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# The Montreal Witness

Vol. LIX., No. 11 MONTREAL, THURSDAY, SEPTEMBER 9, 1909 PRICE, FIVE CENTS

## PROSTITUTION OF RELIGION. MODERN CRAZE ARRANGED.

**Moral Enthusiasm and Religious Faith Alone Bring Peace.**

A striking article in the current Bookman on "The Prostitution of Religion" by A. A. Ewing, expresses a good deal of Catholic doctrine as well as sane philosophy and good sense.

"The cure of disease and the quieting of nerves are good things, but they may be bought at too high a price, one would rather be an invalid than a paranoiac."

CURED BY "SUGGESTION."

The actual religious value of healing the body by treating the mind is not always clear," says Mr. Irwin, "and in many instances the health of the body is secured by means that degrade religion to the point of prostitution. Those who write most scientifically in attempting an explanation of the phenomena of mental healing declare that the results are secured by what is termed suggestion, by which they mean that an idea that has exclusive possession of a mind will execute itself by controlling physical functions that are ordinarily voluntary."

The point that needs to be stressed is that suggestion through the subconscious self is not necessarily a religious process at all, and supposing it to be such may do very real harm to true religion.

"That there are a large number of cases in which genuine religious faith has been the chief instrument in securing the desired restoration to health must be recognized. If we have overcome our scepticism regarding the possibility of such cures and are convinced of the facts, we do frankly recognize them, and soon come to recognize them gratefully and joyfully."

**VIRTUE OF PAIN.**

Here Mr. Irwin expresses a truly Catholic idea in regard to the value of the good, the virtue of pain.

"Those sentimental and superficial persons who think that to banish pain and secure comfort, to soothe the aching brow and calm the anxious or terrified soul is the most beautiful and virtuous career will suppose that if religion has any use whatever it is in accomplishing just such works of mercy. But there is need of vigorous protest against such a misconception of religion. We are told that the religion of the earliest races was little more than a vaguely expressed desire for an increase of the food supply, and if faith-cure is the highest reach of our religious experience, we are not far removed from our savage ancestors."

"The trouble is that while we pride ourselves upon recognizing the superlative value of the spirit, we attempt to use it to secure the comfort of the flesh; we magnify faith because we find it acts like an opiate, and we believe in prayer because it is 'good for the nerves.' We call God our Heavenly Father, but we treat Him as though He were a jinn, and we imagine that because we believe that He can and will do things for us we really believe in Him. Prayer has ceased to be worship and exhausts itself in selfish petition. This is the present degradation of religion, and if it is only so that neurotic patients can be cured the price is too great."

**IS PAIN AN EVIL?**

"The chief cause of this deplorable prostitution of the spirit is the false but commonly received opinion that pain is an evil. As a matter of fact we are not greatly concerned about our health, not even the health of the body, but we do want to be free from pain. That our days should be long and full of good works is not our ambition, but that they should be both exciting and comfortable while they last seems very desirable; we care little about justice if only we can escape suffering; dread of punishment constrains us more than the fear of the Lord. Faith is looked upon as the great inhibiting power, which can suspend the operation of the law of cause and effect and make it possible for us to sow tares and reap good grain and we think religion a good thing because it makes us immune from consequences."

"All this is not religion, but its caricature, and decay of morals is at its heart. We must cease to be lovers of ease and become lovers of righteousness. We must learn that so far from being an evil, pain is often most beneficial, that it is a sign of the disorder that is the real evil and also a sign of the struggle that Nature makes to restore herself. It is an indication of conflict and a call to effort. The greatest amount of physical suffering comes, not at the point of death, but before hope has been abandoned and while there is still a chance of recovery. If we deny or ignore pain we encourage disease and court death—or if we take such measures as will

most quickly remove the pain without a careful diagnosis and a proper treatment we are equally foolish and short-sighted.

**SUFFERING INVALUABLE.**

"The mere instinct of self-preservation should lead us to value pain as a signal of distress and a stimulant. So also mental suffering and spiritual agony, while unpleasant in themselves, if rightly used will perform a very necessary function and prove of invaluable service. Suffering is but our sense that things are wrong and increases with the desire to set them right. The phrase 'taking pains,' that we apply to earnest and conscientious persons, is itself significant. Only the passive and unconcerned do not suffer, interest and desire have their painful side, and to deny sorrow and grief when things are not right is either to lie or to declare that we do not care whether they are right or wrong. To run away from our labor and abandon ambition, to seek escape from personal antagonisms and social injustice, to seek peace in isolation or obscurantism, is easy and cheap and ignoble and fatal. The deeper and nobler experience comes to those who realize that suffering is not evil, not even the suffering of punishment, but that injustice and ignorance and sin are evils, and that such real evils can be done away with only by those who are willing to pay the price. The deeper way is the way of heroes and of the Christian religion, whose standard from the first has been the Cross."

"We may regard Christianity as impracticable or too strenuous, we may understand how many weak-spirited and slothful souls may shrink from its high way, we may even frankly acknowledge ourselves to be among their number; but if we have any sense of truth left we will protest against the abuse of the name Christian and the travesty of religion, the whining prayer for a painless life, and the selfish misuse of faith. If Christianity means anything it means a joyful running in search of suffering; it means that pain is transformed into passion, that faith is positive, aggressive and constructive. It means exaltation and glory in the midst of trouble and defeat."

**MORAL DISORDERS EXIST.**

"Those who are most skillful in the diagnosis of human ailments are aware that in a vast majority of cases behind the physical or mental distress is moral disorder. Especially is this true of that class of cases to which modern schools of healing would apply the remedy of selfish and therefore immoral faith. In the early stages of neurasthenia, mania, melancholia, hypochondria and of all the nameless fears and weaknesses that mark the wrecks along the path of civilization we may be sure there may be found a wrong attitude toward God, such as old-fashioned persons still call sin."

"To be sure, this is unpopular doctrine, but it is nevertheless true. The ills that an emasculated religion is now trying to cure have come upon this generation because the sense of moral responsibility has been weakened. We are irritable and hysterical just because we have rebelled against lawful authority. Having denied the right of others to control our thoughts and actions we have lost self-control. Time was when men and women believed in God and feared Him and trained their children to love and obey His law. They went to Him not as to a nursery-maid, but as to a heavenly Father and righteous King, who cared for them indeed, but who also had the right to direct their lives. Calm and sagacious souls, they acknowledged authority and leaned upon it and were not troubled with nerves. But now we have, like Jeshurun, waxed fat and kicked; gross and conceited in our prosperity, we have lived in luxury and pride and have rejoiced in sensual and intellectual license until contact with our nearest neighbors is irritating and the expectation of a lean year brings collapse and suicide. The cause of physical and psychical break-down is the decay of conscience which follows upon a simple unwillingness to obey eternal law and do what is right. Plain disobedience to the lofty and severe demands of Mosiac and Christian ethics has demoralized us and already in the flesh thousands are experiencing the traditional 'torments of the damned.' And now we want to be cured. Obviously we can only be cured by having our sins forgiven. Much appeal is made to the healing wonders of Christ and His disciples, but it is often forgotten that Jesus Himself emphasized the forgiveness that preceded or accompanied the cures and required as a necessary condition of the latter a faith that included repentance. Remission of sins, with the joy and gratitude that followed it, characterized the apostolic age. We hear much about the coming Catholic Church. Whenever and however it may come, we may be sure that in it the confessional will be more prominent than the clinic, and instead of priests striving to soothe the nerves of patients, we shall see physicians, like St. Luke, seeking authority to absolve penitents."

"Health is not a proper object for men's pursuits, whether it be health

## UNVEILING CEREMONY. WITNESSED BY IMMENSE CROWD

**Bishop of Angers, France, Sends Representative.**

Precisely at half-past nine on Thursday morning last, solemn pontifical high Mass was celebrated at the Hotel Dieu by His Excellency Mgr. Sbarretti, assisted by Canon Martin, assistant priest, and Rev. Abbe Lamarche and Abbe Giro, S. S., as deacon and sub-deacon of honor; Rev. Abbe H. Leclair and O. Rolland as deacon and sub-deacon of office. Father Demers acted as master of ceremonies.

The Rev. Canon Gauthier was the preacher of the day. He recalled the beginnings of Ville Marie, and eulogized the heroic Hospitaliers of St. Joseph, who in coming to the new country had answered the call of God. At the close of Mass the ecclesiastics and members of the laity, the Hon. Chas. Devlin, Minister of Colonization representing the Premier of Quebec, took their places on a dais in front of the statue to be unveiled. After the singing of a cantata by the pupils of Mount St. Mary's Convent, one of the patients was assisted to the statue and drew the veil aside amid the acclamations of the immense crowd. His Grace Archbishop Bruchesi then announced that Rev. J. B. Porcher, a Sulpician from Angers, in France, would read a letter from Bishop Rumeau, of Angers, which he had hoped to have been able to read himself, and coming forward, in Roman cloak, Father Porcher read his message from France to an attentive audience. His Grace the Archbishop then delivered an eloquent address, afterwards reading a cablegram of the Cardinal Secretary of State in the name of the Holy Father. His Excellency Mgr. Sbarretti then imparted the pontifical benediction.

The closing exercise was the requiem Mass on Friday morning, celebrated by His Lordship Bishop Bruchesi, of Nicolet, for the repose of all those who had died at the Hotel Dieu. The chapel was draped in violet and the singing, as at the preceding services, was by the Rev. Sisters. A very large congregation was present.

of body or mind. Health is simply the condition in which a person continues while performing some useful function in a rational way. He who seeks it misses it. Effective forgiveness must lead to joyful service.

**INTERCESSION THE CURE.**

"The only perfect and permanent cure for human ills is enthusiasm for a cause. It may not, indeed, be denied that temporary relief for particular pains or even a generally placid condition can be obtained in other ways; by suggestion, auto-suggestion and hypnotism by the application of a physical or psychical anaesthetic the short cut can be taken to peace or slumber when the fight is on or work is to be done, so long as we can dream dreams and put them into deeds, so long as the heavens are higher than the earth and the stars call? No one questions the kindly value of anaesthetics, but a theory of inhibition that holds narcosis to be the ideal state for man is idiotic and can be made to appear as a religion only by the arbitrary use of attitudes and phrases that have grown out of genuine piety and become traditional. Pain may indeed be eliminated from life, at least to a large extent, but if it is to be in passivity and by the loss of all our aspirations, there are some of us that would rather suffer. The only safe way in which we can escape from sorrow is through enthusiasm. . . . possession by the Spirit of God."

"If then men need an end of action that is at once lofty and possible they can find it only in moral and religious pursuits; that is, in pursuits that are both moral and religious, for ethical insight without confidence in the ultimate rule of right will crush the spirit of man more quickly than outward adversity. It is true that we can be cured by religion, but it must be the religion of St. Luke and St. Paul, a religion of high spiritual enthusiasm and unshaken confidence, a religion in which faith is active, constructive and sure. Seek ye first the kingdom of God and His righteousness, and all these things (including health) shall be added unto you. Peace and joy are not found in stagnation and are not secured by the rest-cure; they come and stay only where there is high moral enthusiasm and religious faith. It is this sort of a religious revival that is sorely needed to make this a nation of sane and joyful men and women; a religion that shall include patriotism and love of all our brothers; a religion that shall use suffering and transform pain, that shall teach men to find in service the secret patience and show the most practical and unimagined pathway to the glory of God."

## LABOR DAY CELEBRATION. VAST THROG IN CHURCHES.

**Powerful Sermons Preached to Large Congregations.**

The annual religious labor demonstration took place on Sunday evening last in Notre Dame and St. Patrick's churches. The services, headed directly to the workingmen; but among the thousands who gathered in both vast edifices could be noticed men in the professional as well as business walks of life.

Some four years ago His Grace Archbishop Bruchesi inaugurated the religious ceremony in connection with the Labor Day celebration. That the people appreciate his action was evidenced by the vast throngs assembled in the two churches on the eve. It is significant, too, of the uplifting influence of religion when an invitation to be present was so splendidly responded to.

In words of eloquence did both preachers portray the dignity of labor; with no uncertain sound did they voice their ideas of the position of the workingman. They urged, encouraged, stimulated the laborer to higher, better things. For had not labor, menial labor, been dignified since the days when the Nazarene handled saw and plane under the direction of the humble carpenter of Nazareth.

Father Piché, the preacher at Notre Dame, took for his text "If you but knew the gift of God," and said:

"You appear to me to-night in your piety and recollection, your brows crowned by the double diadem of Work and Faith;—and I cry out with enthusiasm: If you knew, if you could taste all there is of grandeur, of sweetness, of strength in these two elevations of human nature, you would always be in the world a power for the happiness of humanity and for the greater glory of God."

"It is incontestable that the notion of the dignity of labor has made immense progress; the pagan world has seen the ideas of its greatest philosophers subverted, what was formerly the toil of the slave has become the honor of the free man, and the man who does not work according to his station of life, though he is rich, is looked upon as a slave to laziness and egotism."

"Everywhere we see temples erected in honor of labor, associations are forming, real armies to safeguard the rights of workmen, public ministers of work are founded, and even kings and emperors blush not to have their sons learn a trade. Who then brought about this change? How has the punishment imposed upon man in the sweat of thy brow shall thou eat thy bread, become such an honor? How has the tool been changed into a scepter? How cause human nature at bottom has remained the same. It seeks reward and not labor. Of himself man could not sanctify labor. It had to come from above."

But only He who had imposed the law could ennoble labor, and the Word not only was made Man but He became a workman.

"He saw all human states, all the thrones of the earth, pass before his gaze, but only the detested condition of labor captivated his heart."

At St. Patrick's Church His Lordship Bishop Racicot presided. At half-past seven the procession having formed in the vestry slowly passed through the church, the sweet voiced choristers singing as they went on their way, imposing it was as cross bearer, then the char-casseroled sanctuary boys, then the choir in Eton suits, then the larger boys, the clergy and finally the Auxiliary Bishop passed slowly among the crowds of devout worshippers. As the sanctuary was reached the altar burst forth into light, which together with the floral decorations made a striking picture.

The preacher, the Rev. Dr. Driscoll, pastor of the Church of St. John at Plattsburg, N.Y., was listened to with wrapt attention, his powerful oration appealing directly to the hearts of his hearers. Speaking of the dignity of labor and its beneficial effects, Father Driscoll said:

Man became strong of arm and stout of heart; forests fell beneath his blow and blazed the way for progress. In the hearts of the world the progress and effects of labor were still more striking. In the primitive conditions of the world labor and capital were one, but in the more fully developed state of society the parting came."

Labor and capital were the most efficient organizations in the world. The question is often asked, is it lawful for labor to organize while capital had the privilege. It is an insult to even ask such a question, for organization spells preservation, and preservation is the first law of nature.

The preacher found that land taxes

## RECENT RIOTS IN BARCELONA. CONVENTS LOOTED BY THE MOB

**Sisters Driven Into the Streets as the Walls Fell Around Them.**

The London Tablet publishes two letters received from the Rev. Mother of one of the two houses of the Little Sisters of the Assumption at Barcelona.

"While we were at our reading these maddened people came and summoned us to open to them," says the nun. "We at once flew into the chapel and surrounded Our Lord. They tried to force the door, climbed up to the windows, firing on us and wrenching off the bars. On this, dear Mother, in spite of my unworthiness, I opened the little tabernacle and brought away our adored Jesus."

"All our little Sisters followed me through the back door into the garden. To this door we owe our safety. Sister Mary of the Assumption carried the sacred vessels; Sister Dolores took hold of the bell. Arrived in the garden we saw a lot of men astride the wall; we gave ourselves up for lost, but they were friends, who in a couple of minutes helped us over the wall. I never once left my precious burden out of my grasp. I don't know how they pulled us over the wall, but not one of us was hurt."

"We were taken to a house across the road before we were brought together. Arrived there, I placed my precious burden on a chest of drawers, and we gathered round it. Before it we had to put our habits so as not to compromise our friends. The several families supplied us with dresses worn by the working classes. All this time our sweet little convent was a prey to fire and pillage. But so much the worse for the mad, demon people! We thus resemble the more closely our Saviour, and, if it were not for the outrage offered to religion, we should be thankful for this special grace! In our safety our thoughts went at once out, to our dear Sisters in Moncada, and a man belonging to the Red Cross Society went, at the risk of his life, to tell them that Jesus and His little servants were safe. On his return he informed us that nothing had yet happened to them. I hope they won't attempt to come here to us. There are barricades everywhere."

"5.30 p.m.—We have been obliged to separate; each one has gone off to the family where she is to lodge."

"How heart-breaking it all is! We had not time to bring away our office books and our rosary or our sole means of prayer."

"To-morrow morning if it becomes necessary to do so, we will consume the Sacred Species."

"I am now left only with Sister Marie Dolores. The ciborium is on the chest of drawers with a small lamp burning before it. We are watching over us."

"Good-bye, dear Mother! We have at this moment nothing to envy our Sisters in France. They expect a terrible time to-morrow. The guns of Montjuich are loaded for a bombardment; but as the good God wills."

This morning the priest came in haste to give us the absolution. Our confidence is in God. At the present moment they are cutting one another's throats in the streets. My God, what sins can men commit!"

"12.30 a.m.—We are anxiously looking for the morning to appear. About 4.30 we propose at every risk to go in small groups to Moncada. It is believed that at that hour everything will be quiet. Yesterday evening all these poor people shared their bread with us. When we come to think of all that has happened, we cannot help seeing something miraculous in it: one moment of delay, and we should all have been massacred."

Dearest Mother, in parties of three we got here to Moncada at 4 this morning, after passing the barricades and witnessing the smoking ruins of churches. Oh, what a terrible carnage there has been! Yesterday 5000 persons were killed. We are still disguised as workwomen. You can picture to yourself the joy of our meeting. Our dear Sisters here have not yet been molested, but all night long they had to be on the watch. At 11 last night Mother Marie C. administered Holy Communion to her Sisters, and this morning I did the same with my Sisters. It will be, perhaps, their last Communion! The fortresses were everywhere on the quiver! At about 9 o'clock people came to tell us to leave. We were

passed on to four or five different families, as the first we went to were afraid of being compromised. At present we are all dispersed. I am, together with Sister Mary, St. John of the Assumption, with a very poor family. We are like Our Lord, who had no place to lay His head. Of our little convent nothing remains. Everything has been destroyed by fire. Even the trees have been rooted up and hacked to pieces. Our lovely altar, our white virgin, the monstrance, the chalice, the relic of the true Cross have been vilely desecrated. The whole crowd came to loot; it was horrible. At 8 in the evening they returned to complete their work of destruction. What was still standing was pulled to the ground. And that odor of burning that reached us as the gleams from the burning ruins lighted up our countenances! Our own preservation is a miracle to us!"

## England's Fall From Catholicity.

**Outcome of Struggle Between Papacy and Civil Power.**

"The sudden falling away of a whole nation from Catholic unity," forms one of the most interesting chapters in the latest volume of the Catholic Encyclopedia, and is contributed by the well-known Catholic writer, W. S. Lilly.

This falling off is not to be explained, he says, as rising wholly from "the selfish policy or brutal passion" as Macaulay styles it, of Henry VIII.

It was the culminating effect, Mr. Lilly shows, of a struggle between the Papacy and the civil power of England that had been going on for many centuries—even from the Norman Conquest.

Henry II was not less desirous, it is shown, than Henry VIII to free himself from the Pope's jurisdiction, and his plundering of Canterbury was a case in point.

**CIVIL POWER SUPREME.**

Von Ranke, the German historian, points out, says Mr. Lilly, that the state of the world in the 16th century was hostile to the Papacy, and that the civil power would not acknowledge any higher power than itself. The sovereign of each country would be supreme in regard to all he might control, and on the death of Wolsey, one of the strongest of Church diplomatists in those ages, the power of the King became supreme.

This fact was shown in that Henry VIII when he appointed Thomas Cromwell to be his Vicar-General, he reserved to himself, as supreme arbiter in matters theological, all matters of doctrine. More than once he went into the House of Parliament of the time and expounded to legislators what he conceived was the real meaning of dogmas.

The greed of Henry VIII was another source of the de-Catholicizing of the country. Envious of the wealth of the monasteries, he confiscated them, thus, as Mr. Lilly says, laying the foundation of English pauperism, and throwing the people on their own resources, making the practice of their devotional exercises an impossibility. The advent of Mary, and the restoration of religious customs did not avail to keep the faith generally alive when Elizabeth inaugurated the first part of her reign with wholesale measures of persecution against all who professed the Catholic faith. It was soon after her accession that on the Feast of St. John the Baptist, 1559, the statute took effect which was to abolish the old religion, and set up the new.

**WORSHIP BY STEALTH.**

From that time Catholic worship could only be performed by stealth and at the risk of severe punishment. Had it not been for the founding of the seminary of Douay in 1586, by Cardinal Allen, whose object was to perpetuate the faith in England by creating an apostolate, Catholicity could hardly have survived even in the small numbers which were present previous to the great 19th century revival following emancipation.

The total number of Catholics who suffered death under Elizabeth amount to 189; of these 128 were priests, 58 laymen and 3 women.

Under her successor, James, the Catholic clergy and laity fared almost as badly, the fact that his mother, Mary Stuart, having been a Catholic, meaning nothing.

Under Charles I. however, only two Catholics suffered, the King's refusal to persecute being, says Mr. Lilly, one of the reasons of his downfall.

By the accession of Charles II., however, a strong anti-Catholic feeling had begun to assert itself in the country, and the King, with true Stuart perfidy, revolted against his Catholic instincts, he more than any other being the cause of the solidification of Protestantism and the decay of Catholicism, which was to remain thereafter a matter for penalization for nearly 150 years.





The little cares that fretted me,  
I lost them yesterday among  
the fields above the sea.  
Among the winds at play;  
Among the loving of the  
herds,  
The rustling of the trees.  
Among the singing of the  
birds,  
The humming of the bees,  
The foolish fears of what may  
happen  
I cast them all away  
Among the clover-scented  
grass,  
Among the new-mown hay;  
Among the husking of the  
corn  
Where drowsy poppies nod.  
Where ill thoughts die and  
good are born,  
Out in the fields with God.  
—E. B. Browning.

TACT AND GENTLENESS.

Of all the gifts to be prayed for,  
next to grace at heart, tact and gen-  
tleness in manner are the most de-  
sirable. A brusque curt manner, a  
cold indifference, a snappish petu-  
lance, a brutal appearance of stoid-  
ity, antagonize and wound and  
rob even really kind actions of half  
their value.  
It is worth while to do a kind  
thing gracefully and tactfully. There  
is a certain proprietary demeanor  
which never makes a mistake, which  
guards the feeling of a loved one as  
carefully as a mother cherishes her  
little delicate child. In time such  
tact becomes natural, and one who  
has it makes others happy without  
trying to do so.

#### BITS OF TRUTH.

Opportunity comes to a man once  
in a lifetime, but there is no limit  
to the number of visits a man can  
make to opportunity.  
Sympathy is the grandest word in  
the world. It overcomes evil and  
strengthens good; it disarms resist-  
ance, melts the hardest hearts and  
draws out the better part of human  
nature.  
Judge no one by his relatives,  
whatever criticisms you pass upon  
his companions. Relatives, like  
features, are thrust upon us; com-  
panions, like clothes, are of our own  
selection.

We can always defend ourselves  
from a thief, because one can bar  
his doors and make many devices  
for protection, but from a lying and  
deceitful man there is no escape,  
and he does not, like the thief, steal  
one's earthly possessions, but steals  
the truth, which is all one has to  
defend its reputation.

#### FRUIT STAIN REMOVER.

Here is a simple method of re-  
moving fruit stain from the most  
delicate colors as easily as from  
white: Before the goods are wet,  
moisten the spot with camphor, and  
the stain will come out when wash-  
ed. When I take off a tablecloth, I  
moisten any stains with camphor  
before placing it with the soiled  
clothes, and there is no delay on  
washday.

#### TAILORED SUITS AND THE NEW SILHOUETTE.

In an exhaustive article on fall  
fashions, in *Woman's Home Com-  
panion* for September, Grace Mar-  
garet Gould says:  
"The straight lines of last season's  
silhouette are passing. The new tail-  
ored suits and the one-piece dresses  
are daring to show the curves of  
the figure. Though the early au-  
tumn tailored coats are not actually  
tight-fitting, yet the new tendency  
is towards revealing rather than  
concealing the figure. The loose fit  
seen in the spring models has en-  
tirely gone, though the slender hip  
is still with us.  
"The trade refer to the new coats  
as 'seven-eighths fitting.' The tail-  
ored suit for fall is much smarter in  
appearance than last year. The coat  
is long, varying from about forty  
to forty-eight inches in length.  
"Sleeves are still small and ex-  
tremely plain. Coats of the tailor-  
made suits are strictly tailored and  
are extremely mannish in effect.  
They show none of the elaborate  
trimming of last year, none of the  
conspicuous button-trimmed pocket-  
flaps nor big decorative revers. In-  
stead, they have a plain notched  
collar and a small, inconspicuous  
cuff. Many are made single-breast-  
ed, fastening with rather large but  
inconspicuous buttons, or they fast-  
en invisibly with a fly.  
"The extreme cutaway effect is  
also a thing of the past. The fronts  
of the coat may curve a trifle to-  
ward the bottom and still be this  
season's style, yet the very newest  
models show the fronts perfectly  
straight. Some of the tailored coat  
and skirt suits show the coat trim-  
med with bands of the self-fabric or  
with braid to emphasize the long-

ated-waist line, but generally speak-  
ing, the plainer the tailored coat  
this year, the better its style.  
"Skirts show many changes. It  
was only a very short time ago that  
the plaited skirt gave an old-fash-  
ioned stamp to a costume. The plain  
gored skirt, as nearly straight up  
and down in line as it was possible  
to make it, was the reigning fashion.  
Now this autumn our skirts to be  
stylish at all, we are told, must  
be plaited. Surely Fashion keeps her  
followers extremely busy these days.  
There is no time to loiter by the  
way in the world of style.  
"The newest skirts have a deep  
hip-yoke effect which fits the figure  
very closely. From this yoke come  
the plaits. The plaited portion of  
the skirt may be kilted, box-plaited  
or it may show a panel front with  
plaits introduced at the sides. But  
plaits there must be in one form or  
another, and fullness at the bottom,  
or the skirt will not have the new-  
est stamp of fashion.

#### WIDER LINGERIE RIBBONS NOW USED.

Launderable, or lingerie ribbons  
are markedly wider than were those  
formerly in general use. The majority  
of the threadings for the tops of  
corset covers, chemises and combina-  
tion garments are an inch wide,  
while those used on petticoat  
flounces, night robes and negligees  
measure fully two inches across.  
This fashion so materially increases  
the expense of keeping up the lin-  
gerie that the care of the reserve  
supply of delicately tinted ribbons is  
of importance. As it is more eco-  
nomical to purchase these ribbons  
by the bolt, they should be kept  
rolled up in their original paper rib-  
bons, which should be extended as  
nearly as possible to the outer end  
of the roll. Long eyed bodkins are  
specially provided for running these  
wide ribbons through lingerie bead-  
ings, but for the traveller who is  
prone to mislay her toilet utensils,  
there are tag-ended ribbons which  
come in two yard lengths.

While all the staple pink, blue,  
green and yellow tints are still pop-  
ular, ultra fashionable girls are  
using old rose, vine, grape, dahlia,  
fuschia, emerald, arcoplane and the  
various orchid shades in lingerie rib-  
bons.

#### A NEW WAY TO CAN TOMATOES.

Last summer I tried a new method  
of canning tomatoes, and it proved  
so satisfactory that I want to pass it  
on. Scald, and peel the tomatoes  
as usual. Have the cans sterilized,  
place the raw tomatoes in them  
whole, pour in boiling water to fill  
the cans, running a knife around in  
the cans, so that all the crevices are  
filled, then put on the cover. Place  
the cans in a boiler or large vessel,  
pour in boiling water till it reaches  
the neck of the can, put the lid on  
the boiler, wrap it with a blanket  
or rug, and leave until the water is  
cold, which will be next morning.  
The cans are then ready to put  
away. I did not lose a can out of  
forty quarts. When the cans were  
opened, the tomatoes were whole  
and firm enough to slice easily.  
—*Woman's Home Companion* for Sep-  
tember.

#### THE GOOD WILL HABIT.

A habit of holding a kindly atti-  
tude of mind towards everybody has  
a powerful influence upon the char-  
acter. It lifts the mind above petty  
jealousies and meanesses; it en-  
circles and enlarges the whole life.  
Where we meet people, no matter if  
they are strangers, we feel a cer-  
tain kinship, with the friendliness  
for them, if we have acquired the  
good will habit. In other words,  
the kindly habit, the good will hab-  
it, makes us feel more sympathy for  
everybody. And if we radiate this  
helpful, friendly feeling others will  
reflect it back to us. On the other  
hand, if we go through life with a  
cold, selfish, mental attitude, caring  
only for our own, always looking  
for the main chance, only thinking  
of what will further our own inter-  
est, our own comfort, totally indif-  
ferent to others, this attitude will  
after a while harden the feelings and  
the affections, and we shall become  
dry, pessimistic and uninteresting.

#### THE GENTLE ART OF RESTING.

One woman said of another recent-  
ly: "She boasts that she is never  
idle, that every moment not spent  
in sleep is a busy one. When she  
does sit down for a short time she  
always has some fancy work ready  
and picks it up. She declares that  
she can rest as well if her hands are  
occupied as if they lie quiet in her  
lap. In fact, she says that she rests  
better for the trifling work, and I  
imagine that she does, but it is be-  
cause she is too overwrought, and too  
nervous to sit perfectly still. I  
shall be much surprised if, some day,  
there is not a total collapse there."  
If Nature has, as is alleged, a  
long memory, and never forgets an  
injury, it does seem probable that  
this woman, who, like her proto-

type in Mother Goose, "never is  
quiet," will some day discover that  
the few moments of refreshment and  
of rest that she would not seize, as  
she went on with her daily work,  
have been forced upon her in the ac-  
cumulation of their long arrears. I  
would counsel every active woman  
to preserve her health and prolong  
her life by taking a proper share of  
rest, says G. Marcus in *The Tablet*.

#### WOMAN'S HOME COMPANION FOR SEPTEMBER.

A big section of the unusually big  
number is devoted to fashions. Ex-  
perts in Paris and famous tailors  
and milliners in the United States  
have, with Grace Margaret Gould's  
knowledge of the American woman's  
tastes, made the issue one that wo-  
men will preserve for many months.  
Not only gowns, coats, hats and  
waists, but the important little  
things, shoes, hosiery, fabrics, trim-  
mings, coiffures—all are exhaustively  
handled.

There are plenty of good stories in  
the issue for these last hot days—  
stories by Octave Thanet, Mrs. John  
Van Vorst, Katharine Holland  
Brown, Mary Heaton Vorse, and  
others, illustrated by such artists as  
James Montgomery Flagg and Alice  
Barber Stephens. Kate Douglas Wig-  
gin's serial story of the Shakers,  
"Susanna and Sue," is also in this  
issue. For the theatre-goer, Walter  
Priehard Eaton's article, "The De-  
cent stage," will prove a splendid  
guide, giving a list of the good,  
clean, successful plays that will ap-  
pear outside of New York this fall.

In "Reluctant Parentage" Dr.  
Woods Hutchinson starts us with  
new ideas about the "Race Suicide"  
question. He shows all the aspects  
of this big problem and eventually  
proves that it isn't really a problem  
at all.

Marion Harland, in her pilgrimage  
through Europe, has met "Little  
Boy Blue," and tells his sad little  
story.  
William H. McElroy contributes a  
number of stories about Edward  
Everett Hale, that have the charm,  
humor and sweetness that pervade  
everything connected with Doctor  
Hale.

We hear constantly the cry that  
our daughters are being taken from  
home, but seldom a practical plan  
to bring them back. Katharine Eg-  
gleston's article in this issue sug-  
gests a plan and a good one.

There are a number of articles that  
should be cut out and pasted in  
scrap-books: "The Successful Aquar-  
ium," "How to Make Candle-  
Shades," "Furniture Made at Home"  
("Small Fruits").

The children's department is even  
bigger than usual. There are many  
pages devoted to embroidery and  
other hand work. Fannie Merritt  
Farmer's cooking pages are full of  
new ideas, and all the other regular  
departments are as good as they al-  
ways are.

#### WOMAN.

In a recent published symposium  
concerning the ages of woman, Da-  
vid Belasco wrote:

"Woman is like the moon—many  
phases—and in all her phases fasci-  
nating. She is at her best at three  
ages, according to your personal  
taste. If you prefer the beautiful  
woman, she is at her best between  
the ages of 20 and 35. If you  
taste is for the woman of sentiment,  
she is at her pre-eminence between  
the ages of 30 and 45. If you wor-  
ship intellect, she is supreme be-  
tween 40 and 60. If you want all  
of these qualities, seek out a god-  
dess, for goddesses have no age."

#### HOUSEHOLD HINTS.

A salt bath will be found to quiet  
nervousness, if taken just before re-  
tiring.

Two quarts of cold water each  
day, drunk at intervals, is a good  
remedy for kidney trouble.

A cup of hot water a half hour  
before breakfast every morning will  
cure dyspepsia and indigestion.

A flannel dipped into boiling wa-  
ter and sprinkled with turpentine  
and laid on the chest, will relieve  
cold and hoarseness.

By mixing two teaspoonfuls of  
glycerine with one teaspoonful of  
lime-water and one teaspoonful of  
paregoric you have an excellent gar-  
gle for a sore throat.

#### THE GIRL WHO GUSHES.

There is a certain form of insinc-  
erity, which is rightly termed gush,  
indulged in most often by silly  
women and young girls. It is that  
kind of flattery which may be right-  
ly described as "laying it on with a  
trowel."

Men dislike girls who gush; they  
distrust them, and not without rea-  
son, for the deepest natures are the  
most reserved where their affections  
are concerned.

Girls who gush find themselves  
"on the shelf," when their less ob-  
trusive sisters are happily married,  
unless they are fortunate enough  
to take in some guileless man; but  
this does not happen often, because,

although man is fond of flattery, it  
should be of that subtle character  
which only a tactful and clever wo-  
man knows how to administer.

Perhaps his flattery would better  
be described as praise, which is dear  
to the heart of all; but let it be sin-  
cere—anything approaching gush is  
to be abhorred.

I have met the gushing girl again  
and again, and I have found her in-  
sincere and shallow. She is always  
more or less affected, and her plau-  
sible manner deceives a few. She is  
simply silly, ready to agree with  
you one moment and with someone  
else the next, disliked both by men  
and women.

Although men share many of the  
failings of the fair sex, I think they  
are exempt from this: they never  
gush—at least, I have never come  
across a man who does.

Avoid gush and avoid affectation  
if you wish to be popular.

#### BAD MENTAL HABITS.

If I were asked what was the  
greatest foe to beauty in both man  
and woman, I would say, not errors  
in diet, not lack of exercise, not  
overwork, not corsets, not any one  
of these, but bad mental habits. If  
we observe closely the faces of the  
people we meet at random on the  
street, or in the great shops, we  
will observe that nearly all of them  
are characterized by the lined mouth  
the drawn brows, and other facial  
disfigurements which accompany bad  
mental states.

What do I mean by bad mental  
states? I mean anger, fear, worry,  
anxiety, irritability, regret, envy,  
jealousy, lack of trust in one's self  
and in the Great Good—all these are  
bad mental states; and all these de-  
stroy beauty, not only by interfer-  
ing with the action of the vital or-  
gans, but by directly disfiguring the  
expression of the face.—Dr. W. R. C.  
Latson, in *The Outing Magazine*.

#### What is Worn in Paris.

Dinner Gowns More Elaborate Than  
Ever—Outing Skirts Shorter Than  
Ever—Dainty Wraps, and  
Scarves in Unending  
Variety.

Like the poor, the dinner gown is  
always with us, and never more so  
than at this moment, when the sea-  
son of country-house parties is in  
full swing. A very handsome gown  
has just been created for a lady who  
is starting on a round of visits; and  
as it has various novel points about  
it, it is worth describing. The high  
corselet fourreau of oyster-white sat-  
in fits like a glove round the hips,  
but a noticeable feature in the dress  
is the great fullness that is brought  
into the skirt at the back, which,  
while in no wise detracting from the  
smoothness of the effect in front,  
gives a sweeping grace to the back  
to which we have been long accus-  
tomed. Over the satin fourreau is a  
close-fitting tunic made of lattice  
work of silver cord and opals, an  
opal being set wherever the cords  
cross each other. This tunic falls in  
a deep point almost to the feet in  
front, the line rising from thence to  
the back where the tunic ends just  
where the full folds of the train be-  
gin. A border of silver tulle, em-  
broided in opals and silver thread,  
finishes the edge of the tunic. The  
upper part of the bodice is original,  
too, for it gives the effect of being  
merely a draped fichu of pale rose  
chiffon and old lace which is all in  
one with the rucked sleeves that  
barely reach the elbow. The corse-  
let is a very high one, and the folds  
of the fichu bodice are tucked into  
it, but it remains a corselet, and  
there are no bretelles to continue  
the line over the shoulders. Thus  
the lattice-work tunic is of silver  
and opals is used to give the effect  
of the Plantagenet cotte are one of  
the most prominent features in the  
fashions of the moment.

If used with taste and discretion  
the cotte is most effective; but  
alone, with the hard line of its low-  
er edge running straight round the  
figure a good way below the hips,  
it is disastrous, and gives to even  
the best-made woman the Semitic  
effect of a long body and short legs.  
Nothing is prettier than the cotte  
combined with the wide double stole  
or the pinaflore, the cotte in both  
cases showing at the sides and being  
veiled before and behind by the over-  
hanging drapery. This arrangement  
is equally successful on day or even-  
ing dresses, and the side openings  
have a very diminishing effect on  
the hips.

In spite of all the efforts of the  
Paris dressmakers, in their natural  
desire for novelty of any kind, to  
find something to supersede the long  
lines and lissou effects we have loved  
so long, they have not yet persuad-  
ed the Parisiennes to give up these  
effects, especially as regards even-  
ing frocks. The Parisiennes consent  
to vary the coat and skirt uniform,  
that has such firm sway by day,  
with all sorts of tentative eccentric-  
ities (which in most cases are each  
one uglier than the other), but they  
will not allow their beauty of line  
to be interfered with in the evening,  
and the Princess fourreau is as trium-  
phant as ever it was, having gained  
still further influence by the increas-  
ed fullness at the back.

The skirts for day wear are short-  
er than ever, a fact that is one of  
the most striking features at Trou-  
ville, and as Frenchwomen's feet  
are usually small and their footgear  
impeccable, it is not for the behol-  
der to complain. A delightful exam-  
ple of present fashion in every detail  
was given by a dainty figure in  
black and white striped linen, the  
skirt only reaching to the ankles  
and disclosing the very smartest of

Hang on  
to a pure hard soap.  
Always use  
**Surprise**  
If you wish to retain the natural  
colors in your clothes.  
**Surprise**  
has peculiar qualities of washing  
clothes, without injury and  
with perfect cleanliness.  
**Remember**  
the name Surprise  
means a pure hard Soap.

Louis XV. shoes in white doeskin,  
brogued and heeled in black patent  
leather, with white silk stockings  
embroidered in black. Over the lion  
dress was worn a semi-fitting sleeve-  
less coat in black tulle, hanging  
open in front to show a voluminous  
jabot in white Malines lace, similar  
lace frills adorning the wrists of the  
sleeved dress. The big black hat  
was covered with black aigrettes  
and the dome-shaped sunshade of  
black Chantilly was incrustated with  
jet, which had a most brilliant and  
unexpected effect when the sun was  
pleased to shine on it. The soft ta-  
fetta coats, with or without sleeves,  
were to be seen in numbers at Deau-  
ville or Trouville in conjunction with  
dresses of light materials, such as  
voile, linen, or tulle. Sometimes the  
coat was of the same color as the  
dress, sometimes it was black, and,  
again, sometimes it was in a con-  
trasting color, as for instance, a  
violet or dark blue coat with a grey  
dress, or an emerald coat on a white  
frock of lace and muslin. The silk  
coat undoubtedly gives a "dressed"  
note to even the simplest frock, and  
may be looked upon as a most use-  
ful addition to one's wardrobe.

This extraordinarily uncertain and  
chilly summer has had a natural re-  
sult in an unusual variety of dainty  
wraps, and among the novelties of  
this kind to be seen were some  
charming little garments recalling  
the "polonaise" of the Second Em-  
pire, made in silk gauze or net with  
narrow stripes of velvet and border-  
ed with fur. Shoulder scarves of  
all kinds were, of course, to be seen  
in bewildering variety; and none  
were prettier than those of super-  
posed chiffons of different colors,  
sapphire blue over violet, or silver  
grey over turquoise, hemmed with  
inch-wide borders of ermine, chin-  
chilla or sable.

*Hortense*  
**POET'S CORNER**

#### TO THOSE WHO WAIT.

Many a castle I've built in Spain,  
With turrets and domes that were  
passing fair,  
But the first wild storm of wind and  
rain  
Has proved my castles were made  
of air.  
Many a fleet I have sent to sea,  
Freighted with hopes and ambi-  
tions bright,  
Never a ship has come back to me,  
Though I've watched for them  
long by day and night.  
But I sometimes think there will  
come a day  
When my heart's fond wishes I shall  
attain—  
When, walled and towered in grand  
array,  
Shall stand secure my castles in  
Spain.

#### REMEMBER.

Remember me when I am gone away  
Gone far away into the silent land,  
When you can no more hold me by  
the hand,  
Nor I half turn to go, yet turning  
stay.  
Remember me when no more day by  
day  
You tell me of our future that you  
planned;  
Only remember me; you understand  
It will be late to counsel then or  
pray.  
Yet if you should forget me for a  
while  
And afterwards remember, do not  
grieve;  
For if the darkness and corruption  
leave  
A vestige of the thoughts that  
once I had,  
Better by far you should forget and  
smile,  
Than that you should remember  
and be sad.  
—Christina Rossetti.

#### IN THE COOL OF THE EVENING.

In the cool of the evening, when the  
low, sweet whispers waken,  
When the laborers turn them home-  
ward, and the weary have their  
will,

When the censers of the roses o'er  
the forest aisles are shaken,  
Is it but the wind that cometh  
o'er the far green hill?

For they say 'tis but the sunset  
winds that wander o'er the  
heather,  
Rustle all the meadow-grass and  
bend the dewy fern;  
They say 'tis but the winds that bow  
the reeds in prayer together,  
And fill the shaken pools with fire  
along the shadowy burn.

In the beauty of the twilight, in the  
Garden that He loveth,  
They have veiled His lovely ves-  
ture with the darkness of a  
name!

Thro' His Garden, thro' His Garden  
it is but the wind that moveth,  
No more! But O the miracle, the  
miracle is the same!  
In the cool of the evening, when  
the sky is an old story,  
Slowly dying, but remembered, ay,  
and loved with passion still,  
Hush! . . . the fringes of His gar-  
ment, in the fading golden  
glory,  
Softly rustling as He cometh o'er  
the far green hill.  
—Alfred Noyes.

#### WHITE ROSE OF THE WORLD.

##### An Irish Love Song.

If thou wert mine,  
I'd weave thee robes of cloud and  
glistering dew,  
Warp of white mist and roof of sun-  
set hue,  
With apple blossoms, faintly red,  
and musk,  
I'd strew the ways that lead into  
the dusk  
Of deep, cool woods, where dewy  
fern-frond curls,  
Would scatter 'neath thy feet a  
shower of pearls,  
And steal the moonlight's sheen  
from the dim lake  
To pave a silver path for thy dear  
sake.

If thou wert mine,  
I'd captive make the voice of every  
bird,  
And wed to each the sweetest, fond-  
est word—  
Thy name—that when they sang,  
their song should be  
Linked with a chain of melodies to  
thee.  
I'd pluck from out the day its  
brightest hours,  
Weave them—a diadem of fairest  
flowers,  
When night should come with sable  
wings unfurled—  
To crown thy brow, O White Rose  
of the World.

If thou wert mine,  
I'd seize the wind (O throbbing  
wind of sorrow,  
Vex not her soul with whisperings  
of the morrow),  
I'd garner up the radiance of the  
morn,  
The wonder-music of the rustling  
corn,  
To fashion fairyland—the world  
apart—  
And when 'twould fade I'd house  
thee in my heart.  
No impious hand this shrine of thine  
could shatter,  
O, face divine, O, voice as singing  
water,  
If thou wert mine.  
—Cahal O'Byrne.

#### Troubled for Years With CONSTIPATION.

Constipation or costiveness clogs the  
bowels, chokes up the natural outlet  
of impure matter, and retains in the  
system the poisonous effete waste pro-  
ducts of nature, thereby causing Bilious-  
ness, Headache, Piles, etc. Avoid this  
serious trouble by the use of

#### MILBURN'S LAXA-LIVER PILLS

They act on the bowels and promote  
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constipation and all the diseases which  
arise from it.

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been troubled for years with constipation,  
and trying various so-called remedies,  
which did me no good, whatever, I was  
persuaded to try Milburn's Laxa-Liver  
Pills. I have found them most bene-  
ficial; they are, indeed, a splendid pill,  
and I can heartily recommend them to all  
those who suffer from constipation."  
Milburn's Laxa-Liver Pills are 25c.  
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Estimates Given.  
Jobbing Promptly Attended To

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Successor to John Riley. Established in 1860.  
Plaster and Ornamental Plastering. Repairs of  
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Manufacturers of the Famous D. H. W.  
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Banquets, Wedding Suppers, etc. Personal  
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SOCIETY DIRECTORY.

**ST. PATRICK'S SOCIETY.**—Estab-  
lished March 6th, 1856; incorpo-  
rated 1863; Meets in St. Patrick's  
Hall, 92 St. Alexander street, first  
Monday of the month. Committee  
meets last Wednesday. Officers:  
Rev. Chaplain, Rev. Gerald Mc-  
Shane, P.P.; President, Mr. H. J.  
Kavanagh, K.C.; 1st Vice-Presi-  
dent, Mr. J. C. Walsh; 2nd Vice-  
President, W. G. Kennedy;  
Treasurer, Mr. W. Durack; Corres-  
ponding Secretary, Mr. T. C. Ber-  
mingham; Recording Secretary, Mr.  
T. P. Tansey; Asst.-Recording Se-  
cretary, Mr. M. E. Tansey; Mar-  
shal, Mr. B. Campbell; Asst. Mar-  
shal, Mr. P. Connolly.

Synopsis of Canadian North-West

HOMESTEAD REGULATIONS

ANY unoccupied section of Domi-  
nion Land in Manitoba, Saskatchewan  
and Alberta, excepting 8 and 26,  
not reserved, may be homesteaded by  
any person who is the sole head of a  
family, or any male over 18 years of  
age, to the extent of one-quarter sec-  
tion of 160 acres, more or less.  
Entry must be made personally at  
the local land office for the district  
in which the land is situated.  
Entry by proxy may, however, be  
made on certain conditions by the  
father, mother, son, daughter, brother  
or sister of an intending home-  
steader.  
The homesteader is required to per-  
form the conditions connected there-  
with under one of the following  
plans:  
(1) At least six months' residence  
upon and cultivation of the land in  
each year for three years.  
(2) If the father (or mother, if  
the father is deceased) of the home-  
steader resides upon a farm in the  
vicinity of the land entered for, the  
requirements as to residence may be  
satisfied by such person residing  
with the father or mother.  
(3) If the settler has his perma-  
nent residence upon farming lands  
owned by him in the vicinity of his  
homestead the requirements as to  
residence may be satisfied by resi-  
dence upon said land.  
Six months' notice in writing  
should be given the Commissioner of  
Dominion Lands at Ottawa of in-  
tention to apply for patent.  
W. W. O'RY,  
Deputy Minister of the Interior.  
N.B.—Unauthorized publication of  
this advertisement will not be paid for.

**BE SURE AND SEE**  
**THE TRADE MARK**  
... "The ..."  
**Maple Leaf**

**DOAN'S KIDNEY PILLS**  
Black Point, N.B.  
writes: "For years  
I was troubled  
with weak back.  
Often times I have  
lain in bed for  
days, being scarcely able to turn myself  
and I have also been a great sufferer  
while trying to perform my household  
duties. I had doctors attending me with-  
out avail and tried liniments and plasters,  
but nothing seemed to do me any good.  
I was about to give up in despair when  
my husband induced me to try Doan's  
Kidney Pills, and after using two boxes  
I am now well and able to do my work.  
I am positive Doan's Kidney Pills are all  
that you claim for them and I would  
advise all kidney sufferers to give them a  
fair trial."  
Price, 50 cents per box, 3 boxes for  
\$1.25. At all dealers, or will be mailed  
direct on receipt of price, by The T. Mil-  
burn Co., Limited, Toronto, Ont.  
In ordering specify "Doan's."

BRIDEEN'S TEMPTATION.

The shanty of the wood-cutter stood in the clearing on the verge of the lake. It was a "structure of boards," with tarpaulin covering, a gypsy sort of settlement. A queer home for a girl emerging from her teens, and a lonely one. It is certain, nevertheless, that the place could never seem lonely to Brideen Duncan. "I was born in a home after this pattern," she said, "and I love it." It is not the same as being cooped up in a house in the town, with other houses crowding all around, and only smoke and snuff and noise day in and day out.

The man—he was good-looking and not past thirty—laughed. The towns saw a good deal of him, even though he never possessed any admiration for them. "Does it not grow monotonous here, with nobody to speak to, and the same object before one's eyes day after day?"

"I have always thought that about the towns," she replied, with a smile, "the same houses, the same streets, and with never a thrush singing in them."

He went home in the twilight puzzled and yet pleased. She was unlike any woman he had met before. In this strange girl of the woods "I will see her again," he said. As he passed through the farm-yard on his way to the house, he called to his steward, "Who are these people who have encamped by the lake?"

"They are the wood-cutter, Duncan, and his daughter."

"Where do they come from?"

"I dunno, sir. He's a rough sort, takes a lot of drink, and swears like anything at the young chap."

"So there's another man?"

"Yes, sir, Andrew Reegan is the young fellow's name. He sticks to them all the time, and gets only abuse for his wages. Duncan drinks the money they get for the shapes from the clog-makers. They go about from place to place like the gypsies. They have been here for a year or more now. When the timber gets scarce they move their camp."

Afterwards, when the young man Reegan came up to the shanty to get his supper, Brideen began: "I had a visitor to-day, Andy."

He took a seat by the rough table hinged to the side wall and waited for her to go on. But instead she proceeded to pour out the oatmeal strabait into two wooden dishes. He could not understand her this evening. As he ate, she flurried a jig tune, standing in the doorway looking out. At length he asked, "Who was the visitor, Brideen?"

She turned quickly. "Just some-body who was passing this way."

It was a reproach for his apparent lack of interest in the matter when she mentioned it. He went on supping the porridge without another word.

her way often in the woods. Instead she spent the time praying in the chapel near by. The books he had not appeal to her. When he brought her the poems of the Persian poet, Omar Khayyam, in the English translation, she experienced a new rapture. She sat up the entire night reading "Lalla Rookh," and when he came the way the next day she would talk of nothing else. Indeed, she had grown to watch for his coming now with anticipations of delight. The vague restlessness in her head, in a manner, satisfied for the moment. As yet he had not made love to her in any way.

Andrew Reegan, cutting shapes for the clogs, in the little booth in the wood, said to himself: "She is in love." She was not, but that made little difference. "She is in love," he whispered, "and one day soon he will take her with him." He snatched a chunk of wood into splinters with the hatchet. "I'm only a fool," he went on, after a while. "She does not care for me. Besides, she will never be content with a hut in the woods now, since he came the way."

A bitter resentment rose in his mind against the young squire. To the girl he said nothing. For four years he had followed them much in the same way as a dog would. Brideen's smiles were all the recompense he sought. The girl knew the boy was being treated badly by Duncan, and she tried to make it up to him in other ways.

"Andrew, let us play a game of draughts," she would say when her father had gone out to get more liquor. And the boy would sit with him in the glow of the bright fire, and move the pieces. It made Andrew quite happy, this game. Her father only cared for drink; and when he was intoxicated he always abused the boy who never retaliated. Brideen would have been glad if he had struck back sometimes, but he never did. "He has the dog's heart," she said, with a feeling partly of contempt and partly of sorrow for him.

Of late her thoughts were less and less of Andrew. "He is stupid, and he would never understand. He is kind, but then lots of people are. He likes chopping up the wood, and he never cares to pause to listen to the birds." And yet she was vaguely troubled, because of him. "She could tell exactly why, but somehow it seemed as if she were treating this boy as she would not treat even the dog to which she likened him."

She stole to the chapel in the woods, and in the dim silence asked her patron saint to help her. "Andrew is so simple," she said, in front of the altar, "and oh, good saint, watch over his coming and his going, and keep him from all harm!"

When a thought of the other arose before her mind she felt sorry for Andrew. "He has never a dream, and never a hope. It is the wood-cutting always with him, and when I read him some verses he could not understand a word of it."

"I am thinking of going abroad," King said to her one evening suddenly. "I may be gone for a long while."

She was dumb before him; he had none of the coquette's art. He read her thoughts in her eyes. "It will be very lonely when you come no more," she answered.

"I shall miss you, too." He was half in love with her, "or which weakness he always despised himself as soon as he was out of her sight. He saw the color suffuse her cheeks, and the bosom rise and fall with suppressed feeling. "It would be heaven with you—anywhere," he said, seizing her hands in his own. She looked up into his eyes frankly. "I am only the wood-cutter's daughter, you are a gentleman."

"Love levels all distinction, dear; say you will come with me. You will be very happy. You shall have a white cottage by the sea in Greece and have a yacht, and servants to wait upon you. Life will be a dream for both of us under those sunny skies, with singing birds and flowers."

"Your people—your friends—" she said, trying vainly to hide her excitement, "they would turn from you."

"They will never know, little one."

CATHOLIC GAIN IS LARGEST.

MAJORITY IN SIXTEEN STATES.

Nearly 33,000,000 Catholics in the United States.

There have just been issued at Washington proof sheets of a forthcoming United States Census Bureau bulletin which is in the nature of an abstract of the comprehensive report, now in press, giving the results of the fifth census of religious bodies in the United States. The statistics given in the bulletin are interesting and valuable. Presumably the figures showing the Catholic population, 12,079,142, represent only 85 per cent. of the total number counted in accordance with the agreement between the Government and the Archbishops to scale off 15 per cent. in order to place the enumeration on the "conventional" basis which obtains among the Protestant bodies. Says a press despatch from Washington: "That the church members in the United States numbered nearly thirty-three millions in 1906, that there were a billion and a quarter dollars invested in church edifices, that every day eight new churches sent their spires skyward, that males formed considerably less than half the total church membership; that a larger percentage of Catholic males than Protestant males were members; that in sixteen States the majority of the total church membership were Roman Catholics, but that the grand total of church members reported for the United States 61.6 per cent. were Protestants and 36.7 per cent. Roman Catholics."

These are the salient and conspicuous facts appearing in the proof sheets of the bulletin, prepared by Chief Statistician William C. Hunt, of the division of population of the United States Census Bureau. "It is stated that United States census statistics of church membership by sex were collected for the first time in 1906. Of the total number of members reported by the various religious bodies and classified by sex, 43.1 per cent. were males and 56.9 per cent. females. Among the Protestants the difference was greater, only 39.3 per cent. being males. In the Roman Catholic churches there were relatively more males, the number forming 49.3 per cent. of the total membership."

"Fewer males than females were found among the Latter-day Saints, the Lutherans, Disciples, Methodists, Baptists, Presbyterians and Protestant Episcopalians, the percentages of male members decreasing in the order shown, and there being but 35.5 per cent. male among the Episcopalians. Among the Christian Scientists only 27.6 per cent. were males, and of the Shakers but 21.3 per cent.—but in the Greek Orthodox Church 93.9 per cent. were male as practically all Greek immigrants have been males."

Of the total estimated population of continental United States in 1906 the church members formed 39.1 per cent., as against 32.7 per cent. for 1890, amounting to 6.4 per cent. more than in 1906 than in 1890. Of this 6.4 per cent. increase the Roman Catholic Church is credited with 4.4 per cent. and the Protestants with 1.8 per cent., the remainder being divided among all other denominations."

"It is stated in the bulletin that the total number of members reported by the various bodies for 1906 was 32,936,445, of which number Protestants were credited with 20,287,742 and the Roman Catholics with 12,079,142. Of the Protestant bodies, the Methodists numbered 5,749,838; the Baptists, 5,662,234; the Lutherans, 2,112,494; the Presbyterians, 1,830,555; the Disciples, or Christians, 1,132,340."

DENOMINATIONAL FIGURES.  
"Of the total of 32,936,445 church members, 61.6 per cent. were Protestants, 36.7 per cent. Roman Catholics and 1.7 per cent. members of other religious organizations. The rate of increase shown for the Roman Catholic Church is 93.5 per cent., which is more than twice that for all the Protestant bodies combined. The Methodists reported 17.5 per cent. of all Protestant church members; the Baptists 17.2 per cent. "The total numbers of local religious organizations in 1906 is given as 212,230, an increase since 1890 of 47,079, or 28.5 per cent. The Protestants are credited with an increase in this particular amounting to 27.8 per cent.; the Roman Catholic Church, 21.9 per cent.; the Jewish congregations, 23.1 per cent., and the Latter-day Saints, 38.3 per cent."

"The Methodists reported the largest number of local organizations, 61,701; the Baptists reported 54,880; the Presbyterians, 15,506; the Lutherans, 12,703; and the Roman Catholics, 12,482."

SEATING CAPACITY OF CHURCHES.  
"Other interesting features of the bulletin are those showing that the total seating capacity of churches was 58,536,830, an increase over the 1890 United States census figures of 34.4 per cent.; that the rate of increase was practically the same for both Protestant and Roman Catholics, and kept pace with the increase in population; and that \$1,257,575,867 was invested in church edifices in 1906. The total amount of debt of the total value of this total the Protestant bodies owed \$33,301,254 and the Roman Catholics \$49,438,055. In sixteen states a majority of the church members were Roman Catholic; in twenty-nine States Protestant, and in one, Utah, Latter-day Saints."

Through indiscretion in eating green fruit in summer many children become subject to cholera morbus caused by irritating acids that act violently on the lining of the intestines. Pains and dangerous urgings ensue, and the delicate system of the child suffers under the drain. In such cases the safest and surest medicine is Dr. J. D. Kellogg's Dysentery Cordial. It will check the inflammation and save the child's life.

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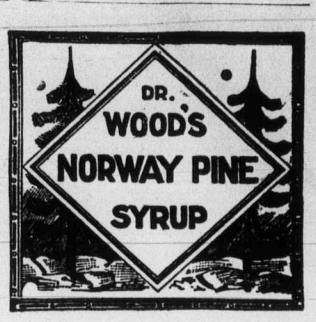
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A HARD DRY COUGH.

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

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To Redden the Blood

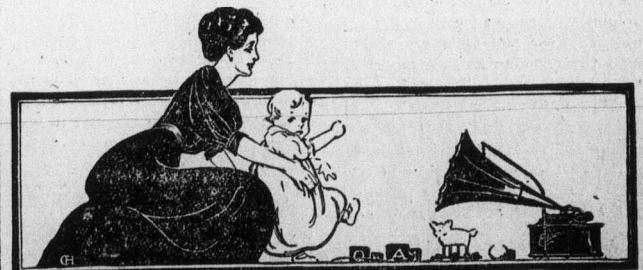
Rich, red blood. That is what pale, nervous, weak people need. Red blood to form new cells and tissues, to invigorate the nerves, to strengthen the heart's action, to give energy and vigor to the organs of the body.

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P. O. BOX 1138

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ITEMS OF LOCAL INTEREST SOLI-  
CITED.

**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 Cath-  
olic press.**

—Pope Pius X.

## Episcopal Approbation.

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

I heartily bless those who encourage  
this excellent work.

PAUL,  
Archbishop of Montreal.

THURSDAY, SEPTEMBER 3, 1909.

### WHY ANARCHY IS!

People often ask themselves why  
there are such animals as the Anar-  
chists, such vipers as the Nihilists  
of Russia, such incarnate demons as  
the "Black Hand" hypocrites, who  
amuse themselves as easily with a  
blood-stained dagger as a Canadian  
plays lacrosse. The answer is very  
simple: it is because the principle of  
authority is spurned and obedience  
scuffed at unto scorn.

We owe all our social woes of to-  
day to the Reformation, to Luther,  
Calvin, Knox, Zwingli, etc. They  
taught the people to revolt, and the  
people in numbers swarmed around  
the standards of Hell. They spurned  
the Church, cursed the Pope, cast  
off their allegiance to Christ and  
God. Europe was upset; nations  
were rent asunder; rulers were de-  
throned; and revolt was crowned.  
In the wake of the reformation came  
the Revolution; came murder and  
carnage and massacre; came the  
downfall of dynasties and the apo-  
theosis of devilism. Of course,  
these words sound harsh, but are  
they not true? Our respectable,  
law-abiding Protestant neighbors  
shudder at the thought; yet you  
might as well try to play a game  
of golf on the brink of Niagara, as  
attempt to prove that the principles  
of the Reformation are not respon-  
sible for the Socialism, anarchy and  
general upheaval of the hour in the  
womb of society. The Reformers  
swore away authority and obedi-  
ence; they made of each man a little  
god for his own personal use. They  
no longer listened to heaven's ap-  
pointed guides and teachers. Many  
found the doctrine a very consoling  
one, indeed. And, in France and the  
republics to the south of  
us, what explains the trouble,  
turmoil and revolt, if not adherence  
on the part of insurgents to prin-  
ciples the selfsame as those patented  
by the Reformers? That is why.

### A VIEW OF LITERATURE.

A serious mistake with some Cath-  
olic book-writers lies in the fact  
that they depend a little too much  
upon non-Catholic standards, and  
draw information principally, if not  
solely, from Protestant fountain-  
heads, when dealing with literature,  
and, more especially, with the his-  
tory of literature. Whence does it  
often happen that, in the rush, il-  
lustrious Catholic names are omit-  
ted in works in which one would nat-  
urally expect to find them. Of  
course, we grant that a manual of  
literary history, of literary forms  
and figures, must not necessarily be  
a martyrology, no more than it  
should be an array of names drawn  
from the army of catalogue-framers  
and news-reporters; but what we do  
not admit is that names, such as

that of Cardinal Wiseman and of  
Father Faber, to mention but two  
amongst a galaxy, should be passed  
over, ignored, the feelings of some  
excuses for critics among us, to the  
contrary notwithstanding.

An English Protestant amateur of  
literary criticism, reviewing the Vic-  
torian era of writers, finds but one  
Catholic countryman of his worthy  
of any particular notice. We mean,  
Cardinal Newman, of course. Yet he  
can grant, and deems he may, pages  
of praise to novelists of doubtful cal-  
ibre and of still more doubtful mor-  
ality. But what of Wiseman, pray,  
and Manning, Allies and Marshall,  
with Faber? What of poets and or-  
ators such as Shiel, etc., etc.? What  
of many another? Are they all  
nonentities? Nor do we admit,  
with an American writer of note and  
of more notoriety, one of our own,  
that the Oxford men are the only  
ones the writing Church can show  
in English-speaking countries, and  
during the period.

Another thing seemingly forgotten,  
in more than one hallowed quarter,  
is that English literature is not the  
only literature. When God made  
England, He thought of other lands  
as well. And, indeed, what were  
Catholic minds and giant brains  
doing in France, Austria, Germany,  
Italy, and Spain—to name but five—  
during the days of Victoria? It be-  
tokens utter narrowness of scholar-  
ship to ignore such things; while  
the offence is hardly pardonable, if  
the critic chooses to pose or parade  
as a college reformer or a maker of  
school programmes. When Catholic  
reviewers, critics, and essay-writers  
learn to praise the worthy of our  
own household, then, but not till  
then, in good justice, may strangers  
feel themselves forced to do the  
same toward our heroes. The ad-  
vice of Ecclesiasticus (xlv) is not  
amiss: "Let us praise the men of  
renown and our own fathers in the  
generation." We can hardly expect  
non-Catholics to lead in the song  
of praise. They, as a rule, do not  
know our books; while, what is  
more, they do not care whether they  
do or not. We are not going to  
deny, however, that it is not sty-  
lish, for Catholic demi-savants, to  
pour forth anthems of acclaim, in  
honor of the writers who live and  
die good Catholics. The idea is pre-  
posterous; and, after all, it may be  
in more than one sense, that botch-  
makers play with the riches of art.

The Victorian critic is certainly  
not acquainted with the current of  
Catholic thought in England or Amer-  
ica; or, perhaps, he deliberately sil-  
ences facts. It is hard, however, to  
brand a writer as insincere, to be  
whatever we may deem him to be,  
unless just warrant decidedly looms  
forth. Another flaw in the critic's  
work exists; that is, he mentions  
and singles out writers, for honor  
and admiration, whose only worth,  
in the paths of ethics, of metaphy-  
sics, and of theology, (as affected by  
the literary genius), consists in the  
fact of their having, throughout se-  
mi-digested chapters, put forth, em-  
pty theories, claptraps for the unwa-  
ry foot, theories, we say, that have  
forced learned answers from thinkers  
and scholars above and beyond the  
glory of the "Caterpillar School." Nor  
are their theories varnished  
with the true literary element, and,  
as such, are not of the domain of  
true literature. Were all critics, for  
a change, to study a little more  
along the paths of the German meth-  
od, then, we feel sure, we should  
no longer have to complain of the  
paucity of Catholic names in histo-  
ries of English literature. Further-  
more, it is well to remember that,  
if Protestant names abound in the  
letters of England, there is no reason  
for surprise, if we only remem-  
ber that, since the Reformation, the  
vast majority of those who write in  
and speak the English tongue are  
not of the Fold. The wonder, in ver-  
y truth, is that we have done so  
much.

### GULLIBLE CHRISTIANS.

We know there are would-be Cath-  
olic young men too intelligent to be  
honest, would-be philosophers too  
stupid to be wise, would-be just  
men too sick of conscience to obey  
the priest; but, then, there is an-  
other class of so-called Christians.  
They are the "Gullibles"; and gull-  
ible they are, indeed; ever ready,  
like the fools among the fish,  
to jump at every bait and seek a  
home on every hook! Ever ready  
to take up what this upstart says  
against the Church, or what pedant  
claims Catholic schools are; ever  
ready to be directed by intelligent  
idiots morally over-mature! If you  
told the "Gullibles" to seek medical  
advice from a "Christian Science"  
fakir, or from any other charlatan,  
quack, or mountebank; to look for  
instruction in mathematics from a  
dunce, they would rise in their ac-

ger and smite you in their wrath.  
Yet they are willing to read and  
approve the first strippling's views  
on education, ready to believe "the  
moon is made of green cheese," so  
long as an over-smart youngster is  
the guide. Our "Gullibles" want to  
hear experts on such questions as  
commerce, electricity and navigation  
and yet they are willing to believe,  
or, at least, half approve what  
every penny-a-liner, every magazine  
philosopher, every newspaper theo-  
logian, has to say on questions per-  
taining to the eternal doctrines of  
the Church and her polity. Nor do  
they scruple to speak complacently  
of squib-articled in slimy weeklies,  
from the foul pen and putrid heart  
of hypocrites. The Gullible Chris-  
tian is not so wise as was the Rat  
of the fable. The Rat put no con-  
fidence in the flour-sprinkled lump,  
for he judged the family cat had  
meant to masquerade. A lot will  
be pardoned him, happily, for he is  
generally weaker of head than of  
heart. It is stylish, nowadays, to  
believe everything, that is, every-  
thing except the truth. Half the  
Agnostics are unsuspecting fools.

### THE WORLD'S DEBT TO THE PAPACY.

In his pastoral announcing the  
annual collection of Peter's Pence,  
in the diocese of Columbus, Ohio,  
Bishop Hartley says:

"The centuries bear most generous  
testimony to the vigilance, fidelity  
and increasing devotion of the chief  
pastor to the flock which Christ has  
entrusted to his care. The nations  
owe the Papacy a debt of gratitude  
that has been but poorly paid. Its  
fostering influence and generous  
protection gave them life, sustained  
their authority and made civilization  
flourish. To-day this is forgotten,  
and instead of the love and devo-  
tion of children for a fond parent,  
the nations turn with cruelty, op-  
pression and persecution upon the  
sacred and noble benefactor whose  
hands have ever been extended to-  
wards them with blessings and the  
means of protection."

"To-day this is forgotten!" Eu-  
rope hardly is awake to the fact  
that there is such a thing as his-  
tory. But what would Europe and  
the world have been, had not God  
provided an undying Papacy? Ire-  
land owes the Pope its heritage of  
faith, love and purity, and was it  
not the Pope who civilized Britain?  
Then how were the fierce Teutonic  
tribes brought to believe they were  
more than wild beasts? How were  
they taught to live as well as exist,  
if not by the Pope and by the men  
the Pope sent to them? Who civ-  
ilized America? Who built schools  
and churches? Who gave her rights  
back to women, and who emancipat-  
ed slaves, if not the Pope? Even  
to-day, what is the comparison be-  
tween all the resolutions of a thou-  
sand Synods, conferences, and as-  
semblies among Protestants, of a  
million Baptist picnics or camp-  
meetings, on one side, and the world  
telling effects of an encyclical letter  
from the Holy Father, on the other.  
While preachers invite their flocks  
unto pastures strange and dire, the  
rulers of the world are drawing  
closer to the Vatican and are asking  
for shelter from the storm of dis-  
order and anarchy that rages on all  
sides. Our duty to stand for the  
Holy Father; our duty to contribute  
either our gifts or our mite to-  
wards Peter's Pence. Thus our al-  
legiance will prove itself practically  
in the eyes of the world looking on  
in mystery.

### A CHRISTIANITY IGNORING CHRIST.

The circus world owes Dr. Eliot a  
debt, and he has been so well paid  
for his trouble, not only by serious  
people, but even by pagans a little  
more advanced than himself. Of  
course, we know that he is not alone  
in his bark; in fact, the bark is so  
filled with half-Christian and anti-  
Christian preachers (in Christian  
pulpits), that were it not that they  
are all "light-weights," it would  
have sunk years ago. And not only  
are the ministers of the joke-sects  
thoroughly represented; but, with  
Canon Hensley Henson, of England,  
and a thousand other Anglicans (or  
Episcopalians) the church founded by  
Elizabeth the Virgin, has all reason  
to rejoice in the fact that its prech-  
ers are abundantly present in the  
forecastle and around the mast-head.  
But behold a late arrival!

True, we have often heard of Mr.  
Charles D. Williams, the Protestant  
Episcopal Bishop of Michigan, and,  
what is more, of him in his rôle of  
religious vaudeville impresario. He  
has lately published a book called  
"A Valiant Christianity for To-  
day." In it he exhibits himself fully  
up to his old standards. Here is  
an excerpt from the book:

"Godly agnostics like Dr. Huxley  
should be admitted to the commu-  
nion table.

essentially a philosophy, a theology,  
a dogma, nor yet a cult, but pri-  
marily a profound inward experi-  
ence.

"Faith in creeds will avail you  
little, but trust in the living God  
is the very essence of spiritual life."

"Our national emblem, according  
to continental caricaturists, should  
be a composite animal made up of  
a hog and a fox."

"The Church of England was rent  
by fierce dissensions over doctrine  
and never lifted its hand against  
child labor."

"Unless the Church leads in ethi-  
cal advance, she must shrink and  
shrivel and become effete."  
So "agnostics like Dr. Huxley  
should be admitted to the commu-  
nion table." Of course! Why not?  
If men like Williams may exercise  
episcopal authority in the Anglican  
(or Episcopalian) sect, why should  
Huxley be considered an excommuni-  
cate? If Colenso was kept, and if  
the Unitarian wing of the Anglican  
preachers may hold claim to livings  
unmolested, why debar an infidel  
like themselves who knows ten  
times, a hundred times, more than  
they? But, as Mr. Williams says,  
"the mission of the Church is jeop-  
pardized by her blatant champions  
of faith and order." Here let us say  
that we pity the position good  
"High Churchmen" are forced to  
occupy as brethren in communion  
with the Angel of Michigan. "Faith  
in creeds will avail you little," he  
says. Now, we do not want to in-  
sult Mr. Williams, nevertheless, a  
man who calls himself the bishop of  
a church that recognizes definite ar-  
ticles of belief, and who can write  
as Mr. Williams writes, must neces-  
sarily "have as much cheek as there  
was in the jawbone of the ass, with  
which Samson slew one thousand  
Philistines"—that is, if he mean to  
have us call him by the name of  
bishop. We are ready to believe,  
with him, that "the Church of Eng-  
land was rent by fierce dissensions  
over doctrine and ritual." That is as  
old a truth as Anglicanism is in  
age. Dissensions! Now, just take  
the ministers of the Anglican dioc-  
ese of Montreal, all very respectable  
men, we admit; but, if you will only  
read the advertisements for services  
in their several churches, is con-  
tradiction not apparent on the face  
of them? An Anglican, seemingly,  
may write or preach about what  
he likes. As for Mr. Williams, he  
ought to give up the job, and hire  
as professor of theology at the Chi-  
cago Baptist University. John D.  
is rich enough to afford to pay an-  
other break.

### A WORD FOR THE CRITICAL.

It was Fernan Caballero who  
wrote, "there have always been,  
and always will be, in the world,  
some that cry and some that laugh,"  
and so a paper, do what it may,  
will always have some that are  
pleased, a vast majority, even if a  
few soreheads will stand on the  
other side. It has always been our  
experience that half the people who  
find fault with a paper do not want  
to give a dollar to keep it going,  
while the other half is made up of  
people with whose judgment no man  
with a decent claim to common sense  
could, in conscience, agree.

A paper cannot please everybody.  
Editors cannot publish the slucubrations  
of "colicky" ignoramuses. Necess-  
sarily some one must be offended,  
but may a paper offend a thousand  
to please ten. We have heard plans  
proposed for a Catholic weekly,  
which were the editor to follow, he  
would find himself forced to elect a  
dwelling under the dome of some  
lunatic asylum or other.

Nothing is perfect in this world.  
The editor need not seek to please  
everybody; it would be time lost.  
There is one thing, however, the  
editor must guard against, and that  
is the danger of being guided in his  
work by ridiculous cranks. We of the  
True Witness are ready to accept ad-  
vice, but we are not ready to ac-  
cept the findings of the first fool  
who thinks he can write.

### Echoes and Remarks.

Things are never so bad that they  
might not be worse. Even if a man  
has a wooden leg, well, at least,  
he shall never have corns on the  
toes of one foot—and that is some  
consolation, after all.

Some people's religion is just like  
a wooden leg, to tell the truth.  
There is neither warmth nor life in  
it; and, although it helps them to  
hobble along, it never becomes a  
part of them, but has to be strap-  
ped on every morning.

There was once a time when old-  
fashioned preachers told their people  
how far away from the Bible the  
Papists were; but to-day things are  
changed: many a preacher prefers  
Conan Doyle to Moses. In fact, we  
are now accused of holding on too

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strongly to all that is in the Bible.  
Hereby is the devil's product for his  
comedy stage; infidelity his attempt  
at tragedy.

Lorenz, the great Austrian sur-  
geon of Armour fame, Pasteur, the  
man who broke the Spontaneous Ge-  
neration bubble and found a cure  
for rabies, Von Roentgen, who  
brought forth the X-rays, Abbé  
Kneipp, Marconi, Bleriot, the great-  
est physicians, musicians, artists,  
painters, sculptors, littérateurs, ar-  
chitects, etc., etc., the world has  
ever seen, are reclaimed with right  
by the Church in the eleven-welfths  
of the cases, even if some nations  
are good hands at getting up cir-  
cuses and new religions.

The authorities ought to use a  
good long Labrador whip on the  
backs of those representatives of  
Europe's scum who are trying to  
make of Montreal a happy hunting  
ground for their demonic doctrines.  
We want no red flags here on May  
1; we want no Socialists, Anarchists  
or loathsome usurers. We want to  
remain Canadians, and keep our  
country free from the off-scourings  
any church (?) organization is wil-  
ling to dump on our shores.

The Toronto police have decided to  
arrest any lacrosse player or other  
athlete who deliberately strikes an-  
other while a game is in progress.  
That is as it should be. There was  
a time, it is true, when lacrosse  
glories and trophies were reckoned  
in blows, kicks and broken ribs; but  
as there have been introduced into  
Canada several other pastimes, such  
as the gentle dagger-play of some  
Italians, we can now afford to do  
without butchery or the lacrosse  
field. The surest sign a team can-  
not play is when they found their  
hopes for victory on the spilling of  
blood. Mr. Lally has done a lot  
towards civilizing the savages.

Not a single railway passenger  
lost his life in a train of the United  
Kingdom last year. What a con-  
trast with this continent, especially  
when the rate of speed of the two  
sets of trains is considered! The  
British railways are not only the  
safest in the world, they are also  
those which give the quickest ser-  
vice. On the other hand, the Amer-  
ican newspapers assert that over  
57,000 people were killed by the  
railroads of the country last year;  
a larger number than fell in battle  
during the Revolutionary war. Life  
is evidently cheap among our gal-  
lant neighbors to the south of us.  
But, then, Canada need not feel jeal-  
ous; we easily hold our own in the  
matter of railroad casualties. Why  
cannot something be done, and done  
quickly.

There are questions and still ques-  
tions dealing with serious issues,  
and pertaining to momentous sub-  
jects, discussed on all sides to-day;  
but, as soon as a few supposedly  
big lanterns send forth what some  
people deem rays of pure light un-  
defiled to guide a body through  
Scripture and Theology, immediately  
a legion of will-o'-the-wisps follow  
in the lighted wake, and so what is  
erroneous, or, to say the least, very  
risky, is made have somewhat the  
semblance of truth. From review to  
scavenger rag, the work of mini-  
mizing truth and of soiling moral  
beauty goes on for a while, but to  
wind up, in the end, with the can-  
dle at its last in the lantern. The  
sincere scholar is deemed a man be-  
hind the times; sugar-coated literary  
and scientific villains often suc-  
ceed; not one in ten stops to think;  
but nine and a fraction fall into the  
pit with all the ease of blindness.

There are school boys and col-  
lege students who believe that the  
more pens, paper, pencils and ink  
they can waste, the more clever peo-  
ple will think they are. Numbkulls,  
too, there are in the world who  
deem it a clever performance to use  
a ten-dollar bill for the purpose of  
lighting a pipe—nothing more, but  
people with something instead of a

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pumpkin on their shoulders have al-  
ways thought that the brainy man  
is he who can make an honest dol-  
lar win an honest mate. It was  
very clever, indeed, on the part of  
that Greek to have succeeded in  
immortalizing himself by setting  
fire to the greatest library of his  
age and times! It was very clever  
for Harry Thaw to have carried on  
as he did and squandered hundreds  
of thousands, all for the sake of  
winning the enduring laurels of the  
moneyed bum! It is very clever,  
too, for his giddy wife to need  
thousands to keep her follies and  
fashions up! Very clever! But give  
us the great country builders, the  
great engineers and architects and  
statesmen and churchmen and schol-  
ars. Give us a decent father, mo-  
ther, or child, if you wish; but we  
can do without either the company  
or philosophy of fellows who have  
money to burn and who burn it.

We have often heard men declaim  
against illustrations and photo-  
graphs in dailies and weeklies, yet  
the only way we have ever gained a  
glimpse of any of them was through  
pictures published in the papers for  
which they are responsible.

### DIED.

**GLEESON.**—At Mount St. Joseph  
Seminary of the Sisters of Mercy,  
Hartford, Conn., on the 25th Au-  
gust, 1909, Sarah Gleeson (in re-  
ligion Sister Mary Magdalen de  
Pazzi), daughter of the late Denis  
Gleeson, of this city. Interment  
took place in St. Mary's Ceme-  
tery, West Hartford, on the 27th  
instant.

**Abbey**  
Efficient  
that "playe  
gish liver.

Abbey  
diate relief,  
gives new li  
cious reme  
eating or dr  
particularly,  
25 cts.

**News F**  
Ruffainly A  
Churches  
cration—M

London, August 2  
subtle attack on the  
land, which followe  
Father Tyrrell, has  
ceased its public of  
physical force move  
entered the field.  
Tyrrell controversy  
ment in abeyance, t  
heard the last of it.  
entitled "At the Cr  
Christianity," is sh  
over the unhappy e  
ture, and Miss Pet  
solence born of igno  
a manifesto aimed  
Father Tyrrell, wh  
piling, in the course  
so far departs from  
tradition of biograp  
threaten any person  
letter, which is their  
and which may have  
from the deceased ma  
obtaining her sanctio  
of Miss Maude Petre's  
tainly be prejudiced  
all unbiased persons  
trary methods.

IN FEAR OF THE  
Meanwhile Liverpool  
dition bordering upon  
and the Catholic pop  
ing in fear of their li  
old spirit of their for  
the Celtic race, gives  
did courage which  
Still, there is hardly  
this nineteenth centur  
to boast of, when a  
woman is set upon f  
throughfore, and  
clothes soaked in the  
rying, narrowly esc  
death, at the hands o  
persons. The Liverp  
whose eyes are fixe  
greet upon the ferti  
of the Congo, might  
the thumbing of their  
the concoction of "a  
the sight of a fellow  
on fire in the streets  
city, for no other crim  
her Faith!

BLESSED SACRAMENT

GER.

For the last two Su  
working men of the ci  
tented Mass after a c  
lowning on a hard wee  
the Blessed Sacrament  
ger, and Catholic  
guard about their Ch  
watched right throu  
and in some cases,  
night, at one point the  
surrounded by a body  
thousand strong. It v  
inspiring sight, and  
section is having the  
of renewing flagging  
causing our people to  
piousness of the g  
There were men among  
who had not been to  
for a long time, but E  
brought Him Who is  
side His man a man  
fessional and his duties  
Saturday night.

The scandal of the  
yond all suffering, "ho  
Catholic inhabitants of  
field Road district. I  
commands from their C  
bors to quit without c  
some of them,—the sm  
ers, for instance—such  
means little less than r  
most cases they have  
their tormentors, and  
have had the temerity t  
had their premises wr  
their stock looted. Le  
a howling mob paraded  
demanding signatures t  
for the release of Geo  
Protestant agitator, wh  
now be serving four m  
prisonment had he not  
keep the peace. When  
non-Catholic citizens,  
ready suffered through  
demonstrations, declin  
nature, their premises  
sely attacked. In one  
plate glass window was  
also in ruins, within a  
this is the shop of a l  
Catholic grocer in the  
"holic fish monger had  
slabs broken to fragme  
gas fittings torn out an  
the street; the shop of  
dow was bombed and  
and practically demolis  
on coming on the s  
three black cartridges  
which fled yelling in re  
man.



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er stores.  
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rwear,  
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nishes  
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purpose by practical  
employed in teaching the

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and, Agents, Montreal.

shoulders have al-  
the brainy man  
an honest dol-  
mate. It was  
d, on the part of  
he succeeded in  
himself by setting  
of his library of  
his was very clever  
to have carried on  
andered hundreds  
for the sake of  
ing laurels of the  
it is very clever,  
y wife to need  
her follies and  
clever! But give  
ry builders, the  
d architects and  
chmen and schol-  
est father, mo-  
u wish; but we  
her the company  
llows who have  
who burn it.

ard men declaim  
and photo-  
and weeklies, yet  
we ever gained a  
nem was through  
the papers for  
onable.

nt St. Joseph  
isters of Mercy,  
in the 25th Ave.  
Gleeson (in re-  
Magdalen  
of the late Denis  
Interment  
Mary's Ceme-  
d, on the 27th

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gish liver.  
Abbey's Effervescent Salt affords imme-  
diate relief, stirs the liver to proper action, and  
gives new life and ambition. It is a most effica-  
cious remedy for all troubles caused by over-  
eating or drinking. People of sedentary habits  
particularly, should not be without it.  
25 cts. ALL DRUGGISTS. 60 cts.

## News From Catholic England.

Ruffainly Attacks Continue in Liverpool--  
Churches Guarded by Men to Prevent Desec-  
ration--Movemeent Against Schools.

London, August 26.--If the more  
subtle attack on the Church in this  
land, which follows the death of  
Father Tyrrell, has for a moment  
ceased its public operations, the  
physical force movement has again  
entered the field. I say that the  
Tyrrell controversy is for the mo-  
ment in abeyance, that we have not  
heard the last of it is evidenced in  
a variety of ways. A final work  
entitled "At the Cross Roads of  
Christianity," is shortly to appear  
over the unhappy ex-Jesuit's signa-  
ture, and Miss Petre, with the in-  
solence born of ignorance, has issued  
a manifesto against the Memoire of  
Father Tyrrell, which she is com-  
piling, in the course of which she  
so far departs from the courteous  
tradition of biographers, as to  
threaten any person who publishes a  
letter, which is their own property,  
and which may have been received  
from the deceased man, without first  
obtaining her sanction. The value  
of Miss Maude Petre's work will cer-  
tainly be prejudiced in the eyes of  
all unbiased persons by these arbi-  
trary methods.

IN FEAR OF THEIR LIVES.  
Meanwhile Liverpool is in a con-  
dition bordering upon martial law,  
and the Catholic population are go-  
ing in fear of their lives, though the  
old spirit of their forefathers and of  
the Celtic race, gives them a splen-  
did courage which knows no fear.  
Still, there is hardly anything in  
this nineteenth century for England  
to boast of, when a poor old Irish  
woman is set upon by her Irish  
thoroughfares, and having her  
clothes soaked in the oil she is car-  
rying, narrowly escapes a hideous  
death, at the hands of some twenty  
persons. The Liverpool merchants  
whose eyes are fixed with longing  
greed upon the fertile rubber forests  
of the Congo, might well turn from  
the thumping of their Bibles and  
the concoction of "atrocities," at  
the sight of a fellow Christian set  
on fire in the streets of their own  
city, for no other crime than that of  
her faith!

### BLESSED SACRAMENT IN DAN- GER.

For the last two Sundays, the  
working men of the city have at-  
tended Mass after a long vigil, fol-  
lowing on a hard week's work. For  
the Blessed Sacrament was in dan-  
ger, and Catholic men mounted  
guard about their Churches and  
watched right through Saturday,  
and in some cases, also Sunday  
night, at one point the church being  
surrounded by a bodyguard two  
thousand strong. It was indeed an  
inspiring sight, and, as always, per-  
secution is having the counter effect  
of renewing flagging piety, and  
causing our people to realize the  
preciousness of the gift they hold.  
There were men among those watch-  
ers who had not been to their duties  
for a long time, but the long vigil  
brought Him Who is ever watchful  
brought many a man to the con-  
fessional and his duties on the next  
Saturday night.

The scandal of the thing is be-  
yond all suffering, however. Many  
Catholic inhabitants of the Nether-  
field Road district have received  
commands from their Orange neigh-  
bors to quit without delay. For  
some of them, the small shopkeep-  
ers, for instance--such a departure  
means little less than ruin, yet in  
most cases they have already obeyed  
their tormentors, and those who  
have had the temerity to resist, have  
had their premises wrecked, and  
their stock looted. Last Saturday  
a howling mob paraded the streets  
demanding signatures to a petition  
for the release of George Wise, a  
Protestant agitator, who would not  
now be serving four months' im-  
prisonment had he not declined to  
keep the peace. When the peaceable  
non-Catholic citizens, who had al-  
ready suffered through the previous  
demonstrations, declined their sig-  
nature, their premises were immedi-  
ately attacked. In one case a great  
plate glass window was smashed to  
atoms, and when two days later it  
was replaced by another, this was  
also in ruins within an hour, and  
this is the shop of a leading non-  
Catholic grocer in the city. A Ca-  
tholic fish monger had his marble  
slabs broken to fragments, and the  
gas fittings torn out and flung into  
the street; the shop of a poor win-  
dow was demolished with stones  
and practically demolished, but her  
son coming on the scene, fired  
three blank cartridges at the mob,  
which fled yelling in terror as one  
man.

### REIGN OF RUFFIANISM.

A lady teacher returning to her  
home was set upon by twenty  
roughs armed with knives, only to  
be rescued in time by the appear-  
ance of a solitary youthful police-  
man, who put the twenty Protest-  
ant stalwarts to instant flight. A  
priest going on a night sick call to  
a neighboring hospital, found, when  
he desired to return, that a mob of  
some two hundred were gathered  
outside the gates awaiting him, and  
the hospital authorities very prop-  
erly declined to permit him to  
leave until they had brought up a  
strong escort of police by telephone.  
The officers saw him safely into a  
tram car, but even then had to pick-  
et every stopping place in order to  
ensure his safety! Old women and  
young girls have been waylaid in  
the streets, and under threats of  
violence, have been forced to sign  
Wise's petition. The police do their  
utmost to cope with the disturbance  
but they are worked beyond their  
powers of endurance, and find it im-  
possible to be in every part of the  
city at once; many of them, as in  
Lurgan, have sustained severe in-  
juries in the riots, and in addition to  
this their work for law and order is  
being assailed by the Orange element  
who have presented a petition pray-  
ing for enquiry on the ground that  
the police have showed favoritism to  
Catholics! And most of the papers  
are silent upon these disgraceful  
matters. They have much to say,  
of course, upon the lawlessness in  
Ireland, but even in the House no  
one seems to take notice of affairs  
in our premier seaport. What a li-  
beral education for the intelligent  
foreigner who lands in Liverpool at  
the time of an Orange riot!

### RIGHT AGE TO MARRY.

This is in London the dead season  
of the year. Though the Budget is  
still dragging its weary length  
through Parliament, there are inter-  
posed to be very few live interests  
in town, and everybody who can do  
so, departs to heather clad moor-  
lands or breezy ocean dotted with  
the white wings of many a graceful  
yacht. The papers give themselves  
up to such discussions as "The  
Right Age to Marry" or "Church  
Beggars" and entire nous, even here  
we find Catholic interests! For in  
the "Right Age to Marry" discus-  
sion, someone has appealed to Fath-  
er R. H. Benson, to state his views  
on the vexed question about which  
everyone seems to hold some diver-  
sity of opinion, and the well known  
writer and convert has given just  
such a sensible view of the matter  
as one would expect from a son of  
the Church. The right age to marry  
is when a man and a woman meet  
who truly love each other and are  
prepared to undertake the solemn  
obligations of that holy state with  
the courage born of love alone. As  
Father Benson says, "do not let  
anyone consider that age governs  
the question. Twenty may be too  
old--forty too young." Many of the  
correspondents, especially ladies,  
urge girls to accept the "rst propo-  
sal they receive, apparently consid-  
ering that anything is better than ce-  
libacy. But, as Father Benson again  
says, "Marriage is not for all," and  
it is probably because people are so  
ready to rush into it, and take the  
first chance that the evil of the Di-  
vorce Court is ever growing in our  
midst. The step is not taken seri-  
ously as one that is irrevocable.  
Only lately we have been going  
through a struggle to prevent the  
cheapening of Divorce, in order that  
it may be indulged in to a greater  
extent by those of limited means,  
and the chief advocates of such a  
course were leading lights of the  
legal profession.

### CHURCH BEGGARS.

Then as to Church Beggars. Here  
again Catholic opinion is sought  
with eagerness. This correspondence  
has been raised by a manifesto of  
the "Church Pastoral Aid Society,"  
an Anglican organization, which has  
condemned root and branch all those  
gentle stimulus to Bazaars, Concerts,  
Garden Parties and the like. Many  
of the generous members of the Pro-  
fession, who so readily give their  
services to entertainments of this de-  
scription, are smarting under the  
stinging comments of these "Unco-  
guilt" individuals, who consider ac-  
tresses unworthy to aid religion and

who think they can depend upon the  
voluntary generosity of the nation  
to keep alive works which have hith-  
erto practically depended on annual  
concerts, or bazaars for their main-  
support. An eminent Catholic eccle-  
siastic whose opinion has been asked  
upon the matter places the Church's  
standpoint before the public. Among  
other succinct points he says "You  
cannot treat religion from an official  
and a non-official point of view."  
Then why shut the eyes to the ex-  
istence of recreative instincts in hu-  
manity and allow a part--and an  
important part--of human activity to  
lie outside the control and super-  
vision of the Church? The ques-  
tion we have to ask is: are they  
good means to a good end. Was it  
not a jester who founded and en-  
dowed many centuries ago one of  
the most beneficent of our London  
hospitals of to-day? The jester's  
gift has brought brightness and re-  
lief to countless suffering men and  
women since, and therein it has found  
a Divine justification and approval.  
It would be wholly inadvisable to  
drive music, and art, and poetry, and  
all that makes for the higher  
moral qualities out of the pale of  
the Church. On the contrary the ef-  
fort should be to enlist and co-ordi-  
nate these to Church purposes. The  
alienation between the Church and  
the Arts if such exists is of modern  
growth. To exclude beauty and joy-  
ousness from the Church would be  
an artificial perversion of the Divine  
origin of life. Properly associated  
with piety and faith they are great  
factors in the amelioration of man-  
kind. The Church takes a broad  
and rational view of the subject.  
The fact that our Archbishop occa-  
sionally gives his patronage to a  
concert, bazaar or fete proves that  
if properly conducted for a good end,  
he has no objection to such forms  
of activity. An eminent Catholic  
cleric in South London--a man  
who exercises an enormous influence  
within his congregation--promotes  
dances in the winter months for his  
young people, because he believes in  
Catholic girls, because he believes  
he attends them himself. These are  
a few extracts of a convincing and  
wide minded letter which will go  
far to influence the man in the  
street in favor of the Catholic  
Church. One aspect of the matter of  
these entertainments seems so far to  
be untouched, and that is, that they  
are very valuable in a Parish from  
the social point of view, particularly  
amongst Catholics where the ten-  
dency is to go to the same church  
for years, sit in the same bench may-  
be, and never exchange so much as  
a good day. Perhaps that is one of  
the reasons why we do not possess  
that unity which is necessary for  
Catholic action in the affairs of the  
State--if such action is to be effi-  
cient. If there is a social meeting  
place for the people, friendships and  
acquaintances are soon struck up  
and Catholic organizers know upon  
whom to call in case of an emergen-  
cy.

### ATTACK ON SCHOOLS.

But I called attention to the  
"dead season" not primarily to give  
a resume of these most interesting  
lighter interests--if indeed they may  
really be considered such, touching  
as they do upon such deep issues--  
but to point out that we may never  
relax our vigilance against attack,  
for it is just in this "dead season,"  
when men are thinking of holidays,  
and many are absent, that a deter-  
mined covert attack is again being  
made upon our schools. Already in  
Jersey, as we know a Bill has  
passed which drives religion from  
the Schools of the island, and a  
strong petition is even now on its  
way signed by Anglicans and Catho-  
lics alike against this iniquitous  
measure. But here, in our own Par-  
liament, a private member's Bill is  
being quietly introduced. This mea-  
sure if passed would be the death  
blow to religious education in Eng-  
land. Under its provisions, no school  
or training College is to receive any  
grant unless it becomes un-denomi-  
national, power being given to set  
aside all trusts which may stand  
in the way. Should religious in-  
struction of any description be per-  
mitted, it will only be (1.) at the  
written request of parents, which  
may be ignored if so thought good  
by the governing body, of the  
Board of Education, and if graci-  
ously allowed it will only be given out  
of school hours, (3.) from private  
funds, (4.) and no catechism or  
formula may even then be taught!  
And this is the measure which the  
enemies of the Church and of Chris-  
tianity are attempting to rush  
through Parliament under cover of  
the Budget din, and with the aid of  
the guillotine. Fortunately the  
Irish Land Bill keeps some doughty  
champions of the faith still in their  
places at St. Stephens, and now  
that public attention has been di-  
rected to the ambush, so severely  
laid, its best chance of success is  
gone.

### PILGRIM.

A Baptist preacher was here in  
Montreal to speak about his church  
in Cork, Ireland, which church has  
stood for the enormously astound-  
ing length of two centuries, and the  
man was sober, as we know! Why  
didn't the pastor who invited him  
get a Chinese, a strict follower of  
Confucius, to do the talking? The  
Confucian can boast of older exis-  
tence than the Baptist; and, then,  
neither belong to the Church of  
Christ. It would be an injustice on  
our part, however, to class both  
beliefs in the same category. Among  
other differences is this: An educa-  
ted Chinese could not, while sober or  
in his senses, agree to join the fa-  
culty of the Baptist University of  
Chicago; even if it is a premium in  
some sects to shine by one's igno-  
rance. Much will be pardoned the  
Baptists, nevertheless, for they know  
but very little.

## TEMPERANCE DEMONSTRATION.

### SPEECHES IN PHOENIX PARK.

Monster Gathering Bespeaks Progress  
and Most Gratifying Aspect for  
Ireland.

What has now become an annual  
demonstration by the Workmen's  
Temperance Committee, proceeded  
through the streets of the city on  
last Sunday, and culminated in a  
large meeting in the Phoenix Park,  
where the processionists and thou-  
sands of their friends and admirers  
were addressed from two platforms,  
says the Dublin Freeman. The day  
was splendid for an outdoor display,  
and crowds of people lined the route  
Very appropriately the procession,  
which started at ten minutes to  
two o'clock, was preceded by the  
Church street band, heralding the  
splendid banner of the Father Ma-  
thew Temperance Association; be-  
hind followed an assemblage of chil-  
dren--the Irish Crusaders--boys and  
men, who impressed the lookers-on  
with their numbers and their phys-  
ique. Following them came a not  
less remarkable section, the St. Do-  
minic Boys' Temperance Association,  
two thousand strong. The Lord  
Mayor, accompanied by his son, rode  
in one of the State carriages. Then  
came the St. Patrick's (Blackrock)  
Band, and it was noticed that Mr.  
Win. Field, M.P., walked with his  
townsmen. The Corporation Work-  
men made a fine turnout; their ban-  
ner is a very beautiful one, and they  
had two very handsome banners.  
The Irish National Foresters by  
their display added immensely to  
the impressiveness of the demon-  
stration, their banner and the costume  
section being greatly admired. After  
them walked a numerous contingent  
of members of the Ancient Order of  
Hibernians, arrayed in green scarves  
and sashes, the members making a  
fine turnout.

When the procession reached the  
park they ranged themselves around  
two platforms.

### MAYOR'S FELICITATIONS.

Fellow citizens, it gives me very  
sincere pleasure to participate in  
this great demonstration to-day, and  
I offer you and the organizers of the  
demonstration my heartiest con-  
gratulations on the success that has  
rewarded your efforts. I feel that it  
is a privilege to have it in my po-  
wer to associate the position and  
office of Lord Mayor with a move-  
ment, that is national in the high-  
est sense because it means the pro-  
motion of the highest national in-  
terests--the greater happiness of the  
lives and homes of the people, the  
increase of business prosperity, and  
the safeguarding and uplifting of  
our national honor (hear, hear).  
Public offices such as I hold by the  
kindness of my colleagues and in the  
interest of the citizens should be at  
the service of movements that make  
for the welfare of the people--and it  
is a particularly happy feature of  
the work that it has the good will  
of every section of the community,  
and that the temperance cause can  
assemble on its platform men of very  
varied opinions on other questions  
who are prepared to forget their dis-  
agreements and to work together to  
advance the good cause. When in-  
vited to this demonstration I gladly  
accepted the invitation for these  
reasons, and I am proud to associ-  
ate my public office with the com-  
mendable labors of the Workmen's  
Temperance Committee, which has  
won golden opinions in Dublin.  
Apart from my present position I  
am in full sympathy with your no-  
ble work and have been a numbe  
admirer of the committee's efforts  
since its establishment some years  
ago (applause).

### MOVEMENT MEANT PROGRESS.

At the meeting addressed from the  
second platform the chair was oc-  
cupied by Rev. Father Aloysius, O.  
S.F.C., President of the Father Ma-  
thew Temperance League.  
The Rev. Chairman, who was  
loudly applauded, said he heartily  
congratulated them on that splendid  
gathering of the temperance men  
and women of Dublin. Not alone  
the numbers, but their appearance  
and good order were eloquent evi-  
dence of the hold that temperance  
had got on the intelligent and self-  
respecting working classes of the  
city. He regarded that annual de-  
monstration as a kind of annual re-  
port of their movement, marking the  
progressive stages of their move-  
ment amongst the working classes,  
and speaking from his own reading  
of the signs, he could say that every-  
year's demonstration had spoken  
"Progress." In war, even the bravest  
army and the ablest generals  
were sometimes repulsed--they failed  
to carry certain positions, and had  
to renew the attack again and again  
before they succeeded in dislodging  
the enemy from his strongholds. But  
their dauntless persistence and un-  
wearying courage won the day in  
the end. They had not yet succeed-  
ed in all they set before themselves  
to do. But they were still to the  
good yet, they would see the fight  
out, and they meant to win. They  
had made good ground, and had  
abundant reason to be gratified  
with their progress. Time was when  
intemperance had the field to itself  
--when drink commanded every im-  
pulse of life. It held every public  
position, and had the bestowing of  
public patronage. It presided over  
their organizations, and in some of

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their societies it seemed the be-all and end-all. It held every avenue to progress, and stood to retard every effort and hope of advance-  
ment. It met the youth of Ireland on the threshold of life and threw in their eyes its blinding fascinations, and laid its snares before their feet at every stage and in every sphere. It seized on the home--and robbed it of its charm, stole away its beauty and its sunshine, darkened the little ones, and of mock their desol-  
ated and comfortless existence it raised its palaces with costly decora-  
tions and golden floods of light to adorn the squalid slums as well as the broad thoroughfares. Side by side with industry it could not flour-  
ish--but it killed industry and it thrived.

### TIDE HAPPILY TURNED.

But the fight had now turned, and the tide of battle was running the other way. Holding the first posi-  
tions in public life and wielding great power and influence, they ad-  
men who had refused to make truce with the drink-demon, and who openly declared war on it. The drink bar had disappeared from most of their trade societies and friendly and na-  
tional societies were recognizing the inconsistency of sheltering under the same roof the agents of benefit and injury, of solace and sorrow, of na-  
tional advancement and national de-  
gradation. The youth had been hap-  
pily warned, and saw through the  
guise of friendship and enjoy-  
ment, the deadly enemy of success  
and happiness--they were growing  
up with a spirit of nationality and  
national respect that would not  
longer tolerate the degrading and  
ruinous vice of intemperance. Many  
homes had banished every vestige of  
drink and were now cheery centres  
of comfort, peace and love. Too  
many still were cursed by the tyrann-  
y of the drink evil, and were the  
abode of misery discord and sorrow.  
Their work was unfinished so long  
as Drink ruled in the homes of the  
people (hear, hear).

Home Rule would be a small com-  
fort and a cruel disappointment if  
it would wrest the Old House in  
College Green from the authorities  
of the Bank of Ireland and transfer  
the administration of public business  
from the British Parliament and Bri-  
tish officials--but leave the people's  
homes under the sway of Drink, and  
Irish men and Irish women slaves  
to the drink bondage. Legislative in-  
dependence would not prosper and  
elevate a people if the nation was  
allowed to decay at its roots. Their  
fight in reality meant that they  
were engaged in a life and death  
struggle. They were fighting for  
the dearest interests of life. The  
home surrounded the greater part of  
their life, and embraced the chief  
fortune they possessed. The mil-  
lionsaire locked his money up in the  
bank, invested it in enterprises, the  
capital of the average worker was  
not money but health of mind  
and body, and the home was the  
bank, and the enterprise in which  
it was safest, and where it would  
bring the best return. The home  
surrounded the lives and the hopes  
of the worker's children, and there  
would be laid the surest foundation  
of a useful and successful future for  
them. It surrounded also the work-  
er's religion, and there he could  
place the strongest hopes of equal-  
ity, and superiority over his earthly  
masters, and rest on the lowest rung  
of the ladder whose highest rung  
would rest on the throne of God--  
the one Master. Whose sovereignty  
was unalloyed satisfaction and un-  
mixed blessings for the subject. They  
could wait for Home Rule for five  
or ten or fifteen years--and indeed it  
looked as if they must wait for it--  
but they could not wait for tempe-  
rance--ten or fifteen years of the  
drink rule would settle for ever the  
fate of hundreds of homes and thou-  
sands of lives--aye, one year or less  
of drink rule in the home had re-  
now wrecked families and turned the  
youth on the road of beggary and  
crime. Every day's delay meant  
loss of life and loss of character, but  
every day the fight was carried on  
it meant some position of the ene-  
my captured, and might mean drink  
driven from a home (hear, hear).

### NO FAITH IN BUDGETS.

He had very little faith in English  
Budgets--he had very little faith in  
English gifts--and when he saw the  
Saxons right hand offering them mo-  
ney he instinctively looked at see if  
the left hand was in his pocket  
(hear, hear, and laughter); but  
some figures recently published in  
connection with the effect on Ireland  
of the Budget before Parliament in-  
terested him a little. The effect of

the extra tax on whiskey worked out  
at a reduction of the whiskey duty  
in June and July of this year of  
£252,000, as compared with the  
corresponding two months in 1908.  
The whiskey duty last year was  
£575,000 from Ireland in June and  
July, and this year it was £323,-  
000. He did not wish to strain  
conclusions, but merely to point out  
how much their whiskey-drinking  
contributed to the glory of the Em-  
pire. Some people said that the  
beer drinking had gone up. It had.  
In two months the whiskey contribu-  
tion from Ireland, with a sunken  
population of 4-1-4 millions, de-  
clined by over £200,000. In the  
three months, May, June and July,  
the increase for England and Scot-  
land and Ireland put together was  
only £15,000, and that includes  
John Bull's beer bill, a substantial  
consideration, particularly in this  
warm weather (laughter). He could  
picture the Chancellor of the Ex-  
chequer scratching his poll and say-  
ing, "Dear, dear, how am I to pay  
the police force in Ireland and the  
salaries of the magistrates and  
judges in that law-breaking little  
country?"

### MONEY WELL SPENT.

Well, the Chancellor need  
have no anxiety. If the reduc-  
tion of the revenue meant that the  
people were keeping their money in  
their pockets, or better still, spend-  
ing it on their homes and surround-  
ings, their lives and the lives of  
their children with comfort, there  
would be little necessity for increas-  
ing the police force or salarizing a  
fat bench of judges--indeed, they  
would be able to maintain peace  
and public order with a very small  
staff, and would be glad to lend the  
remainder to the other side to pro-  
tect the Cabinet Ministers from their  
friends, the Suffragettes (hear, hear  
and laughter). They were not ask-  
ing for aid, but they protested  
against a State-aided traffic, and  
the Government stood self-condem-  
ned in that respect. "Ireland," said  
the Chancellor to a Daily News re-  
porter last week, "Ireland is over-  
ridden with redundant, unnecessary  
facilities for supplying drink," and  
his colleague, the Postmaster-Gene-  
ral, in reply to a question in the  
House, admitted that "178 post  
offices in Ireland are conducted on  
licensed premises, and all such of-  
fices were payable at all such of-  
fices. In justice they must give Mr.  
Buxton credit for the desire to  
alter that arrangement, which he ad-  
mitted was not the correct thing.  
But the cause of temperance was not  
the cause of English Cabinet Minis-  
ters, it was the cause of humanity;  
it was their cause as Irishmen, and  
they had proved that it was in  
their power to make that cause a  
success. They had made great and  
far-reaching strides during the past  
four years; and with the same ener-  
gy, with the same loyal co-opera-  
tion, and with the same persistence, they  
would be able to claim indisputable  
victory before many years. How long  
was that campaign to continue? Un-  
til they left the field free for young  
Ireland. Let them fight as they  
were fighting, and their children  
would grow to manhood without  
the difficulties to retard their pro-  
gress which they had to contend  
with, their trade societies and their  
friendly societies would be schools  
of temperance as well as trade de-  
ference organizations, and they would  
prepare an intelligent, a self-con-  
trolled, and a self-respecting people  
to take the administration of gov-  
ernment in their hands and to guide  
to higher and nobler things the Irish  
nation when the day dawned in Erin  
and her people lived in happy homes  
in a free land. (loud applause).

### AN OIL THAT IS PRIZED EVERYWHERE.

Dr. Thomas' Electric Oil was put  
upon the market without any flour-  
ish over thirty years ago. It was  
put up to meet the wants of a small  
section, but as soon as its merits  
became known it has a whole cor-  
tinent for a field, and it is now  
known and prized throughout this  
hemisphere. There is nothing to  
equal it.

### THEIR KNOWLEDGE.

"I've been a simmah!" vouchsafed  
a recently converted brother, during  
an experience, meeting in Ebenezer  
Chapel. "A heenyus, low down,  
contaminated sinnah for to these  
many yeags, and never knowed it!"  
"Don't let that molest yo", Brudder  
Newcome," spoke up a sympathetic-  
ally inclined deacon. "De rest of us  
knowed it all de time."







## THE BOOKLOVER'S CORNER

### COMPARATIVE RELIGION.

"Quae est enim gens, aut quod genus hominum, quod non habet sine doctrina anticipationem quamdam Deorum?" asks Cicero in his famous treatise *De natura Deorum*. From the beginning of time, the idea of a superintending being or beings has existed in the mind of man. The religions of the forefathers, taking the term as embracing all of whatever nationality who lived before the Christian revelation, show a gradual evolution in the adaptation and realization of that idea, commencing with the very crude primitive cults, and culminating in the higher philosophical views presented to us by Cicero in the above work.

The relations between fore-Christian religions were necessarily partly hostile and certainly not hostile, partly because the religion of the heathen consisted rather in rites and ceremonies than in any constant belief, as Bacon observed; partly, too, owing to forced exclusiveness.

The Christian religions, on the contrary, are naturally interrelated and antagonistic. The Church founded by Christ had definite dogma and demanded assent thereto from all. In the course of centuries by heresy and schism, members revolted and refused assent and thus built up numerous sects that form the Christian community of to-day.

Lastly we come to the after-Christian stages, chiefly evidenced in France and with what ideals to be sadly indicated.

The study of these phases of religion, their relative, and the phenomena attached to them forms the subject of *Comparative Religion*.

This recent science has been all too little studied by Catholics, and it was with the view of satisfying a real need that the Catholic Truth Society of England set about issuing a cheap series of booklets (price 1d. each) dealing with the history of Religions. We noticed some time ago in these columns the first three lectures, and since then another twelve have devoted ourselves to the consideration of a few of these.

The "Study of Religions," by Rev. L. de Grandmaison, may be regarded as an introductory pamphlet which explains the subject-matter with which we are concerned, and defining terms of which an exact comprehension is necessary, such as religion, theism, animism, totemism (a most interesting paragraph on this), ancestor-worship, magic, and natural and revealed religion. The section on the growth of the science of Comparative Religion is most useful reading, showing how the sporadic activity of a hundred years ago in this branch of learning has developed to its present dimensions, making it a subject of universal and growing interest. We further see its importance to Catholics when we learn that a great number of authorities considered "all religions to be but the progressive manifestations of a single religious sentiment, incarnate, from age to age, in these various manifestations according to the need and stage of culture of the several peoples among whom they appeared." The subject matter of the study of some religions is obscure and vague for obvious reasons, and consequently offers a field for the widest speculation. So the Catholic must needs beware. From similarity, identity is concluded, from a distant analogy, historical interdependence! Great writers (most often nationalists) on the subject have approached their matter with preconceived ideas and a predetermined philosophical attitude, making such their criteria, and adapting fact to theory rather than yielding theory to fact: "each scholar views everywhere, as common ground, what he holds to be the fundamental religious elements. G. P. Tiele sees 'spirits'; J. G. Frazer, 'magic'; W. R. Smith, 'totems' and 'blood alliances'; Guyau and Burkheim detect the 'social instinct'; and H. Hubert the idea of 'sacredness'."

But we can pardon the vagaries of an infant science. He hath made of one blood all nations of men for to dwell on the face of the earth... that they should seek the Lord, if haply they might feel after Him and find Him." (Acts xvii.)

The peculiar note of the "Religion of Ancient Greece" (by Rev. J. Hubert) was its anthropomorphising tendency, or disposition, due to the imaginative mind of the Greek, to personify and deify the productive forces of nature. Recent research has almost completely upset the favorite theory which derived all Greek religion from ancestor worship or hearth-worship. Their pre-Homeric stone, tree and animal worship, was not more fetichism; the Greek was keenly sensitive of the force behind the matter, and explaining all action in Nature by will and passion, transformed natural powers into persons. Father Hubert concludes that "at the earliest period of which we have any knowledge the Gods adored are celestial and immortal beings." The Homeric epoch marks "the full bloom of anthropomorphism." The Gods of Homer are idealized men, possessed of all passions and desires, alike to mortals, in countenance and limb, but immortal, though liable to pain and suffering. Olympus, the home of the Gods is an organized monar-

chy with Zeus as sovereign lord. A power independent of these (at least so far as we can make out) from vague indications) is Moira or Fate. Fr. Hubert suggests, and the suggestion best meets the difficulties, that it was a providential dispensation fixed by Zeus once for all, and from which out of respect for established order, he is unwilling to make any departure."

Another element in the Homeric religion was the belief in a future life:

"some, 'tis whispered, down in hell  
Suffer endless anguish, others in  
Elysian valleys dwell  
Resting weary limbs at last on beds  
of asphodel."

The next period is marked by the Theogony of Hesiod (between 800 and 900 B.C.) who attempted to synthesize and classify the legends of the Gods. "It had, for the Greeks at least, the merit of giving a genealogical unity to their bewildering host of divinities, and of being a convenient and handy table of reference."

Homer and Hesiod supplied a good basis of religion, and though legends of the Gods were often discordant the Greeks were scrupulously careful in observing traditional rites, the due discharge of which constituted one's claim to be truly "religious."

Father Hubert gives some very necessary paragraphs on the chief divinities with their outstanding features, on hero-worship, popular festivals, and the mysteries, which represent the first break with the traditional mythology. The reviewer speaks at length of the Eleusinia and presents a good reconstruction of the ordinal of the strange ceremonies attached to them.

With the rise of Athens in political supremacy and the huge development in all branches of art under the golden rule of Pericles, the Greek religion was doomed, and with the advent of the philosophers, the decadence set in. Thales, Anaximander and Anaximenes together with the Pythagorean school, passively heralded the revolt; the Eleatic school actively. Then came the influence of the Sophists, the professed agnosticism of Protagoras, the absolute nihilism of Gorgias, and the scepticism of Euripides. Pindar, Aeschylus and the "kindly" Sophocles made a stand for the old order, and so did the people at large, as we can judge from the punishment meted out to Diagoras, Protagoras and Socrates. Ritual and worship, however, rather than profession of faith kept the old religion together; then came the conquests of Alexander, and Greece was open to foreign influences. "In the fusion of ideas and races which was characteristic of Hellenism, a change came over Greek mythology." Later, the "Caesar-worship" of Rome was introduced into Greece and Asia Minor, and added to the medley of creeds. Side by side with Rome, the Greek religion at last fell before the triumphant march of Christianity.

"The Religion of the Athenian Philosophers," by Rev. H. Browne, S.J., and "Aquinas," by Very Rev. V. McNabb, should be read after "Ancient Greece."

We saw in our last paragraph that the new rationalism in Greece properly started in the time of Pericles: "it was based upon the study of physical phenomena rather than upon merely abstract lines of reasoning." With the Sophists, who were at a time its exponents, it grew to be discredited. This much-maligned body of men were "rightly or wrongly unpopular" writes Fr. Browne. They but not give us the reasons. They were wealthy, they were powerful, were dazzling, rhetorical but shallow, and usurped the attention of the Grecian world. They were hated by the true philosopher because he saw (or thought so) expression overruled thought; they were hated by most because they were powerful; they were misrepresented by all. Their name was a byword for all that was odious. In spite of their ill-repute, the new knowledge made headway; the era of freedom and individualism was at hand; narrow principles were being widened—the citizen, hitherto a unit in the supreme political unit which was the polis, was becoming a citizen of the world; and Socrates, who was the active apostle of this individualism died in its cause at the hands of the supporters of the old civic order and local patriotism.

Fr. Browne deals with Socrates, Plato and Aristotle, and ends with a note on the debt of Christianity to Athens. He aptly draws parallels between Plato and St. Augustine, and Aristotle and St. Thomas Aquinas. "In Augustine, as in Plato, we have a combination of the noblest gifts, reasoning power, enormous grasp of thought, a strong tinge of emotion, eloquence which moves rather than merely dazzles. Aquinas like Aristotle, represents cold, clear thought, excellent balance of judgment, restraint, neglect of the graces of style, an unerring instinct for truth combined with intense devotion to its pursuit." And such was the philosophic work that the Greek bequeathed to us, that Christians who came after them found it impossible to substantially improve upon it.

"Aquinas" by Fr. McNabb is a masterly study of the great thirteenth century thinker, and as representative of the Catholicism of his age, he rightly finds a place in the series. "Aristotle is everywhere the master of St. Thomas. He rarely, if ever, departs from the master. All that is true in Greek ethics finds its place in the vast synthesis of the Christian thinker. He does not destroy but fulfills. He subtracts little but adds much. There is hardly even a chance word of Aristotle that is not developed, and whole areas of Christian ethics are added to Aristotle's masterly summary of Grecian thought."

And so the Church has ever assimilated what good exists in other systems of thought and action. Fr. McNabb in a few introductory pages on the life of St. Thomas, shows how a "world-wide experience" stood the philosopher in good stead. The world was his province: his various activities placed him among all conditions of men; his were the "opportunities a master-mind had of making a vast synthesis of world knowledge such as was possible to the 13th century." St. Thomas and the Soul. Theory of Knowledge. Doctrine of God, Ethics, Soteriology. Asceticism and Mysticism. Political and Social Economy are the chief headings under which the reviewer's remarks fall, and appended is an example of St. Thomas' manner and method of argument.

When, as of late years, there has been such a senseless outcry against Scholasticism, it is profitable to investigate matters for oneself, and to compare the vapourings of modern with the weighty sentences of that giant genius of seven centuries ago. A. B. PURDIE

Other histories of religions published are: "Egypt," by Rev. A. Malton; "China," by Rev. L. Wiegner; "Ancient Syria," by G. S. Hitchcock, B.A. "The Koran" by Rev. E. Power, S.J.

### Champlain Monument at Summer School.

Cliff Haven, N.Y., Sept. 9.—With appropriate remarks quite fitting the occasion, Rt. Rev. Mgr. McMahon, President of the School, today closed the eighteenth session of the Catholic Summer School of America—the most notable year in the history of the beautiful Catholic colony which bears the name of that intrepid sailor and explorer, Samuel Champlain.

In more than one respect has the session been worthy of note. The month of July witnessed the tercentenary celebration of the discovery of Lake Champlain, an event in which the Summer School took no small part and which brought together on the beautiful assembly grounds many of the most eminent men of the day. The President of the United States, the representatives of the leading nations of the earth, men notable in the affairs of State and nation, the Prince of the Catholic Church in America, and many of its clergymen—all to do honor to one who, though he came on a mission for one of the most powerful kings of his time, never forgot that the souls of men "are of more import than the discovery of strange seas or the exploring of wilds as yet unknown to man."

The Tercentenary celebration, bringing together as it did three great nations to honor Samuel Champlain, was a splendid tribute not alone to one of the many figures in history, but likewise to the Catholic Church, the principles of which he planted firmly in the new world.

Catholics throughout the world should rejoice at the success of the Summer School session just closed—rejoice at the tribute to Champlain, as also to Commodore Macdonough in whose honor the month of August saw a beautiful shaft of granite dedicated, crowning the tireless efforts of the officers of the Summer School to mark the last resting place of heroes of the Battle of Plattsburg, who gave up their lives in their country's defence.

As crowning event of the session just closed, comes the announcement of the Champlain Tercentenary commission to the effect that beside the white birch cross which surrounds the bluff overlooking the Summer School grounds, and the heroic figure of Samuel Champlain, a monument to cost \$50,000 is to be erected. For this much credit is due to Mr. John B. Riley, chairman of the Executive Committee of the School, Plattsburg, N.Y., who together with Senator James J. Frawley and Assemblyman James Foley, and many other prominent Catholics, have done much to make it possible.

To the Rt. Rev. Mgr. D. J. McMahon, who has presided over the notable session to the Rev. Thomas McMillan, C.S.P., who prepared the fine lecture schedule, to the officers and the trustees of the School who without compensation labor to make so much possible, the gratitude not alone of the patrons of the school, but all Catholics is due.

The lectures this week were delivered by Denis A. McCarthy, Associate Editor of the Sacred Heart Review, Boston, who spoke on Irish Wit and Humor, An Hour of Irish Poetry, an Hour of Irish Folklore, and A Poet's Outlook on Life.

It is Wise to Prevent Disorder.—Many causes lead to disorders of the stomach and few are free from them. At the first manifestation that the stomach and liver are not performing their functions, a course of Permele's Vegetable Pills should be tried, and it will be found that the digestive organs will speedily resume healthy action. Laxatives and medicines are so blended in these pills that no other preparation could be so effective as they.

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New Chapel for Port Kent.

Generous Gift of Former Montreal Resident.

Never in the history of Port Kent, has that pretty little village looked brighter than it did on Monday last when its inhabitants and those of the surrounding country donned their holiday attire and joined the numerous summer visitors from the various hotels at the laying of the corner stone of the new Sacred Heart Chapel on the lake front.

This beautiful edifice, erected through the munificence of Mrs. Edward Rowan, of New York, is in pure Gothic style, made substantially of rubble stone and was designed by Mr. Elliott Lynch, architect, of Fifth avenue, New York. Callanan Brothers, of Keesville, were the contractors and carried out their important work in the most satisfactory manner.

Shortly after two o'clock the guests commenced to assemble and by three o'clock fully five hundred people had gathered around the church.

The Reverend Doctor Driscoll, D. D., D.C.L., of Plattsburg, who officiated, was attended by Father O'Rielly, of Keesville, Father O'Rielly, of Norwich, Conn., Fathers Murphy, Duffy, Flood, Pierce, Nolan, English, O'Rourke, and several others. The Rt. Rev. Monsignor McMahon, of the Catholic Summer School, was also present.

The ceremony of laying the corner stone was most impressive, the Rev. Doctor robed in his sacred vestments and assisted by ten distinguished churchmen as acolytes, chanted the Litany of the Saints most solemnly. Mrs. Richards, of Plattsburg, was the organist, and Miss Edith Rowan rendered Gounod's "Ave Maria" in a

### Time Proves All Things

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most charming manner. Mr. Clarence McGuire, of Keesville, sang Cardinal Newman's "Lead, Kindly Light," in his usual finished style.

The oration delivered by Dr. Driscoll was truly a masterpiece of erudition, and those present were simply carried away by his learning and eloquence, and the forcefulness with which he expounded the sacred truths of the Catholic Church.

A copper case was placed in the corner stone containing many articles of interest, including a complete set of the new 1909 coins, newspapers, etc., also the names of the generous donors of the altars, windows, vestments and church furnishings. The handsome silver trowel which Dr. Driscoll used was presented to him by Mr. and Mrs. Rowan as a memento of the occasion.

After the church celebration all were invited to partake of refreshments, which were served on the lawn of "Greystone," the summer home of Mr. and Mrs. Edward Rowan.

A recherche luncheon was served in the large dining room which was embellished with yellow and white blooms, and the wants of the guests were well looked after by a staff of waiters from Hotel Champlain, Bluff Point, who were kindly given leave for this particular occasion.

Mr. and Mrs. Rowan are former residents of Montreal, and have many friends here.

### EMBARRASSING.

A rather pompous-looking deacon in a certain city church was asked to take charge of a class of boys during the absence of the regular teacher. While endeavoring to impress upon their young minds the importance of living a Christian life the following question was propounded:

"Why do people call me a Christian, children?" the worthy dignitary asked, standing very erect and smiling down upon them.

"Because they don't know you," was the ready answer of a bright-eyed little boy, responding to the ingratiating smile with one equally guileless and winning.—Lippincott's Magazine.

The ease with which corns and warts can be removed by Holloway's Corn Cure is its strongest recommendation. It seldom fails.

### Had Stomach Cramps

Would Roll on the Floor in Agony.

Mr. Wm. Kraft, contractor and builder, Owen Sound, Ont., writes:—

"Having read some of the testimonials of cures effected by Dr. Fowler's Extract of Wild Strawberry, I thought it advisable to say a word of praise for its merits. Some years ago I was much troubled with stomach trouble and cramps. I used to roll on the floor in agony, and on one occasion I went into a faint after suffering intensely for four hours. A short time after this, in driving to town, I was attacked again and had to lie down in my rig, seeking relief."

"When I reached the drug store I asked the druggist for a quick remedy and laid behind the counter until relief came. The remedy I received from the druggist was Dr. Fowler's Extract of Wild Strawberry. Whenever, after that time, I felt cramps coming on, I found speedy relief in the above mentioned remedy, and I am now cured of this dreadful malady. The bottle is small, but its contents effect a marvelous cure. I can recommend it highly for the cure of cramps."

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### SO HE WAS.

A teacher had told the class of the wonderful voyage of Columbus and how he insisted on continuing the voyage after the other men were clamoring to return. Then she asked: "Who was Columbus?" with the view of hearing how well they had followed her talk.

One little hand went up. "Well, Johnny, who was he?" asked the teacher.

"Columbus was the gon of the ocean," was the answer.

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QUEBEC, District  
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24th of August,

& RAYMOND,  
orneys for Plaintiff.



LOCAL AND  
DIOCESAN.

## LOCAL CALENDAR:—

Sat. Sept. 11. SS. Protus and Hyacinth Martyrs.  
Sun. " 12. Holy Name of Mary.  
Mon. " 13. St. Eulogius.  
Tues. " 14. Exaltation of Holy Cross.  
Wed. " 15. Ember Day.  
Thurs. " 16. SS. Cornelius and Cyprian Martyrs.  
Fri. " 17. Ember Day.

FORTY HOURS.—Monday, 13, La-  
prairie; Wednesday, 15, St. Cy-  
rian; Friday, 17, St. Philippe de  
LaPrairie; Sunday, 19, Maison-  
neuve.

SPECIAL FAST DAY.—Friday,  
the 10th inst., has been set aside  
by His Grace the Archbishop as a  
special fast day preparatory to the  
holding of the First Plenary Can-  
adian Council at Quebec, the open-  
ing session of which will take place  
on Sunday, the 19th inst.

ST. JOSEPH'S HOME.—The treas-  
urer acknowledges with many  
thanks the sum of five dollars from  
Miss Rose Ward, contributed by the  
employees of J. M. Fortier's cigar  
manufactory. Miss Ward's girls  
have every confidence in St. Joseph,  
and in dull times, take this means  
of pushing trade. Mr. Duggan, of  
Quebec, also gave five dollars to  
Father Holland, and Mr. Rafferty  
three dollars, half of what he had  
in his pocket at the time. They  
should have met earlier in the day.

MORE REDEMPTORIST FA-  
THERS.—St. Ann's Church was well  
filled yesterday morning on the oc-  
casion of the ordination of the first  
Levites of the Redemptorist Order  
to receive sacerdotal powers in Can-  
ada. The new Fathers are: Rev.  
Alphonse Caron, Avila Delisle, John  
MacDougald, Joseph Morin and Ro-  
drique Menard. His Lordship Mgr.  
Racicot was the officiating bishop,  
and he was assisted by Very Rev.  
Father Pisset, Vice-Provincial of the  
Order, and Very Rev. Father Roux,  
rector of St. Ann's Church. Rev.  
Father MacDougald said his first  
Mass this morning in his native pa-  
rish of Alexandria, Ont., and the  
others in St. Ann's and Hochelaga.  
All will remain in Ottawa at the  
study house for another year, after  
which they will commence their mi-  
nistry. Our heartfelt congratulations  
to the young priests and to the  
proud parents and relatives who  
were present at their ordination to  
receive their first blessing at as-  
sist at their first holy Mass.

## OBITUARY.

## MISS ANNIE CONNOLLY.

The death occurred in this city  
on August 24th at the residence of  
her mother, 20 Desrivières street,  
of Miss Annie Connolly, eldest and  
dearly beloved daughter of the late  
Mr. William Connolly. The funeral  
service was held in St. Patrick's  
Church on the 26th. May her soul  
rest in peace.

## MISS ANNIE WALSH.

There passed away at the residence  
of her brother-in-law, Mr. Andrew  
O'Connor, Mayor of Godmanchester,  
P. Q., Miss Annie Walsh, third  
daughter of the late Walter and Mary  
Walsh, River Outard, Huntingdon  
Co. P. Q.

Deceased lady was a noble type of  
Christian womanhood, her whole life  
being one of self-sacrifice and sin-  
cere devotion to duty; always mak-  
ing light of her own trials when  
opportunity offered to soothe or so-  
lute the ills or sufferings of others.  
All those who had the happiness of  
her acquaintance admired and re-  
vered her many virtues and now, when  
the chill of death has entered that  
warm heart, feel assured that her  
spirit is with God. Her last mo-  
ments were fortified by the Sacra-  
ments and comforted by the presence  
of many dear friends among whom  
were four brothers and four sisters  
who survive to mourn their loss.  
On August 26th her remains were  
borne to their last resting place be-  
side those of her parents, in the pa-  
rish cemetery, followed by a long  
concourse of relatives and friends.

Oh trust friend! Oh fondest heart!  
Trusting we lay thee down to sleep  
And though we grieve that we must  
part,  
We feel for thee we should not weep.  
No doubts, no fears, our memory  
fill  
By faith we know that thou dost  
live  
And God's rewards are better still  
Than all the love that we can give.  
Then fare thee well, loved one, good-  
bye,  
We only pray that when the time  
comes when we too must fade and  
die  
Our lot shall be as safe as thine.

## R.I.P.

Sister M. de Pazzi's  
Funeral.

(The Catholic Transcript, Hartford,  
Conn., Sept. 2nd, 1909.)  
The funeral of Sister M. de Pazzi  
Gleeson was held in the convent chap-  
el of the parent house of the Sis-  
ters of Mercy, Hartford, last Fri-  
day morning at 9 o'clock. The cele-  
brant of the Mass was Rev. Thomas  
S. Duggan, rector of the Cathedral,  
deacon, Rev. Luke F. Lawlor; sub-

deacon, Rev. Maurice F. McAuliffe;  
master of ceremonies, Rev. John G.  
Murray, Chancellor.

Among the clergy in the sanctuary  
were: Right Rev. Monsignor Syn-  
nott, Administrator; Rev. W. J.  
Rogers, Rev. J. B. Dougherty, Rev.  
M. A. Sullivan, Rev. R. C. Grogan,  
Rev. J. H. Stapleton, Rev. J. F.  
Moore, Rev. J. F. Ryan, Rev. F. A.  
Jordan, Rev. E. M. Hayes, Rev. J.  
A. Quinn, Rev. J. J. Broderick.

The many friends and pupils of  
Sister de Pazzi were saddened last  
week on hearing that the good sis-  
ter had closed her earthly career.  
Her death is a distinct loss to the  
teaching body of the Sisters of  
Mercy, as it is also to the cause of  
Catholic education in this diocese.

Sister M. de Pazzi was known in  
the world as Miss Sarah Gleeson.  
When a mere child her father, the  
late Denis Gleeson, and his family,  
emigrated from Ireland to Montreal,  
where Miss Gleeson was educated in  
the convent schools. As a preparation  
for her life work of teaching, she  
spent some years at the board-  
ing school of Pointe Claire, con-  
ducted by the Sisters of the Congre-  
gation de Notre Dame. Shortly af-  
terwards she chose to become a Sis-  
ter of Mercy in Hartford, Connecti-  
cut.

Her first mission was Putnam  
where she taught the graduating  
class in the parochial school. She  
afterwards taught in the boarding  
school, Lakeville, and in the pa-  
riochial schools of Hartford, Bridge-  
port, New Haven, and Danbury.  
Sister de Pazzi was from the start  
a most successful teacher; and about  
ten years ago received a diploma  
from Harvard University for Ad-  
vanced French. Her work in the  
school room was so thorough that  
in every place she taught her pupils  
excelled those of other schools, both  
public and private, at competitive  
examinations. The Catholic youth  
had a perennial interest for Sister  
de Pazzi's brilliant intellect. After  
so many years of teaching, she was  
still in love with her latest pupils.  
No topic other than an educational  
one had so absorbing an interest for  
her. She educated the whole child.  
Her own strong faith and broad  
knowledge of religious matters gave  
her wonderful power in shaping the  
lives of her pupils.

Sister de Pazzi was candid to a  
fault. She had so deep a sense of  
truth and justice, that no sham  
however specious could escape her  
penetrating mind. Her sense of hu-  
mor was proverbial. She always  
had a good new story. She had a  
prodigious memory wherein was  
stored the best that English and  
French literature had to give. Her  
style in writing was so graceful  
that her charming letters to her  
friends might be preserved as ele-  
gant specimens of what is fast be-  
coming a lost art.

Better than all, Sister de Pazzi  
had an affectionate loyal heart. She  
loved her friends, and the sick and  
sorrowing were sure of her sym-  
pathetic ear. She had been blessed  
with excellent health until a year  
ago, when she was attacked by a  
disease which threatened to cut  
short her ever increasing usefulness.  
She made a characteristic fight for  
life, but when last month, she was  
told the end was near, she gave her-  
self up with childlike resignation to  
God's will. She had made every day  
of life a preparation for death, and  
when the final summons came,  
she held out her loving hands and  
said, "I go to the Father."

Sister de Pazzi is survived by one  
brother and three sisters, who were  
present at her funeral service.

C.M.B.A. Quebec Grand  
Council Convention.

The fourth triennial convention of  
the Quebec Grand Council, Catholic  
Mutual Benefit Association, opened  
in this city Sept. 7, and representa-  
tives were present from various  
branches throughout the province.

The delegates assembled at St.  
Patrick's Church to attend High  
Mass, which was celebrated by Rev.  
Father Singleton, a member of the  
association. Several other clergymen  
were present, many of whom  
were also members of the order. Af-  
ter Mass an adjournment was made  
to St. Patrick's Hall, where Grand  
President Butler declared the con-  
vention opened and read a letter  
from His Grace Archbishop Bruchési  
imparting his blessing on the con-  
vention and his good wishes for its  
success. Telegrams were also read  
from various Grand and Supreme of-  
ficers in the United States convey-  
ing their greetings.

The following officers were pre-  
sent when the roll was called: Grand  
President H. Butler, 1st Vice-Presi-  
dent Dr. A. Ricard, 2nd Vice-Presi-  
dent M. J. O'Donnell, Grand Secre-  
tary N. J. E. Beaudry, Grand Treas-  
urer A. R. Archambault, Grand  
Trustees A. Duggan, L. E. Cho-  
quette, as well as T. F. Flannery,  
C. J. Flannagan, J. Shea, P. A.  
Marnell and J. Gallery.

Reports from the Grand President,  
Secretary, Treasurer and Board of  
Trustees and Finance Committee  
were presented and adopted. They  
showed that the society was flourish-  
ing and that its membership had  
increased considerably during the  
past three years. Two large class  
initiatives have been held and an-  
other was in preparation which was  
expected to eclipse all previous re-  
cords. The financial condition of the  
Quebec Council was very satisfac-  
tory, and the association is in a  
general way shown to be in better  
condition than any time heretofore,  
and that all claims were being paid  
almost immediately. The officers said  
that owing to the great interest the  
membership had shown, the first of  
increasing the membership had been  
a pleasant one, and they found that  
the general public was awakening to  
the advantages of well protected fra-

YOUR DANGER BE-  
GINS WHEN YOUR  
BACK ACHES.

It is the First and the Sure Sign of  
Kidney Disease.

## Doan's Kidney Pills

cure the aching back by curing the aching  
kidneys because for it is really the kid-  
neys aching and not the back.

They act directly on the kidneys and  
make them strong and healthy, thereby  
causing pure blood to circulate throughout  
the whole system.

Mrs. Frank Fox, Woodside, N.B.,  
writes:— "I was a great sufferer with  
backache for over a year, and could get  
nothing to relieve me until I took two  
boxes of Doan's Kidney Pills and now I do  
not feel any pain whatever, and can eat and  
sleep well; something I could not do before."

Doan's Kidney Pills are 50 cents per box  
or 2 boxes for \$1.25 at all dealers or mailed  
direct on receipt of price by The Doan Kid-  
ney Pill Co., Toronto, Ont.

## PUBLIC NOTICE.

On the 25th of September, 1909,  
at 11 o'clock in the forenoon, shall  
be sold at public auction at the of-  
fice of the undersigned notary, at  
number 232 St. James street, Mon-  
real, the lot known as number 4671  
of the official plan and book of re-  
ference of the municipality of the  
parish of Montreal, in the county of  
Hochelaga, in the said district of  
Montreal, the said land now forming  
part of the municipalities of the  
towns of Verdun and St. Paul, the  
southern portion thereof being pre-  
sently included in the municipality  
of the town of Verdun and the north-  
ern portion thereof in the municipi-  
lity of the town of St. Paul, the  
whole being one of the immovables  
composing the substitution created  
under the terms of the last will of  
the late Harrison Stephens, senior,  
in his lifetime of Montreal, gentle-  
man.

Montreal, Sept. 9th, 1909.

E. R. DECARY, Notary.

tional insurance. It was decided to  
invite Supreme Recorder Cameron  
of Hornell, N.Y., to visit Montreal  
soon to aid and offer suggestions of  
interest to the local branches and  
throughout the province in gen-  
eral.

The following were the officers  
elected until 1912:  
Grand President—Dr. A. Ricard.  
1st Vice-President—J. Gallery.  
2nd Vice-President—L. E. Cho-  
quette.  
Grand Secretary—M. J. O'Donnell,  
sr.

Grand Treasurer—W. J. Scullion.  
Grand Marshal—M. Lynch.  
Guard—L. Brophy.  
Board of Trustees—A. R. Archam-  
bault, John Warren, J. Kelahoa, J.  
B. O'Hara.

Committee on Laws—John Warren,  
Jos. Kelahoa, P. A. Marnell.  
Representatives to Supreme Coun-  
cil—H. Butler, A. R. Archambault,  
Jos. Kelahoa, P. A. Marnell.  
Supervising Medical Examiner—Dr.  
P. A. d'Artois, of Farnham.  
After the election, Supreme Mar-  
shall J. Nehin, who represented the  
Supreme President and Council, per-  
formed the ceremony of installation,  
assisted by A. R. Archambault.

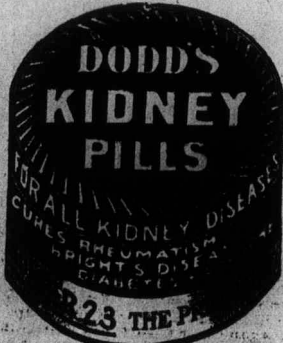
Mr. Nehin, in his remarks, stated  
he brought a fraternal greeting from  
Supreme President Hynes of Buffalo  
and from the American members. He  
dwelt on the standing of the organi-  
zation in general and showed how  
the society, owing to its reserve  
fund of over two millions of dollars  
was able to pay its claims on sight.  
After several votes of thanks were  
passed the convention closed to meet  
again in 1912 in either St. John  
or Quebec.

The various delegates expressed  
pleasure at the manner in which they  
had been received by the local mem-  
bers and left for their homes bring-  
ing with them messages of en-  
couragement from the officers.

## Irish in the University.

At a recent meeting of the ex-  
ecutive committee of the Gaelic  
League, it was decided to act on  
the suggestion made some time ago  
by the Dublin Corporation, and call  
an all-Ireland meeting in reference  
to the question of Irish in the new  
National University.

The demonstration is at present  
being organized by a committee re-  
presentative of the Corporation, the  
Boards of Guardians, and the vari-  
ous organizations and societies in  
the City of Dublin; and with a view  
to making the meeting as large and  
representative as possible, they are  
inviting the Corporation, County,  
Borough and District Councils, the

CANADIAN  
PACIFIC

## Excursions

September 16th, 17th and 18th, 1909.  
Valid to return until October 4th, 1909.  
RATES FROM MONTREAL  
DETROIT, Mich. \$15.00  
BAY CITY, Mich. \$17.25  
SAGINAW, Mich. \$17.15  
GRAND RAPIDS, Mich. \$18.95  
CHICAGO, Ill. \$18.00  
ST. PAUL or MINNEAPOLIS,  
Minn. \$34.00  
via Muskoka route, via Sault Ste. Marie  
direct, via Detroit and Chicago.  
ST. PAUL or MINNEAPOLIS,  
going and returning via Owen  
Sound and Sault Ste. Marie. \$37.50  
CLEVELAND, OHIO, via Buffalo  
and boat. \$13.85  
CLEVELAND, OHIO, via Detroit  
and boat. \$17.50

## REDUCED FARES

In effect Sept. 15th to Oct. 15th, 1909,  
inclusive.

Second Class Colonist fares from Mont-  
real to:

NELSON AND SPOKANE, \$47.70  
VANCOUVER, VICTORIA,  
SEATTLE & PORTLAND  
SAN FRANCISCO, LOS AN-  
GELES  
MEXICO CITY, MEXICO  
Low rates to many other points.

## City Ticket Office

29 St. James Street Next Post Office

## GRAND TRUNK RAILWAY

Alaska - Yukon - Pacific  
Exposition

Round Trip First-Class Tickets will be on  
sale daily until September 30th, 1909, from  
Montreal to:

Vancouver, B.C.  
Victoria, B.C.  
Seattle, Wash.  
Tacoma, Wash.  
Portland, Ore.

Going via any regular direct route, re-  
turning via same or any other regular direct route.

San Francisco, Cal. \$104.25  
Los Angeles, Cal.

Choice of routes to San Francisco, returning  
via Portland, Oregon, and any regular direct  
route therefrom, or vice-versa.

Visit the Alaska-Yukon-Pacific Exposition  
and such famous resorts as the Yellowstone  
Park, Grand Canyon or Arizona, Colorado  
Springs, Denver, Salt Lake and the famous  
Royal Gorge, and many other points of interest.

Good to return until Oct. 31st, 1909

## CITY TICKET OFFICES,

130 St. James St. 'Phones Main 6905, 6906,  
6907, 0 Bonavenue en Station.

INTERCOLONIAL  
RAILWAY

## BONAVENTURE UNION DEPOT

## 2 FAST TRAINS

Saturday Excepted.

8 15 A.M. Maritime Express

Breakfast Served.

7 30 P.M. Ocean Limited.

4 30 P.M. EXPRESS for NICOLET

Except Sunday

Saturdays Only.

8 15 A.M. Maritime Express

as far as Campbellton

11 45 P.M. Quebec Special

City Ticket Office:

130 St. James Street, Tel. Main 615

H. A. PRICE, G. O. STURGEON, City Ticket Agent

Asst. Gen. Pass. A.

Various political and other organiza-  
tions and societies, together with all  
the branches of the Gaelic League  
throughout Ireland to send repre-  
sentatives and contingents to the  
high claims of the Victorian rep-  
resentative, Mr. W. H. Irvine, to the  
office of Attorney-General, were for-  
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Mr. Glynn, whose appointment,  
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of giving South Australia represen-  
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brother of Mrs. Elizabeth O'Donnell,  
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land, is of a most unassuming, un-  
selfish character, and the office cer-  
tainly sought him, not he the office.

by the tact of the hierarchy and of  
Catholic residents in these countries,  
especially in Denmark.

Irishman in Australian Cabinet.

The "Melbourne Argus," in a lead-  
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wealth Ministry, says: "The Cabin-  
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tainly sought him, not he the office.

Denmark Has a Catholic Premier.

Count Holstein-Ledreberg, the new  
premier of Denmark, is the first Ca-  
tholic prime minister since the Re-  
formation. Although he is past the  
age of seventy, he is looked on as  
the broadest minded statesman in  
his country, and after the king of  
Denmark had consulted with nearly  
every man of note, including Admi-  
ral Richelieu, he felt himself under  
the necessity of recalling Count Hol-  
stein-Ledreberg, who had been out  
of politics for over nineteen years.

That no protest whatever, not even  
the slightest criticism of Count Hol-  
stein-Ledreberg has been made on  
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Pupil (reading)—"And his body  
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Teacher—With what? Are you mad?

Pupil—Well, it says here "With  
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Oshawa Galvanized Steel Shingles

You can't afford to roof a  
"thing without Oshawa Gal-  
vanized Steel Shingles.  
Good for a hundred years.  
Send for the free booklet.

PEDLAR People of Oshawa

Montreal, Toronto, Halifax, St. John, Winnipeg, Vancouver

THE S. CARSLLEY CO. LIMITED  
DOWN-TOWN STORE—NOTRE-DAME ST.

THURSDAY, SEPTEMBER 9, 1909.

The Great September  
Blanket Sale Begins!

Thrifty Housekeepers know that Carsley's save them money on  
blankets every year. This season the sale starts under UNUSUAL  
circumstances as regards big savings. Even had there been no rise  
in prices our values were excellent. NOW we cannot duplicate the  
orders, nor buy the same qualities FOR THE SAME PRICES  
WE'LL SELL THEM DURING THIS SALE. Every pair is of  
a high standard—no inferior grades of wool are used. They'll be  
sold to you, fresh and spotlessly clean, just in from the mills. Let  
this list emphasize the values.

## White Union Blankets

56 x 76 in., 5 lbs. \$2.10  
60 x 80 in., 6 lbs. 2.60  
60 x 86 in., 8 lbs. 3.75  
70 x 90 in., 9 lbs.

## Finest All-Wool Blankets

56 x 76 in., 5 lbs. \$3.80  
60 x 80 in., 6 lbs. 4.60  
64 x 84 in., 7 lbs. 5.35  
68 x 88 in., 8 lbs. 6.10  
72 x 90 in., 10 lbs. 7.60  
76 x 96 in., 12 lbs. 9.15

Special prices on Crib Blank-  
ets, Colored, and Flannelette  
Blankets.

## White All-Wool

65 x 76 in., 5 lbs. \$3.20  
60 x 80 in., 6 lbs. 3.85  
64 x 84 in., 7 lbs. 4.50  
68 x 86 in., 8 lbs. 5.15  
72 x 90 in., 9 lbs. 6.40

Immense range of Comforters—a 60 x 72 inch line, at.....\$1.00  
Also the finest Sateen and Satin and Silk Eiderdown Comforters,  
at most favorable prices.

Boys' and Girls' School  
Clothes

BOYS' NAVY CHEVIOT SERGE REEFER COATS, double  
breasted, brass buttons. Reg. \$3 and \$3.75 values, at \$2.45 & \$3.00

35 only GIRLS' EXTRA GOOD CHAMBRAY DRESSES, French  
style, red and blue stripes, some trimmed with braid, others with  
pleated front and embroidery. Reg. prices \$1.30 to \$2.25.....99c

THE S. CARSLLEY CO. LIMITED

With the old surety,  
St. Jacobs Oil  
to cure  
Lumbago and Sciatica

There is no such word as fail. Price, 25c and 50c.

Always Serviceable.—Most pills  
lose their properties with age. Not  
so with Parmelee's Vegetable Pills.  
The pill mass is so compounded that  
their strength and effectiveness is  
preserved, and the pills can be carried  
anywhere without fear of losing  
their potency. This is a quality  
that few pills possess. Some pills  
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their freshness and potency for a  
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Good for a hundred years.  
Send for the free booklet.

PEDLAR People of Oshawa

Montreal, Toronto, Halifax, St. John, Winnipeg, Vancouver

## Catholic Sailors' Club.

ALL SAILORS WELCOME.

Concert Every Wednesday Evening.

All Local Talent invited. The first  
in the City pay us a visit.  
MASS at 9.30 a.m. on Sunday.  
Sacred Concert on Sunday eve-  
ning.

Open week days from 9 a.m. to  
10 p.m.

On Sundays from 1 p.m. to 10  
p.m.