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The Globe



Witness

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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 Empire, Von Bethmann Holweg, has been in Rome and has 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 Embassy to the Quirinal for the Prussian Legation to the Holy See where he was joined by Dr. Von Muehlberg, Prussian Minister to the Vatican, and Von Plotow, German Minister to Belgium; then how all three looked, what kind of garments they wore, the noise made by their carriages as they rattled under the arch of the Cortile di 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 fifteen 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 Pius 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 recognizing the surpassing dignity and influence of the Sovereign Pontiff, but of letting the whole world, and especially the German Catholics, see that he recognizes it. 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 politics.

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 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 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 appointment of a prelate in sympathy with the national aspirations of the people. Happily on this last question a compromise has been reached—the Polish diocese of Gnesen and Posen is administered by a Polish Bishop, Mgr. Likowski, who is thoroughly acceptable to the people and who enjoys all the necessary powers for the management 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."

"The time has gone by, too, when Dellich, the confidential theologian of the Emperor, dreamt of unifying Protestantism like Catholicism, and probably against it, and in which William I himself uttered his congratulations of the solidarity of Catholicism in America to give up the faith implanted in them by the grasp of God!

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 Rev. Michael Francis Fallon, O.M.I., in St. Peter's Cathedral there.

English Retreat House.

The great success which has attended retreats for men in England, has warranted the Jesuits in charge to secure a larger house. St. Joseph's, Romiley, hitherto known as Oakwood Hall, is a large mansion with garden, extensive pleasure grounds, and an estate of forty acres of land attached, says the London Catholic Times. It is beautifully situated in one of the most picturesque and delightful spots in the north corner of Cheshire, about two miles from Compstall. It is intensely difficult to believe when you rise in the morning and gaze from your window across the peaceful valley which lies below you that you are within eight miles of the huge Manchester steel works in which the din of the groaning machinery has been deafening your ears and the smoke of the engine and the steel dust from the lathe and drill have been choking your lungs six days in the week continuously for the past twelve months. It is indeed an ideal situation for a House of Retreats. A bracing atmosphere, a charming landscape, well planned walks and shaded paths among the innumerable specimens of evergreens which adorn the pleasure grounds, and complete seclusion—yet only ten minutes' walk from Romiley Station, which is one of the centres of a network of railways connecting all the chief towns of Lancashire and Yorkshire with the Midlands. It would be difficult to 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 Miraglia, 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, 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 rites 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 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 sent 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 the 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 seventeen 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 them by the grasp of God!

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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 robes, 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.

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.

At the end of the ceremony of consecration 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 Langwin, of St. Boniface; Bruchesi, Montreal; Gauthier, Kingston; Quigley, Chicago; McCarthy, Halifax; Dentonwell, 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 of State's Department, Ottawa; Rev. Charles Fallon, now studying at Tewkesbury, Massachusetts; and Messrs Joseph, Vincent and Thomas 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 Buffalo who had gone there in a special train. Hundreds of the members 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. Monsignor 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 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: 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 spent on Italian Methodism last year (1906) has resulted in a net gain over the numbers of the previous year of just 75 persons, which works out at 3.66 francs for every additional Methodist—that at the same rate of expenditure

EMINENT NON-CATHOLICS

Who Served Well the Cause of Historical Truth.

It is now about fourteen years since the late Dr. F. W. Maitland, Professor of Law in the University of Cambridge, England, began, in the "English Historical Review," a remarkable series of papers entitled "Canon Law in the Church of England." Prior to this time, the ablest Protestant scholars held that 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, 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 in England up to the Reformation had believed itself to be but a branch of the Catholic Church, and that no one in England thought of denying this, or of questioning the divine right of the Pope to make laws which would bind in conscience the peasant, the priest, the bishop and the king.

St. Francis Xavier's College Science Building.

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 them are already in. The building will be three stories and 100 feet in length by 50 in width. It will contain lecture rooms, laboratories for Physics, Chemistry, Biology, Geology and Mineralogy, 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 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 completed. The building will be of dark red brick with light sandstone trimmings.

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 of the world and without regard to age, sex or creed. Manuscripts in foreign 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 be Most Effectively Promoted? The term religion in this thesis is understood to involve a code of morals having a divine sanction. Each contestant will sign his manuscript 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. 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 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 contestants.

"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 certainly goes far to confirm the frequently made statement that nine-tenths of the pretended crime in Ireland during that troubled 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. The

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IRISH-AMERICAN WOMEN;

A Bishop's Tribute.

The address of Rt. Rev. Bishop Hartley, at the Friendly Sons banquet in Columbus, O., was a glowing tribute to Irish-American womanhood, given in the Bishop's eloquent and emphatic style. Some of the striking and notable passages are of the following tenor:

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"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 lily, 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 devotion over the walls and the sanctuary of every church or chapel where it dwells the God that she adores. She was found on the battlefields caring for the wounded and dying. She is found to-day in the hospitals the orphan asylum, or wherever else the works of mercy and charity need a consecrated daughter to minister to the poor, the sick, the sinful, the sorrowful and the dying.

"When she came to us she had no home, but the one that her labor and love made for her among strangers. But when in the providence of God that love and labor led her to one of her own, humble though it was, yet across its threshold she sent forth the noblest and most distinguished sons that have ever done honor 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 chaste and faithful spouse of the man 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 proudest honors of many a Friendly Son sitting at the tables of this banquet to-night. Proud of your mother, Friendly Sons of St. Patrick!—the daughter of the Irish peasant or the Irish exile, oh, yes, indeed, well you may, for what the valiant Judith was to her beloved countrymen in that supreme and historic moment of danger in the days of old, all that is the exiled daughter 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, enlightened by love and sanctified by virtue.

"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—be she living or dead, a health to her sacred and beloved memory!"

Reafforestation 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 propaganda and encourage local efforts.



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ST. PATRICK'S SOCIETY.—Established March 6th, 1886; incorporated 1888; Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Chaplain, Rev. Gerald McShane, P. F. President, Mr. E. J. Kavanagh, K. C.; 1st Vice-President, Mr. J. G. Walsh; 2nd Vice-President, W. G. Kennedy; Treasurer, Mr. W. Durack; Corresponding Secretary, Mr. T. C. Berningham; Recording Secretary, Mr. E. P. Tansey; Asst.-Recording Secretary, Mr. M. E. Tansey; Marshal, Mr. B. Campbell; Asst. Marshal, Mr. P. Conolly.

SYNOPSIS OF CANADIAN NORTH-WEST HOMESTEAD REGULATIONS. ANY person desiring to acquire a Homestead in the Northwest must be a Canadian citizen, or a person who has been domiciled in Canada for one year immediately preceding the date of his application.

RELIGIOUS INSTITUTIONS. HAVING DESIGNS ENGRAVED DONE. SHOULD APPLY TO LA PRESSE PUBLIQUE. EXPERT ILLUSTRATORS.

SELF RAISING FLOUR. Borden's Celanese Self-Raising Flour. It is the Original.

The Courtship of Joe Moylan.

"Tell the Senorita Carmena I wish to see her, Pedro." "Si, Senor Padre!" politely answered the half bred acolyte, running across the wide patio to obey. Padre Ruez stood in the sacristy door of his old Mission Church, at Santa Yuzez, wearing the long gray hooded capote of the Franciscan Friar. His strong, erect form showed how lightly the weight of his three score and ten years pressed on the good old Padre. He had come up from Mexico to California in his early manhood, with the great founder, Padre Junipero Serra, and had seen the missions grow from nothing to what they now were. His own, Santa Yuzez, he had built up from the planting of the cross on the mesa. And now the hand of the destroyer was to be seen everywhere. The great herds of fat cattle were vanishing from the hills, masses 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, 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 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 patio. 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.

Through 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 through the gate in the adobe wall which surrounded the mission. The girl courtesied respectfully as the 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 baptized and is of our faith."

The girl meekly bowed her obedience. Then a happy thought flashed the olive brown of her lovely face. "But Senor 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 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 lovingly as they went down the patio. 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.

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 effect the cure of minor troubles, such as headache, mountebanks, absent 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.

The appetite is strengthened, digestion is improved, all the organs are quickened into action by the restored nerves, and you feel yourself regaining the old-time vigor and strength. 80 cents a box, all dealers or Edmondson, Bate & Co., Toronto, Ont., Canada.

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.

Home-seekers. 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.

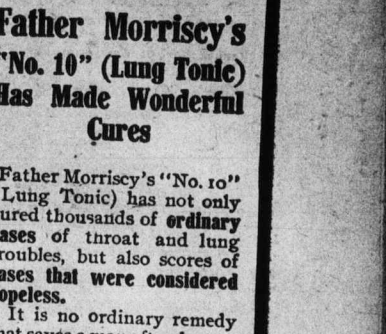
Spring in the Air. I found that Spring was in the fields to-day. I traced her virgin form everywhere. I tracked her footsteps in the steaming earth, and where she shook the diamonds off the dew, I searched in all the cool and hollow shades, behind the speckled laurels; and I drew the curtains of the pine and feathered yew to see if she were lurking anywhere.

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

Rev. Father Morrissey. He writes: "As a patient of Father Morrissey's I would thank you for an opportunity of giving expression to the benefits I have received from his prescriptions and medicines, not on one occasion, but at different times. Some eight years ago I had occasion to apply to the Rev. gentleman for treatment for lung trouble which proved to be of a serious nature; almost hopeless, but after his treatment I am thankful to say that to-day I am in perfect health."

Page White Fences. Page White Fences are made of pure white cotton, and are the best for use in Canada. They are better than any other white fences.

Father Morrissey's "No. 10" (Lung Tonic) Has Made Wonderful Cures



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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.

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 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's men.

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

Worm Exterminator. To have the children sound and healthy is the first care of a mother. They cannot be healthy if troubled with worms. Use Mother Graves' Worm Exterminator.

Page White Fences. Page White Fences are made of pure white cotton, and are the best for use in Canada. They are better than any other white fences.

The True Witness

Published every Thursday by The True Witness P. & P. Co.

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

Items of local interest solicited.

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

—Pope Pius X.

Episcopal Approbation.

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

PAUL, Archbishop 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 anathematization by the Jews of a campaign against the caricaturing of the Jew in the magazines, in the public press, and on the stage.

To quote Dr. Silverman: "The invidious effect of ridicule is hard to overcome. It is a great weapon in the hands of clever and unscrupulous men."

"The character of Shylock as portrayed by Shakespeare was a reversal of the real character of the historical personage he set out to picture. 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."

"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."

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, yet, as a Jew, he has a right and a duty to stand firm for his people.

a conscience, or a heaven. What is more, one of their number, who is contented that the Irish have effected no change by their protests; they 'know better, however. The low, idealless tribes their writings having demoralized may agree with them in part, not men with a soul and with a sense of dignity.

Let the Jews protest against caricature! In spite of the scandal-rags, caricature is a removable nuisance, just as is street garbage.

THE CHURCH AND THE FOREIGNERS.

The Rev. W. Bowman Tucker, founder of the "All People's Mission," served quite a treat to the Protestant Ministerial Association at the Y. M. C. A. hall the other day.

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.

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 hue and worth. He is, therefore, but poorly equipped for his work, since even the Eskimos are aware of these same dissensions.

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 converts. The Poles are deeply interesting people for him; while, in his placidly innocent way, he would give the Gospel to the Italians as well.

It is plain from the Reverend Bowman's talk (as published in the Herald), that he does not like the Jews. He tried to convert them; but, as far removed as we are from the Synagogue, we must admit that the Jews have brains too well developed and intellects too keen (with history knowledge to match) to be expected to leave Judaism for Christianity as preached by such people as Reverend Tucker.

The Reverend Bowman deplors 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.

Mr. Tucker is going to continue his noble work of proselytism; he has "regulations" in store for his intended converts. 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.

laghan to truth and religion, and that Rev. Dr. Thompson is not their only shepherd.

We have given Rev. Tucker quite an amount of free advertisement, but not in the spirit of the Herald, which paper seems ready for such material as proselytizers purvey.

How did the listening preachers feel on their way home? What right have they to preach either Anglicanism, Presbyterianism, or Methodism (or Hardshellism) to honest men, if they are willing to agree with Mr. Tucker's "first-come-first-served" methods of evangelization.

FRED CAMPBELL'S VAGARIES.

Frederic Campbell, Sc. D., President of the Department of Astronomy in the Brooklyn Institute, is another illustrious example of American university learning in the concrete.

After carefully alluding to the dangers that threatened Europe in 1456, thanks to the unapproachable Turk and Constantinople, Fred Campbell remarks, "It was then that, according to tradition, Pope Calixtus issued his famous bull against the Turk, the devil, and the comet."

Now, first of all, has Fred not heard that serious men have hunted through the Vatican archives for that bull of Calixtus and have failed to find it? Were he to mention his nonsense to European scholars they would readily understand that he belongs to the land of comical professors, to the classic land of ignorant self-sufficiency.

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 making of St. Patrick's Day the glorious anniversary it now is all over the world.

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.

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.

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.

ers in "white slaves" ever made in New York was in progress. Eight poor little girls were in court to testify against the prisoners. One of them was only nine years old. The oldest was fifteen. They all told the same story—that they had been lured to a moving picture show where candy and other cheap presents were given to them.

Are our picture shows safe? Are 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 pictured as clever and murderers glorified into heroes?

We hope that somebody with a 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.

In our hearts we cannot but believe and admit that the clergymen, the alleged priests, responsible for 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.

ABBE BERUBE'S SUCCESS.

Father Berube, of Saskatchewan, may hold views on colonization that may not suit the fancies of all editors; he is a whole man, withal, and a man who is afraid of no amount of hard work.

Eleven cars—a solid vestibuled colonist train—the first train of the G. T. P. to enter Prince Albert, brought his new settlers to the West, all French-Canadians, men and women, boys and girls, returning from the New England States to the Dominion.

LURED BY MOVING PICTURES.

With the arraignment of six men 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 dealers in "white slaves" ever made in New York was in progress.

advance, however, of their Montreal brethren. The ritualists now publicly parade their ceremonial, in spite of all the bishops and the (plagiarized) Book of Common Prayer. On Ash Wednesday ashes, and on Palm Sunday palms, were distributed in many Anglican churches in England, in about two hundred of them.

The book of prayers in use in churches of the kind we name will often be found to be the "Garden of the Soul," declares the Tablet, but more frequently a book known as "Catholic Prayers for Church of England people"; this is practically the Catholic "Garden of the Soul," with a few alterations.

In our hearts we cannot but believe and admit that the clergymen, the alleged priests, responsible for these practices, are deeply pious and truly earnest men. They have more power than their bishops and more courage.

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

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.

Years ago Leo XIII. and Cardinal Lavigerie advised French Catholics to unite and accept the Republic. Did they? No; many of them were wiser than the Pope and they are sorer 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.

Ruskin wrote: "Man's use and 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."

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

A REMARKABLE ANGLICAN PREDATE.

The English mail of three weeks since brought us extended accounts of the death of Dr. Edward King, Bishop of Lincoln, truly a man among his brethren and a bold champion of High Church principles.

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.

Of course, the low Churchmen, with bigots of a stripe peculiar to the Sam Blakes, the Kenists, and the Protestant Alliance, demanded his head for the block with all the fury of demons.

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.

THE NEW JERSEY DISGRACE.

The New Jersey disgrace to our country, think of it! Before the Mosquito S work for the present days since, a sea with drinks served the people's representatives House itself, the princesses of invited for the evening and threw out added heads of the for the good government State. And that where they grove every time they h in the South are a and infamy. The sponsible for the horsewhipped and tary for life. Th and the dens of sin the matrons of dev day against law, o ance. It was, the of the New Jersey celebrate the victo federates. If the South American weeklies would sh of our civilization.

The announcement of Quebec, by council, would prohibit the export wood from that United States was lington amidst sigh of teeth. Too bad think Canada should to slavery. It is the example to all to come from Quebec. to enter the battl be the last to leav

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Echoes an "The news des that Newfoundland pleasant exper boom along a The seal catch h in the history o all plants are p all sides. Steps develop copper n of industry is b where througho sturdy and indep that colony cat the good fortune their way." Thus our frien tension, and we praise. Much of tenths of it, is of the bright an Edward Morris, people were tired stale politics. Last election. Ne more spirit of n ed independence t hope the Ancie from better to b

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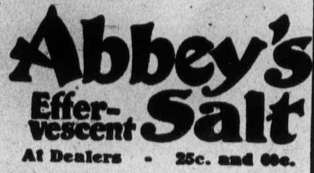
Are You Poisoning Yourself?

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. Poor digestion, lack of bile in the intestines, 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 boom along 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 everywhere throughout the land.

Thus our friend, the Register-Extension, and we share the burden of praise. Much of the progress, nine-tenths 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. We hope the Ancient Colony will go 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 four-fifths of its natural adherents to the joke-sects in the Maritime Provinces. Young men do not seem to want to enter the ministry of Parker, and Anglicanism has the 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 will 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 a disgrace to our continent. Just think of it; before the Lower House of the Mosquito State closed its work for the present year, a few days since, a scene was enacted, with drinks served at the desks of the people's representatives in the very House itself, and that while the princesses of vice, especially invited for the evening, sat in the gallery and threw confetti upon the added heads of the men responsible for the good government of the State. And that in the pious North where they grow so scandalized every time they hear that people in the South are angered at vice and infamy. The representatives are 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 devilry had won the day against law, order and temperance. 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.

The announcement that the Province of Quebec, by an order in 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 knock 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.

Man's use and him who will not bow me no farther, always to as the witness of and, and to advance reasonable obnoxiousness. professors in God- not speak after if they did, they and virtue, but would forfeit their

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

authorship of "Farnellism and Crime," and that in an article that appeared in Blackwood's Magazine. "Farnellism and Crime" is the name given to a series of articles that appeared in the London Times. Our readers remember the vile Pigott and his forgery. Anderson shared Pigott's glory, and yet he later became head of the investigating department 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 Government towards the pirate liquidators who have fattened on the 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 stages. This attitude implies a position of legality towards illegality, of justice against injustice. The fact is that it is all injustice. It 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 at 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 far. Then Clemenceau came on the scene, and Combes protested. So it is now; each one disclaims responsibility for the others. It is all a 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. The address reached us a little late, but we relished it thoroughly. Mr. Pam opens with a picture 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 adorning 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 of philosophy, ethics especially, a deep study. The fact is apparent throughout his lecture. Dealing with the weakness of idolatry, he shows how Egypt, Assyria, 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, denying higher responsibility, have disappeared, and justice and righteousness born of religion have prevailed." Mr. Pam believes "the mission of the Jew has been fulfilled." What is more, "it is accomplished." His ideas of religiousness and spiritualty have prevailed. His belief in the

paramount force and influence of religion in all human affairs has triumphed." All his brethren of the Synagogue, especially the Orthodox, will not agree with him in his regret that the Jew is not intermarrying enough. Jewish consistency cannot be reconciled with that regret, however honestly Mr. Pam feels and expresses himself. He is right, however, absolutely right, when he says that all creeds have benefited by the Judaic idea of religiousness. 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. "Idolatry was the weakness of the nations and peoples that have disappeared, and, as a consequence, the character of its citizenship correspondingly lowered." To-day, among intelligent Protestants, self-will 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 unrest 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 want he treats in turn, explaining, as he proceeds, that wealth may be acquired honestly, as in the case of a great financier he praises, and 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 alleviating pain, and of caring for the sick and needy. "The desire of 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 it."

"Some one has said," continues the lecturer, "there are three kinds of poor; God's poor, the devil's poor and the poor devils." The first named, 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 efforts, have been crowded out of the marts of success.

We are glad Mr. Pam courageously 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 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 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 its God; the outcome of neutrality is an abundant harvest for the penal institutions. There is call for pure, sound, religious public opinion, which, as our Jewish scholar explains, "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 righteous."

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 reason as Mr. Pam does. If they did they would cease to be the 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 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 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 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 subject:

"Do not depart from the custom of the place of thy sojourning." (Baba Mezi'ah, 87, a). "If thou comest to a city, abide by 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 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 forget 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 business:

"He who changes his word is likened to one who worships images and idols." (Yalkut, Pentateuch, 247).

"If a 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 offered, if he is willing to pay the price, shall enjoy the title of possession, dominion and occupation to the property." (Baba Mezi'ah, 49, a).

"It is good morality that, if one concludes in his mind to charge for his goods a certain price, even if the market goes up, he shall not increase the price thereon." (Makoth, 247).

"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 the laws of the Talmud in their dealings with their employees there would be no question of capital and labor, no strikes, no bloodshed, no anarchy. I shall quote some laws of the Talmud on this subject: 'Saul was chosen as king of Israel because he prized the honor of his servant as his own.' (Pesikta Raba, p. xv).

OXYDONOR THE CONQUEROR OF DISEASE

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 overload it with drugs. Oxygen is Nature's own restorative and the greatest power in renewing health, strength and vigor. The problem is to get enough of it into the diseased system. Over twenty years ago, Dr. Hercules Sanche, after a long series of experiments and exhaustive tests, gave to the world the first and only practical method of aiding the human system to absorb oxygen for the elimination of disease. This was by the use of his wonderful little instrument, OXYDONOR.

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Now, we know that Christians, 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 going to gainsay his statements. It would be loss of time. We shall simply ask him a few questions, by way of indirect comment. The quotations from Talmud are excellent, but do Jews live up to them? Is it not a fact that Jews are 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 commerce? How is it their names are associated with nearly every wily scheme when a dollar is at stake? 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:

"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.

"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 to think that the "God-chosen people" 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 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 stay there he made several public addresses and delivered a series of conferences. Throughout England he is much sought after as an exponent of Catholic doctrine, and the Catholics of Boston welcomed the opportunity 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.

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 Mission, Hackney Wick, and Kensing, 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.

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 joined 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 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 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 Necromancers."

An Oil of Merit.—Dr. Thomas' Electric 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 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, entering the newly-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 Rites, was on his deathbed, he singled out his secretary, Don Rua, as his successor and his heir. The heritage was a rich one in an unusual sense, for it consisted of tens of thousands of orphans to be fed, clothed, taught; of thousands of young men who were to be saved from lives of idleness and crime; hundreds of students who were to 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 Don Rua assumed office. There are four thousand priests in the society.

Resolene... Cough, Croup, Bronchitis, Sore Throat, Diphtheria... It is a boon to the sick.

THE BOOKLOVER'S CORNER

"PIONEER PRIESTS OF NORTH AMERICA" (vol. II), by T. J. Campbell, S.J., The American Press, New York. 400 pages, with valuable index and thorough table of contents; choice illustrations; artistic binding; valuable old maps, etc.

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 tomes 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. Delehaye, ejusdem societatis.

To quote the author in his foreword: "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 narrative 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 his associates."

This extract from Father Campbell's introduction to his readers, while it marks the cleavage that differentiates the latter volume from its worthy mate, also gives us a glimpse at the author's style—easy, limpid, correct, bearing upon its face and in its every turn comforting testimony to the fact that the author is handling a subject he has mastered in all its phases and aspects. A man's style will betray the amount of his knowledge, in spite 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 if no library or no thorough student of Canadian history could afford to do without either. Nor does our author simply deal in dry hagiography, on the contrary, as he proceeds, and in detailing the life-deeds of each of his heroes, he treats of the surroundings and environments that were their lot. Thus, in telling 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 man from Cape Breton, the vacationist in Muskoka, the temperance worker, the student in Demology, 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 Western 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.

voix, Casgrain and Chapais, with others—all are sources whence our author has drawn up his riches. In his Epilogue, Father Campbell writes: "To have attempted to convert such a people (the Hurons) during the brief period of ten years every moment of which was marked by wars, massacres, starvation, disease and pestilence; and, nevertheless, to have established flourishing missions in every Huron town, to have made thousands of Christians, both young and old, nearly all of whom were, perhaps, too severely tried before being admitted to baptism, 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 buy Father Campbell's book.

"THE DWELLER ON THE BORDERLAND," by The Marquise Clara Lanza; John Jos. McVey, Philadelphia, 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 sickening. Mrs. Hastings had a sister, Hilda by name, an artist of means, in whose home the preceptor's pupil lived. Hilda is a widow, who, unacquainted with the preceptor's existing marriage, loved him to quite a degree. Slight estrangement between wife and husband 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 become a priest. The impression left is not altogether devoid of the romantic. A little too nice to be true, perhaps. There is no undertone in the story, and Father Rennick acts the part of a good priest to nearly a perfect degree. The author's description of ritual and ceremonial at Mass is good, even if not absolutely correct, but we do not like her "Father Maguire." She might have found better Irish pictures than "Annie," "Mrs. Rafferty" (p. 390), and "Mike, the butcher-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, one fit 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.

THE MOTHER HAND.

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

EVERY DAY BRINGS A FRESH PROOF That Dodd's Kidney Pills are a Boon to Suffering Women.

Mrs. Rousseau tells how they cured her after three years of almost ceaseless pain. Hintonburg, Ont., April 25.—(Special).—Every day furnishes fresh proof that the women of Canada can be cured of ailments which have hitherto seemed to be a part of the inheritance of the sex by the use of Dodd's Kidney Pills. And this place has a living proof in the person of Mrs. William Rousseau, of 37 Merton street.

THE SANCTITY OF THE MARRIAGE TIE.

General Intention for May, Recommended and Blessed by His Holiness Pius X.

St. Paul gives us an idea of the nature and dignity of marriage when he tells us that it is a "great 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 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.

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 their strong faith and who are failing in 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 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 it cannot 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 marriage bond an alliance of merely temporal interests, or the occasion of satisfying pride and selfishness. 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 society.

But that Catholics 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 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 this violation with the practices of a Christian life?

Let such parents think 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 His will that men and women by their supernatural union, become His co-operators 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 pretexes 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 fewer the members of a family the better their training, the greater their energy to meet the battles of life? Experience does not show it; on the contrary, the smaller the family, and the easier its struggle for existence, the less its members feel

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the need of energizing personal effort. The care 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 limited families will transmit to other generations, their effeminacy, their selfishness and their want of initiative, which are the enemies of prosperity even in the temporal sense. Can men and women be surprised or disappointed if the empire of the world passes to those who have been faithful to the law of God? So that, even economically the evil we deplore is more serious than it seems. If it relieves a family of definite 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 prolific are the harbingers of the nations that will possess the land, and these are the ones that God has promised to bless.

EMPTY HOME CRIME AGAINST GOD.

From what precedes a few considerations must be deduced. While from a moral 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 lesson is that of selfishness? It is 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 saddest 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 their reciprocal respect, nor the souvenir 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 life imposes, they should know, once for all, that they are citizens of an imperishable commonwealth, and that they are responsible for those who must succeed them. Let them understand that, in the designs of God, life in this world is not a round of pleasure, nor is shirking suffering or poverty the only true wisdom. Let them form for themselves a higher and nobler ideal of their homes, wherein God should reign supreme, and wherein He is willing to share His protection with them over the children whom He confides to them for the time being. Catholic parents should look beyond the horizon that shuts out death. In fulfilling the duties of their state they are suffering and toiling not for passing honors, or wealth, or pleasures, but for eternal

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