. There is Sackville street, which the Irish say is the widest street in Europe; there is O'Connell's Bridge and Nelson's Pillar and O'Connell's Jonument and Dublin Castle, built, but View Laborated. Dublin Castle built by King John, and the Four Courts, and Stephen's Green, and the Ancient House of Parliament, now the Bank of Ireland, and a fine museum and Phoenix Park, and Glasnevin cemetery. Here Smith, Larkin and O'Brien Manchester martyrs, are buried; here poor Parnell lies at rest, here there is a magnificent tomb over the remains of O'Connell, the great Liberator. One mi One might go on and

We sailed away to England and France and saw a bit of Scotland, but though the foreign lands were grand to see, yet as a chance scrap of poetry puts it:
'All the while the heart of me, the

"All the while the heart of me, the better, sweeter part of me, Was sobbing for the robin, in the fields of Ballyclare.

Algs! the Irish mind of me, I hope t'was not unkind of me, Was turning with a yearning to the fields of Ballyclare."

SARA TANSEY

#### The Efficient Cause of the Trouble in France.

(America.)

Perhaps this is the absolute cause of the trouble in France:

"The edict of Louis XIV on the declaration made by the clergy of France of their sentiments regarding ecclesiastical authority, an edict published in the month of March, 1682, and registered in Parliament on the 23rd of the same month and year, is declared to be the general

year, is declared to be the general law of our Empire.

"We command and order that the present decree sealed with the seals of the State, and inserted in the Bulletin of Laws, should be addressed to the courts, to the tribunals, to all the administrative authorities, to all the archisings and bishops of our Empire, to the Grand Master, and to the academies of our

## Subscription List for Great Congress.

A Subscription list has been placed in the True Witness office for St. Patrick's Church, for the equipment of fifteen altars to be gress, also for the decoration of the church and grounds with flowers and flags on the occasion of the visit of the Papal Legate and distinguished delegates of the Congress on Saturday, September 10, next.

imperial university and to the directors of seminaries and of other
theological schools, in order that
this decree should be inscribed in
their registers, to be observed and
to be caused to be observed, and our
supreme judge, the Minister of Justice is charged with the enforcement
of the publication of this decree.

"Given in our palace of the Tuileries, February 25, 1810.
"Napoleon."

This decree was published w This decree was published while Plus VII was in jail at Savona, about the time that the gallant Tyrolese patriot, Hofer, was murdered in Mantua; Josephine divorced by an incompetent tribunal of cowardly theologians, and Maria Louisa given to the French despot by a weak Catholic Emperor of Austria, with the sanction of a few unprincipled bishops and canomists. Here is the genealogy of the present status of France;
Napoleon, the Corsican despot, en-

Here is the genealogy of the present status of France;
Napoleon, the Corsican despot, endorses the Act of Louis XIV, the Bourbon despot, to enslave the Church. Indeed, in many respects this monarch and his court bishops were as great enemies of the Church as the Corsican was. Louis' court bishops, with Bossuet at their head, enslaved the Church in the seventeenth century, when even a Vicar General was condemned to death by the Parliament of Toulouse for appealing to the Pope from the decree of the secular court. De Maistre tells the story. Schism de facto for a time existed in France during the dispute between Louis and the Pope, Innocent XI. The bishops, led by Bossuet, were ready and willing to found a Gallican Church after the model of Henry VIII's beautiful creation in England, but the prudence of the Pope and the timidity of the King saved the situation.

"The State, it is I," said Louis XIV. "I accept and endorse," said the Corsican, and to prove that he

The State, it is 1," said Louis XIV. "I accept and endorse," said the Corsican, and to prove that he meant what he said he robbed the Pope, locked him up in jail and put his heel on the bishops' necks. If Providence had not used a great schismatic power, Russia, and a great Protestent rough Factorial.

Providence had not used a great schismatic power, Russia, and a great Protestant power, England, to crush the despot, he might have become "pontifex maximus" himself.

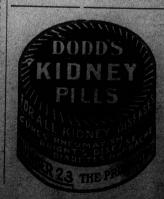
Now, where did those two despots of France get their idea that the State was supreme in religion as well as in politics, that the pots of France get their idea that the State was supreme in religion as well as in politics, that the State, in fact, is God? Evidently from Nero and the other pagan emperors who imagined themselves divine, insisted upon incense being of fered to their statutes, and on putting the Christians to death on the charge of high treason for maintaining that the emperor's jurisdiction was limited by the power of conscience and religion. To assert that there was an infinite and omnipot of God above the emperor was high treason, and those who asserted it paid the penalty by loss of life. Louis may have believed in God. If so, why did he say: "The State, it is 1?" Why deny the Pope's jurisdiction over the Church? And if Bossuet and his companions had a living faith and were not blinded by the glamor of the court or the love of honors, would they have favored a schism in the Church of Christ? The Corsican, of course, had no religion but the gratification of his a schism in the Church of Christ, The Corsican, of course, had no re-ligion but the gratification of his ambition. Nothing that he did sur-

From Nero to Louis XIV and Na From Nero to Louis XIV and Na-poleon to Waldeck Rousseau, Combes and Briand, the jump is easy. It is a descent from glants to pigmies. But it is the same race and the same breed. The efficient cause of same breed. The efficient cause of the persecution of the Church in France is clearly atheistic Caesar-ism. Will it conquer! How fared it with Nero? Where are all the Bourbons, and where is the Napo-

Bourbons, and where is the Napo-leonic dynasty? Waldeck Rousseau is dead and judged; Clemenceau and Combes have been kicked out of office, and Briand and his associ-ates are trimming their sails. The new spring is blooming all over France. I have read popular novels France. I have read popular novels in which the Christian religion is called effete, worn out. I beg your pardon. This is not true of the Catholic Christian religion. A man ca.)

ne absolute cause rance:

ouis XIV on the clergy of iments regarding ority, an edict month of March, in Parliament same month and be the general dorder that the dwith the seals inserted in the hould be addressisted in the pour addressisted in the addressisted in the very ruins and rubbish only fertilize the soil for a larger and better crop. It is rising into power again and the very ruins and rubbish only fertil



the right of property which cannot be taken without compensation by the State. And then we have freedom of worship and freedom of education guaranteed by those written constitutions. I showed them that even so-called despotic Russia has these three constitutional rights guaranteed. A mere majority vote cannot take them away. The canceling of any one of these rights cannot be done in a fit of temper, or by an accidental majority, or even by a great majority.

Now in France or in Italy there is no such guarantee as we have in our republic. For them the State is legally God, and a majority, often the result of a fit of passion, is God, or rather the devil, who robs and persecutes the good and tries to damn the souls even of children. Until France and Italy draw a sacred circle—as Richelieu does around Julie in the play—around the right of property, freedom of worship and freedom of education, the statesmen of France and Italy will continue to act like semi-maniacs and mountebanks. Assent followed the American views.—Old St. Sulpice.

#### CATHOLIC OR ROMAN CATHOLIC

We notice that an Anglican

We notice that an Anglican Bishop has raised an objection to the use of the word "Catholic" by the Lady Mayoress in the letter announcing the recent reception at the Mansion House, says the literary reviewer of the London Tablet.

We have it on high authority that it is the duty of an Opposition to oppose. And by parity of reasoning we suppose it is likewise the office of a Protestant to protest. But in the circumstances of the case this particular protest may well seem a little unreasonable.

A TIME-HONORED USE

A TIME-HONORED USE.

For as there was nothing new inusual in this use of the wo For as there was nothing new or unusual in this use of the words, the protesting prelate might easily have found a more suitable occasion for reviving this well-worn theme of theological controversy. And in this case he could hardly hope that his words would have weight enough to change a mode of speech which, as he must surely know, has been in use for many centuries. It was, at any rate, well known to King James's translators, who in their preface to the Authorized version take occasion to notice some objections which Catholics may make to their work, and very properly

objections which Catholics may make to their work, and very properly make these imaginary critics speak of "Catholicks" sans phrase. "Yea, why did the Catholicks (meaning Ro-pardy for refusing to go to hear it (i. e., the earlier Protestant trans-lation)?"

COWLEY ALSO.

COWLEY ALSO.

Lovers of poetry will readily recall Cowley's noble fines "On the Death of Mr. Crashaw," a poem which, for all its homage to a convert, who died a Canon at Loretto, won the warm praise of such a sturdy English Churchman as Samuel Johnson. The author himself clearly speaks as an Anglican; for after saying, in a bold flight of poetic fancy, that angels had surely brought Crashaw to Loretto—

'Tis surer much they brought thee there; and they,
And thou, their charge, went singing all the way,

he takes care to add-

Pardon, my Mother Church, if I con-That angels led him, when from thee

Yet a few lines later on we find

him saying-And I, myself, a Catholick will be; So far at least, great saint! to pray to thee.

And here the name is obviously used to denote the religion which Crashaw adopted on his conversion, the religion which inculcates the invocation of saints, which is deprecated, to say no more, in the Anglican articles of religion.

IN GERMANY.

This usage, it may be added, generally prevails in the languages and literature of Europe. German writers, Hegel or Heine, for example, talk simply of Catholics. And in Feller's compendious dictionary for tourists, we meet with the significant entry, "Katholic, m. a Roman Catholic."

AMONG CATHOLICS.

It may be remarked that even among Catholics there has been some diversity of practice on this point of language. For the use of "Roman Catholic" as our legal designation, a loyal delight in the name of Rome, or the want of some means of distinguishing ourselves from those who are called Catholics without professing allegiance to the Holy See, has occasionally led some of us to adopt the more cumbrous compound name. But except in certain cases where some such distinction "Is necessary, this usage is justly open to grave objection. The locus classicus on this point is surely the note in which. Dr. Lingard in his "Catechetical Instructions on the Doctrines of Worship of the Catholic Church," explains why we do not call ourselves Roman Catholics, it is chiefly for the sake of this note that a late Catholic prelate set a high value on that excellent little catechism, and lamented that it was now so little known and appreciated.

DOOLEY.

With Lingard's words on this matherical can be a little lingard's words on this point lingard's words on this p AMONG CATHOLICS

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NOTICE.

Superior Court, Montreal. Dams
Alexina Laurencelle, of Outremont,
wife of Bela Barthos, furrier, of the
same place, has, this day, instituted
an action for separation as to property against her husband.

Montreal, March 17th, 1916.

GEO. E. MATHIEU,
Atternay for Plaintiff. NOTICE.

PHE TRUE WITNESS is printed a published at 816 Lagauchtic street west, Montreal, Can., G. Plunbett Magann.

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