



OBERAMMERGAU AND PASSION PLAY.

GREAT EVENT FOR 1910.

Every Five Years the Departure of Plague Commemorated.

Oberammergau is already busy with preparations for the performance of the Passion Play which will take place next year. Thirty dates have been fixed between May 16 and September 25, of which 16 are Sundays. Extra performances are sometimes given on Mondays, when there are more people in the village on the preceding Sundays than can find places in the theatre.

The great problem of the Passion Play committee is to prevent the performances from degenerating into commercialism. The play commemorates the departure of the plague from the village in 1633, and the devotion of the actors is no less than it has ever been; but already this autumn agents have canvassed the entire village to buy up sleeping accommodations for next summer, and prices have been offered for single rooms which have almost turned the heads of the peasants.

EXORBITANT PRICES OFFERED.

No one can witness the Passion Play who has not spent the previous night in the village itself. Every house is registered as possessing a certain amount of sleeping accommodations, and the total number of beds in the village is approximately the number of seats in the theatre—4200. One-third of the beds in each house must be placed at the disposal of the local official lodging bureau. The householders may make their own terms for the other beds, with a maximum charge rigidly fixed by the committee.

Three great tourist offices of London, Berlin and Munich have secured a certain number of beds for the night before each performance. Many of the villagers are reserving accommodation for the visitors of 1900 to whom they are pledged and whom they regard as friends.

The burgomaster, Herr Bauer, has promised all his available beds to an English woman who has taken a villa at Garmisch, twelve miles away, and will convey her guests to the village in a motor car. She has already received 200 applications for accommodation.

SPECULATORS BUSY.

The large firms of tourist agents have already about 8000 applications and the local bureau is receiving scores daily. Offers of \$6 and \$7 a night for convertible sitting rooms, which the villagers would gladly let in ordinary seasons for 25 cents a day, are being made by agents; but such speculative offers have no chance of acceptance.

Anton Lang, who will be the Christus, as in 1900, is now 35. Since the last performance he has married a pretty young woman and they have three children. He is still working as a potter and his little shop is constantly invaded by visitors. He played Christus in 1905 in a special play on the history of David and his wife complains that he often spent five hours a day signing photographs.

All profits from the sale of seats will be administered by the committee for the benefit of the village as usual. The actors are only nominally compensated. For them it is a labor of love and devotion.

Why I'm a Catholic.

Eminent Paulist Gives Explicit Reason For the Faith Within Him.

The following pointed logical reasons by the Paulist Father Bertrand Conway will help to answer the question:

"I am a Catholic because the Catholic Church guarantees to me the way in which my desire for union with God, through Jesus Christ, His Son, may be accomplished. We are Catholics, members of the divine society established by Christ, because the Catholic Church and she alone answers all our needs and cravings of intellect and heart, satisfies our religious aspirations, gives us God completely.

"Men are greatly at variance over the problems of religion, over what constitutes revealed truth, and true form of worship. They are seeking in vain outside the Church for Christian unity. The Catholic Church has a definite answer for these problems. We have religious truth and we have the true form of worship.

WE HAVE THE TRUTH.

"We are not seeking for truth; we

have it. We know we came from God and that we are to return to God. Some say that Nature is God that is the Pantheist teaching; the materialist says there is no soul, no spiritual life; the agnostic says, it may be true there is a God, and a life after death, we can't tell anything about it. Some few, trained in the school of unbelievers, deny all religious truths, say there is no God, no hereafter. Some doubt the very fundamentals of faith. They say 'There is no use in telling me that this universe is ruled by a good God; that can't be. How could such a Being permit so much suffering, crime and wickedness, pain and poverty to exist in the world?' Others still take a cynical and pessimistic view of human kind. They call those who make profession of religious belief hypocrites and liars; they will hold up the bad example of one who, posed as a religious man, and was convicted of some grievous wrong, in business or private life. 'They are all the same,' the cynics will say, 'no man is honest, no woman virtuous.' There are some who deny any relationship between man and God; they profess belief in humanity, service to their fellow-creatures, man-worship is their creed. Another class teach that there is no such thing as sin, for a man is not free; if he is a drunkard it is because his father and mother were drinkers, and he has inherited their weakness; man's religious views and his morals are dependent on his environment; he is a victim of circumstances, not a free agent.

WE ARE FREE MEN.

"The Catholic Church says man is free. She upholds the dignity of human nature, which is stamped with the image of God. No man is so low or degraded that he cannot rise from his low estate; he has a free will and God, the Supreme Being, who is not merely a Spirit on a great white throne, but who is also present in the universe in whom we live and move and have our being, demands the homage and service of all men, the good and the bad. God has sent in the form of Christianity the truths and the doctrines man needs to know and practice in order to attain his eternal dignity. We know, through Christ's teaching, and through the teaching of the Church He established that man has an immortal soul, that there is another life after this world passes away; that God must receive the homage of man's free will. We accept religious teachings in these and other matters from the Church that speaks with the same divine, infallible authority as Christ her founder.

"When the cry for liberty first went forth in this land it might have died out had there not been a body of sturdy men willing to sign their names to a document embodying their principles and ideas and willing to risk their possessions, their lives, their all, in the struggle for freedom, as they conceived it. When the struggle was over and the victory completed at Yorktown, the sacrifices and sufferings and heroism of these founders of the republic would have been useless if there had not been an organization to perpetuate the fruits of their victory. So they established a system of government, placed a man at its head, drew up a constitution, elected bodies of men to carry out the principles of government it stood for, men to interpret and others to enforce the laws and safeguard the rights of the citizens. The government of the Republic which has developed into the great United States that one day will embrace all America, is modeled very much on the system of the government of the Church."

No One Would Buy Abbey,

The Abbey of Solesmes, in the Sarthe Department, which was confiscated by the State under the so-called separation laws, was offered for sale at auction for the second time, but there were no bids and the property was not sold. The liquidator had lowered the reserve price from \$200,000, at which it was offered in July last, when no bid was made, to \$100,000.

It is known that the Benedictine order, its former owners, had spent an immense sum upon the abbey before they were forced to leave France. There are all kinds of reports as to the magnitude of the amount, but it is generally believed to have exceeded \$2,000,000.

There were rumors some time ago that Americans were thinking of buying the property and building a summer hotel. It was also thought that the Government might take it over, but the recent experience shows that both these hopes or expectations were wrong. The idea that the Government would take the property over was because of a vote passed by the Council General of the Sarthe Department inviting the State to buy it for the nation.

CONCERNING SECRET SOCIETIES.

PAULIST'S LUCID DEFINITION.

Position of Catholic Church with Regard to Them.

(We have received a letter from a subscriber asking for some light upon the workings of secret societies, and also why the Church is so opposed to them, forbidding its members to join them. The following lecture by Rev. Father Xavier, the eloquent Paulist, gives a lucid explanation of the methods of the secret organizations, and tells why Catholics cannot in conscience join.)

The attitude of the Catholic Church towards secret societies, which is one of condemnation, is a matter of great perplexity to non-Catholics and to many good Catholics. The non-Catholic talks of it as an arbitrary assumption of power, and an evidence of her tyranny over her members. For as they will tell you, we find nothing but good in these societies. They instill into the principles of upright, honesty and good will to our fellow man; why, then, does the Catholic Church presume to condemn us, as if we were something evil?

A Catholic knows that if he joins one of these societies condemned by the Church he commits a mortal sin by doing so, that he ceases to be a practical Catholic, as he is cut off from the reception of all the sacraments of the Church, and his share in the prayers of the Church, and dying, can not be buried in consecrated ground. The Catholic submits his judgment to the decisions of the Church, knowing that she must be right in what she does. He may, however, speculate on the reasons why the Catholic Church takes this stand with such organized bodies as Masons, Odd Fellows, etc.

I shall endeavor to throw some light on this subject, and I feel it will be of interest to Catholics as non-Catholics alike.

I shall confine myself in my lecture to the secret society that is the chief and parent of all and with which all other secret societies are more or less connected, viz., the Free Masons.

NO INDIVIDUAL ATTACK.

I desire here to state that I do not attack any individual Mason, but the society; I know many good, honorable men, members of the Masonic fraternity, hence I do not attack the person, but the society.

Much has been said and written about the origin of Free Masons. Some trace their beginnings back to the days of Solomon.

No doubt there were societies in those ancient days having their secrets. But prior to 1717 there did not exist an organized body, what is known as Speculative or Philosophical Masonry, i.e., the Masonry of to-day.

Previous to that date these societies, guilds, etc.—the Free Masons of those days—called Operative Masonry—were men who worked in stone—they were organized, and the apprentice served his time before becoming a Freemason; they traveled here and there to erect churches. In order to recognize the mason, fit one competent to work as a skilled mason, they had signs and pass words whereby the Master Mason in charge of any great work could distinguish the Free Mason from the apprentice. In a work on the history of Freemasonry, by William R. Grand Singley, Grand Secretary, Grand Lodge, D. C., I find this statement: "That our present Masonic Lodge system is due to these corporations is correct; but that Speculative or Philosophical Masonry, as it has been developed since 1723, when ritualism commenced, derived any of its principles from Operative Masonry, we cannot admit."

It has never been demonstrated that in all the guilds, corporations and other associations of the 17th and 18th centuries, there was anything that could serve as a foundation for the philosophy of Masonry, as it has since been understood.

Masonry of to-day dates from the year 1717, when four or five men met at the Apple Tree Tavern near London and formed the present constitution of the Masonic body.

A MILITARY-RELIGIOUS BODY.

The Knight Templars were formed in France about the year 1118. They were a military-religious body founded to free the holy places from the presence of the Turk. They wore a white mantle with a red cross upon it. They took the vows of poverty, chastity and obedience. At the instigation of King Philip IV., in 1312, they were suppressed. They were innocent of many of the charges brought against them, but a good deal of corruption and laxity had appeared among them.

Bishop Ferry of Iowa, 32d degree Mason, says of the Knights Templars: "To establish the historic connection between medieval and

modern Templarism, it becomes requisite to bridge over a period of 400 years. The tracing of the traditional existence of the old Knights Templars during this term of 400 years is historically impossible. Absolutely no evidence exists of its being in any sense a direct continuation of the medieval order."

From their own testimony, therefore, these societies which exist to-day have no connection with those of the past except in name. The doctrine, principles and aim of Masonry to-day are radically different from what there were prior to 1717.

Why has the Catholic Church condemned Masonry and kindred societies? As early as 1738 Pope Clement the XII. called the attention of the Catholic world to this matter and forbade Catholics, under pain of excommunication, to belong to the Masons. His example in this matter has been followed by several other Popes, and last of all by Leo XIII., who renewed the censures and confirmed all that had been decreed against these by his predecessors.

OATH OPPOSED TO HONESTY.

The oath of secrecy and obedience is opposed to natural justice and honesty. The form of oath as given in "Eckert's Freemasonry," Vol. 1, p. 35 is as follows: "Whoever takes such an oath violates one of the most vital principles of the natural law. For no man has a right to yield up his moral liberty into the hands of an unknown and self-constituted authority. Each one of us individually is responsible for his own actions, and such responsibility cannot be transferred, except to an authority constituted by God, and then only as is permitted by God. To promise secrecy, under oath, about teachings and actions of which we know absolutely nothing is intrinsically evil. Suppose in the future he finds out. . . . What is he to do! If he keeps silent, he offends his conscience, if he speaks he breaks the oath taken."

To bind the will unconditionally to a power unaccounted for by civil or ecclesiastical authority, is a violation of the natural law and the Divine commands. If the true aim of Masonry be a zeal for a more cultured refinement, a love for the poor, a betterment of the condition of the masses, why this secrecy? Why bind its members by oath never to reveal its acts or its teaching?

The doctrines of Masonry are anti-Christian and anti-Catholic, hence must be condemned by the Catholic Church. Masonry claims to be world-wide like the Catholic Church. Hence, too, we must consider it, not as it is presented to us here in the United States, but as it is in the world. No doubt many upright and honorable men are Masons. In the lower degrees, as Albert Pike says, the truth is not made known but rather hidden from those in the "Red" degrees. Not until he has entered the 32d degree are the true teachings of Masonry laid bare to the Mason.

Masons in the United States disclaim connection with European Masons; but would a Mason of Europe be received in any lodge in the United States and vice versa?

"Masonry denies the existence of God.

Prof.—Proudhon, p. 25: also pp. 28, 30, 35.

These quotations have not been called in question by Free Masons. Masonry opposed to Christianity. Prof.—pages 42, 44, 45.

Masonry opposed to Catholicity. Prof.—pages 47, 49, 52, 54, 56, 57.

No doubt these sentiments may seem to some Masons present as entirely new, or they may allege that such may be the teaching among Masons in Europe, but in the United States it is not so.

The Catholic Church does not consider the society as it is in one place but she takes the society as she finds it.

Are Masons of the United States admitted in a lodge in Europe? If so, they co-operate in the work done there.

METHODS OF DECEPTION.

Masons who are in the lower or "Blue" degrees are not informed upon the tenets of Masonry, but rather are deceived by symbols which conceal the truth. Albert Pike, in his work called "Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry," a work intended for Masons of the 33d degree, on page 819, he distinctly says that those in the lower degrees are deceived. Not until they reach the 30th Knight Cadosh are they informed; the "Blue" degrees are but the "outer portico of the Temple," etc.

This work, which is authentic—written for Masons only—clearly states the same doctrine as the Masons of Europe. God, Christ, Christianity are all repudiated, and Nature alone is to be worshipped. Are Protestant men church members? They are not; they are lodge men.

Masonry and the Catholic Church are, therefore, opposed. It finds the Catholic Church the only authority that opposes it. Every true and loyal Catholic will hearken to the voice of the Church. Every true man will also avoid such a society, where he becomes the unwilling slave of an invisible authority.

CANINE DEFENDERS OF CHURCH.

POLICE DOGS' NOBLE WORK.

Sacrilegious Marauders Put to Rout and Demoralized.

Six police dogs did more to save the Church of the Sacred Heart at Montmartre, Paris, in the small hours of Friday morning last (Oct. 16), from a mob of anarchists, revolutionists, socialists and apaches—as a certain class of Paris ruffians are called—than the force of police stationed there to defend it, says the Michigan Catholic.

A FERRER DEMONSTRATION.

In connection with the violent campaign against social institutions now being actively carried on under the mask of Dr. Francisco Ferrer's name, a meeting was held Thursday night in a hall called the Elysee Montmartre. Between two and three thousand people listened for several hours to incendiary speeches, and then about midnight poured out into the streets burning to put into practice the theories they had heard. Their first idea then was to make for the Spanish embassy, Boulevard de Courcelles, but the prefect of police, M. Lepine, had foreseen such a possibility and had prepared for it by barring all arteries leading to the embassy with police.

MOB MAKES FOR CHURCH.

The multitude did not know what to do. For a few minutes they hesitated and seemed on the point of disintegrating when some improvised leader yelled out: "Au Sacre Coeur!" (To the Sacred Heart). The sinister cry went straight home. It was taken up by hundreds of voices and ran from lip to lip. In a moment the mob was racing, along towards the great Church that overlooks Paris from the top of the Butte Montmartre.

This move had not been foreseen. Only a dozen or so policemen, with six police dogs, were on duty to protect the edifice. Reinforcements were sent for in hot haste, but the mob had got a start, and swept along, thundering rhythmically ferocious anti-clerical slogans, in a few minutes it reached the vicinity of the church, and tore along the Rue Muller, which ends in a steep flight of steps leading to the church door. Up the steps the crowd flung itself.

Then, just before the leaders reached the top, the little group of policemen with discriminating judgment, slipped the unuzzled dogs from the leash.

DOGS CHARGE MOB.

"Mord, Le Turc!" (Bite 'em, Turk!) "Mord, Dame!" (Bite 'em, Dame) yelled the policemen. The panting dogs needed no encouragement. They leaped into the heart of the oncoming mob snarling, barking, biting, right and left. Then rose a yell, a panic. The leaders tried to turn back, upsetting those crowding up the steps behind them, spreading terror and confusion in their frenzied rush to escape those terrible fangs snapping at their legs and arms.

Thoroughly demoralized now, the mob fled, chased by the dogs and police, only to run into the arms of reinforcements swarming from police stations to help their comrades. The battle was a fierce one, but victory finally was with the police. The injured limped home or into chemist-shops to have their wounds dressed, while the prisoners were dragged to police stations, glad, perhaps, to find a refuge there from the four-footed members of the force.

For the remainder of the night Paris was as peaceful as a village. The police dogs were the heroes of the day.

Bishop McFaul Purchases Farm For Consumptives.

Bishop James A. McFaul of the diocese of Trenton announced last Sunday that he had purchased a farm of 131 acres near Pennington which will be opened next year as a refuge for the consumptive people of his community. They will have the run of the farm, upon which shacks will be erected, and will be cared for without regard to race or creed. Sisters of Charity will serve as nurses. It is the plan of the Bishop to secure additional lands as they are needed. The right reverend prelate was chairman of the commission appointed by Governor Fort to lead the fight against tuberculosis in the State of New Jersey.

SOMETHING ABOUT FERRER.

EXTREME LIBERALISM LEADER.

Punishment Meted Out Small in Comparison to Fruit of His Teaching.

Alejandro Rodriguez of Brooklyn, one of the few men in that community who has studied Prof. Ferrer's books and who followed closely his arrests and trials, said in response to an inquiry regarding the nature of the evidence adduced at the trial: "All recent publications and new communications on the subject of Ferrer have been interdicted in Spain. We know only that the main support of the accusations against him rested upon the text books used in his modern schools."

Of these schools, Ferrer had established ninety-six in different cities of Spain. They were a imitation of those of Paul Rodin, of Paris, originator of free thought schools in France fifteen years ago. Five years later Ferrer copied them in Spain.

His ideas had been chiefly derived from the Spanish Republican, Zouarilla, then exiled in the French capital. When Zouarilla died, Ferrer assumed the leadership in extreme liberalism and, returning to Catalonia, he founded the Escuela Moderna.

"Ferrer's schools," said Mr. Rodriguez, "were more advanced than any in this country. Yes, he was an anarchist, a philosophic anarchist. It was not in his psychology to associate himself personally with violence, such as bomb throwing."

"His essays discuss theories and conditions. His text books, which were offered in evidence, were graded for pupils of different ages."

INTERNATIONALISM THE KEY-NOTE.

"It is true that the man who threw the bomb at the carriage of the king and queen on their wedding day was a pupil of Ferrer. This bomb killed twenty-three persons, but did no injury to the king and queen, and Moral, hiding from the police, committed suicide. The civil court at that time acquitted Ferrer of being implicated."

Sepor Lerroux, it was learned elsewhere, testified at the trial that the only principle taught at Ferrer's school was that of "internationalism." It had been reported that other evidence, however, to the effect that when, on the occasion of the visit of the King of Spain to President Loubet in Paris, Ferrer was in that city when an attempt was made upon the life of Alfonso.

"All Europe," Mr. Rodriguez said "even monarchists, asserted that justice required that the evidence against Ferrer should be made public. The only evidence made public was that a former bomb thrower was among his pupils, and that his teachings led to sedition. I don't believe it is true that he was the author of the earth, who signed the placards which were posted throughout Barcelona inciting revolt against the war in Morocco. Those 'placards were from an organization.'"

RELIGION INSPIRES FALSEHOOD.

From one of the text-books used in Ferrer's so-called "Modern schools" in 1905, the New York Evening Post cites the following illustrative of the teaching and its temper: "Society to-day is divided into the privileged and the disinherited. The former usurp everything, while the latter die of hunger. That capital should appropriate the fruit of the workman's labor is an injustice supported by the law. Religious education inculcates falsehood" and teaches foolishness. The soldier's uniform conceals crimes against humanity and the misery of his own existence. To maintain order is to maintain injustice against the workman. . . . All religions are based on ignorance and imposture, and aim at exploitation and oppression. The gospels relate the life of the so-called Jesus Christ, and it is truly a misfortune that such ideas exist for the deceiving of the people." Tragic as is the death of Professor Ferrer, who was one of the most influential of the "Modern Schools" promoters, and appalling as the outcome may be in the fierce reaction of angry revolutionaries, the incident is of relatively small importance compared to conditions as they will be when this teaching begins to bear fruit.

Cork Harbor Board has approved the expenditure of £8500 for the construction of a new wharf and stores on the Marina for the accommodation of large grain vessels coming to Cork. The view was expressed that the new wharf would enable Cork to be a distributing centre for a large district in Munster.



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ST. PATRICK'S SOCIETY.—Established March 6th, 1856; incorporated 1868; Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Chaplain, Rev. Gerald McShane, P.P.; President, Mr. H. J. Kavanagh, K.C.; Vice-President, Mr. J. C. Walsh; 2nd Vice-President, W. G. Kennedy; Treasurer, Mr. W. Durack; Corresponding Secretary, Mr. T. C. Bermingham; Recording Secretary, Mr. T. P. Tansey; Asst.-Recording Secretary, Mr. M. E. Tansey; Marshal, Mr. B. Campbell; Asst. Marshal, Mr. P. Conzolly.

Synopsis of Canadian North-West

HOMESTEAD REGULATIONS
ANY even numbered section of Dominion Land in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole holder of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.
Entry must be made personally at the local land office for the district in which the land is situated.
Entry by proxy may, however, be made on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader.
The homesteader is required to perform the conditions connected therewith under one of the following plans:

- (1) At least six months residence upon and cultivation of the land in each year for three years.
 - (2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for, the requirements as to residence may be satisfied by such person residing with the father or mother.
 - (3) If the settler has his permanent residence upon farming lands owned by him in the vicinity of his homestead the requirements as to residence may be satisfied by residence upon said lands.
 - (4) Six months' notice in writing should be given the Commissioner of Dominion Lands at Ottawa of intention to apply for entry.
- W. W. O'RY,
Deputy Minister of the Interior.
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The presence of headache nearly always tells us that there is another disease which, although we may not be aware of it, is still exerting its baneful influence, and perhaps awaiting an opportunity to assert itself plainly.
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Mrs. John Connors, Burlington, N.S., writes: "I have been troubled with headache and constipation for a long time. After trying different doctors' medicine a friend asked me to try Burdock Blood Bitters. I find I am completely cured after having taken three bottles. I can safely recommend it to all."
For sale by all dealers.
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The Waters of Trembling.

(Georgina Pell Curtis, in Rosary Magazine.)

You ask me about the Waters of Trembling, senior. It happened thirty years ago. Not here, over yonder, high up on the summit of the Guadalupe Canyon.
I am ninety years old now, senior, and my work is done. Morning and evening I sit here in the warm sunshine in front of my little adobe cabana and dream my dreams of the past, for my life has been wonderful and varied, senior, but no tale I have told, or could tell you, is more soul-stirring and strange than that which recounts the coming and going of the Waters of Trembling.
It was one spring day what Nature had risen from the short winter sleep of this country to burst out into one tender, delicate bloom, when the soft, feathery white of the fruit trees vied with the tender green of bush and tree, while under foot the warm brown earth took on a deeper tint, and the brilliant green lizards, and birds of scarlet and blue made the whole land seem awake and instinct with color and life, that a new interest came to me.
For then it was that he came over the mountains one day—the master whom I served as house-man and body-man for a year; and here my story begins, senior.

I was working then at some carpentering, and perched high on the roof of Padre Paul's cabana I laid the white shingles in long, even lengths, and as I worked I sang.
Off in the distance the blue hills stood out clear and distinct, while the river that ran lazily over its rocky bed sparkled in the brilliant midday sun. A boat darted out from under the shade of a tall live oak that was overrun with long, trailing vines, and in the boat was a single occupant, a man. He ran his boat up on the rough, rocky shore, and springing out, commenced walking up the wide brown road toward me. I was not so busy but that I could mark him well as he drew nearer. A little above the medium height he was, well-knit, athletic and graceful, with a poise of the head and a way of holding himself that might have marked him as a king. As he drew nearer, I saw that he was dark, almost like a Spaniard. His loose, shirt of grey flannel allowed the free carriage of his limbs, and his hat of soft grey felt was folded over and carried in one hand. The wind from the river lifted the brown hair from his forehead, and the blue sky made a silhouette for his noble head and fine profile. A face to love, senior, and to think you could believe in and trust—a face that seemed to mirror a past life of goodness and purity. Alas! Alas!
He halted when he drew near to me and glanced up with a friendly smile.
"I have come down the Guadalupe and through the canyon in my boat," he said, "and now I would fain make my abode here for a while. I want a house to myself and a man to work for me. Can you direct me where to go?"
I doffed my sombrero. There was that in the full, sonorous voice of the speaker that attracted me like a magnet.
"If you wish a man, senior," I answered, "I am at your service. I am sixty years old, but well and strong, and I have lived many times with the American seniors and know their ways. I can cook and work for you; but about a house, senior, there is none in the village, none to be had anywhere near here, except a large adobe cabana way up in the canyon, near the Waters of Trembling."
He drew nearer and looked interested.
"Your name?" he said.
"Santos Trogo, senior."
"You can give me good references?"
"Si, senior, Padre Paul has known me forty years, and Herr Offer, who keeps the store, knew me first twenty years ago. They will both answer for me."
"That will do," he said. "And now how many inhabitants has this place? You seem to be the sole and only resident. As I came down the river it might have been a country of the dead."
"It is just—after the noon hour, senior," I answered, "when every one is taking a siesta. You find me working because Padre Paul is in a hurry to have his house roofed over."
"Ah!" he said, "and what may be the number of inhabitants who are now asleep?"
"Fifty," I answered.
"Upon my soul," he said. "And I, I suppose, will make the fifty-first. This place will suit me excellently well, my good Santos. I will not have to drift back to the Garden of Eden for solitude. And now about the house. The thought of that adobe at the top of your stupendous canyon fascinates me. I will go up and look at it if you will go with me, but what means of conveyance will we employ?"
"Burros, senior. It is too far to walk, and the path is only safe with the burros."
"So much the better. Let us start at once. Can you hire burros, and immediately? Well, then, take this money, and come back as quickly as you can. I will wait here."
But I hesitated. I had still one more row of shingles to lay for Padre Paul.
He always seemed to read your thoughts, this man, and he understood without my having said a word.
"Ah!" he said. "I see. Then I will go on to that ramshackle building, which I suppose is your hotel or inn, and you can finish your roof

there was a sheer descent of three hundred feet to the valley below. To reach the plateau you had to climb down a steep, rocky path from the summit of the canyon. No eagle's nest could have been in a more wild or lonely spot than was this adobe cabana of four rooms, and an outside shed, where I was destined to live for a year. For, yes, the senior was so mightily pleased with it that he said he would move in as soon as it could be made habitable.
"Open all the windows, Santos," he said, "let in the sun and air. I will send to San Antonio for furniture and furnishings, and for seeds and plants, and we will make this wilderness bloom like the Garden of Allah. With solitude and my books I will get as near happiness as this rude world will permit. Only two things in this world are sure, Santos, and they are sorrow and death."
Now I was old even then, senior—sixty years—but strong and sound as in my youth, and I liked it not that one so young—I found afterward he was thirty-six years old—should talk in such a gloomy strain. Over in the west the sun was sinking magnificently behind the purple hills and all the air was warm and drowsy with the sweetness that its warmth and light had shed over the land. I know little, senior, of the great discoveries of science, but I once heard Padre Paul say, "As I move about in the sunlight I feel in the midst of immortal things," and so it has ever seemed to me, senior. The great ball of fire that we call the sun I believe to be heaven, the abode of Eternal Light; for look you, senior, how this earth and all the other heavenly bodies depend on it, and are warmed by it, and draw their very life from it. Sometimes at night when I have been out on the plains, and lying there wrapped up in my blanket, have studied the vast dome of the heavens, I have dreamed strange dreams. Methought all these vast planets revolving in space must be the waiting places of the dead and gone spirits who have lived on earth. Mercury, the planet nearest the sun, is, I doubt not, the abode of the saints and martyrs, and so on, in order of merit, till we come to mighty Neptune, the farthest from the sun by a distance of two billion, seven hundred and ninety-two millions of miles, and here, so I take it, are the lost and wandering souls, where is weeping and gnashing of teeth.

I told this dream of mine later to my new master and he listened without any laughter in his eyes.
"A strange idea, Santos," he said, "and yet—well—there may be more in it than we think. There have been nations who will only pray when they face the sun, almost as if some divine instinct had whispered to them that behind its radiance is God."
My tale grows long, senior, and I am wandering far afield, but I see it all again, that golden afternoon when I too, service with the sad, mysterious senior, whom I learned to love so well.
There was a little more talk between us, and then we remounted our burros and rode down the mountain trail to the village below.
In two weeks from that day we were settled in our little home above the Guadalupe Canyon.

It was a month later and the summer days, which were warm down in the valley and on the plains, were still cool on top of our mountains. Many times the senior said how much he enjoyed the solitude and repose of our rocky fastness; for he never stirred from home save to take short walks. Three times a week on my burro I went down the trail to buy supplies and get the senior's mail; but, except for his letters, he took no interest in the outside world.
I soon found he was a passionate lover of books. At great trouble and expense he had a fine library taken up to his new home, and his taste and ingenuity had worked a miracle of transformation in the cabana, both inside and out. One room was his bed-room; this was like a monk's cell, with a small iron bed and no adornment save a large crucifix on the wall. Opening out of this was a large room that he called the "living room." On improvised book shelves that I had put up under his direction were his books, and on the square oak table in the centre of the room were magazines and papers in profusion. Some easy chairs and a long low lounge completed the furnishings. There was a charm about this room, senior, impossible to describe, especially when the western sun flooded it with light.
Beyond this room was a wide passage that opened into the kitchen, and beyond that was my own small bedroom, which the master saw was comfortably furnished.
All across the front of the house was a wide gallery shaded by an awning, and here were easy chairs and a hammock. The beautiful mountain vine which grew across one side of the gallery in a riotous tangle filled all the air at right with its fragrant sweetness, and the plateau in front of the cabana, to the very edge of the cliff, was brilliant with flowers, which the master himself tended each day with loving care. The flowers and their scent were his passion, next to his books.
He talked to me a great deal during the long summer evenings when my work was done, and little by little I gathered that there was some dark mystery in his life, some past that he had turned his back on forever.

"I have been a wicked man, Santos," he said one day, and then looking at me, he laughed. "Ah!" he said, "I see you don't believe it. Nevertheless, so it is. I am half-devil and half-saint; you may be

thankful you are not made up of such warring elements, my good Santos, for in the long run the devil is apt to win."
"The Cross of Calvary stands above the world, senior," I said.
"It stands too high for some of us to reach," he answered. "I sometimes think when God made us, He should not have made us what we are."
I thought a moment, and then made reply.
"The great battles of the world have never been easily won, senior, Napoleon, Charlemagne, Julius Caesar, Alexander all had to fight hard, and fight long, to win their earthly triumphs. Why, then, should a man's moral battles be easily won?"
"Where did you learn so much?" he asked, looking amused.
"The Franciscan Fathers taught me to read, senior," I answered, "and the different American seniors I have worked for always lent me books."
"Well," he said, "here are books in plenty. You can browse among them at your will. If you want prose, here is Walter Pater, the divine, and Landor's 'Imaginary Conversations,' and Thomas de Quincey; or if you like poetry, read the immortal Homer, and Robert Browning, or perhaps you would like better Francis Thompson, or Lionel Johnson, or else, perchance, Coventry Patmore. Though now I come to think of it, my good Santos, I fear such browsing would be too deep for you. For myself, I find in them some of my philosophy of life."
And so he would talk on, the senior; and often his conversation was as far removed from my understanding as was the distance from the lowest depths of the Waters of Trembling to its rippled surface.
Sometimes we would sit out on the flower-decked plateau in front of the cabana and the twilight would deepen and presently over the crest of the cliff behind the adobe the evening star would appear in all its splendor, throwing out a flash and sparkle of iridescent light that made all the other stars pale in comparison; the vast canyon seemed cradled in the encircling arms of the dusky night, and the scent of earth and flowers rose and floated on the breeze, charged with an amber sweetness that seemed like perfume incense; and then the master would take his violin and play until you thought a human soul was uttering its soul of pain—strange, weird and beautiful sounds, filled with some passionate note of regret.
And so the days and the months passed. Christmas came and went, the New Year dawned, another spring arrived; and then when I had lived with the senior nearly a year—there came a diversion.

(To be Concluded next week.)



A Crayon Enlargement, 18 by 24 inches, of one of the best photographs of the late Rev. Father Morrissey, the renowned priest-physician, has been prepared for admirers of the priest himself or of his wonderful prescriptions. Better even than the small reproduction above, it is a very handsome picture, worthy of framing. The Father Morrissey Medicine Co., Ltd., of Chatham, N.B., will be glad to send an enlargement, absolutely free, to each one who writes for it. 73

Irish Missioners.

A new seminary for the teaching of theology to those desirous of entering the foreign mission field has been established at Cork. Up to this time Irish mission students had been forced to proceed to France or Belgium for their final education but with the establishment of this new seminary Ireland will be able to take her place among the countries prominent in the work of fitting students for the foreign missions.
The seminary owes its existence to the zeal and energy of Father Zimmerman. With the cordial support of Cardinal Logue, of the Archbishop of Tuam, the Bishop of Clonane and the Bishop of Cork, he petitioned the Holy See for permission to open this school in Ireland, with the result that the Pope has authorized the new seminary for Irish students destined for the African missions.

A MOTHER'S CHIEF CARE IS HER BABY'S WELFARE

The great desire of every mother is that her little ones shall be bright, good-natured and healthy. Every mother can keep her little ones in this condition if she will give them an occasional dose of Baby's Own Tablets. These Tablets cure colic, indigestion, constipation, diarrhoea, worms, teething troubles and other minor ailments. Guaranteed to contain no opiate or poisonous "soothing stuff." Mrs. H. Irvine, North Portal, Sask., says: "I have used Baby's Own Tablets when our baby was teething, and for other little troubles, and have found them all you claim for them. I always keep them in the house." Sold at 25 cents a box by all dealers, or by mail from The Dr. Williams' Medicine Co., Brockville, Ont.

Discovery of the Monks.

In a recent issue of Harper's Ernest Cushing Richardson, Ph.D., librarian of Princeton University, points to the Church and monastic libraries of the Middle Ages as by virtue of their number, quality, permanence and especially of their dominating influence on library architecture and method, the true types of the period and the actual ancestors of the libraries of to-day. He then transports the reader to the thirteenth century, and examines with him a great monastery, having all the elements of the library practice of the time. He describes the library, the copying of manuscripts in the writing room, and the practical interest in books displayed throughout the whole of the precincts. In summing up he observes: "To the monks is due the most part of what we know of ancient literature. They kept and copied when no one else did. When Vandals and Vikings drove them from their monasteries they left everything else, but loaded themselves down with their books. In later days it was not the monks' neglect, but the vandalism of their persecutors which destroyed. At the English Reformation those iconoclasts cut out the illuminations, tore off the bindings for their gold clasps and brasses, and used the books themselves as fuel."—The New World.

It Rubs Pain Away.—There is no liniment so efficacious in overcoming pain as Dr. Thomas' Electric Oil. The hand that rubs it in rubs the pain away, and on this account there is no preparation that stands so high in public esteem. There is no surer pain-killer procurable, as thousands can attest who have used it successfully in treating many ailments.

Was All Run Down. Weighed 125 Lbs. Now Weighs 185

Mrs. M. McGann, Debec Junction, N.B., writes:—"I wish to tell you what Milburn's Heart and Nerve Pills have done for me. Three years ago I was so run down I could not do my own work. I went to a doctor, and he told me I had heart trouble and that my nerves were all unstrung. I took his medicine, as he ordered me to do, but it did me no good. I then started to take Milburn's Heart and Nerve Pills, and had only taken one box before I started to feel better, so I continued their use until I had taken several boxes, and I am now strong and well, and able to do my own work. When I commenced taking your pills I weighed 125 pounds, and now weigh 185 and have given birth to a lovely young daughter, which was a happy thing in the family. When I commenced taking Milburn's Heart and Nerve Pills, I could not go upstairs without resting before I got to the top. I can now go up without any trouble."
The price of Milburn's Heart and Nerve Pills is 50 cents per box, or 3 boxes for \$1.25 at all dealers or mailed direct on receipt of price by The T. Milburn Co., Limited, Toronto, Ont.

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

Episcopal Approbation.

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

THURSDAY, NOVEMBER 4, 1909.

ALL SOULS.

"Along the aisle where prayer was made, A woman, all in black arrayed, Close-veiled, between the kneeling host, With gliding motion of a ghost, Passed to the desk, and laid there on A scroll which bore these words alone, Pray for me!

dead! But, oh! the love and kindness of Mother Church who teaches us that we may help those who suffer in the flames that cleanse!

THE FRENCH-CANADIANS. We notice that it is the custom with two-penny American and Upper Canadian magazine contributors to spend sympathy upon the French-Canadians, just as if they were dealing with people inferior.

THANKSGIVING.

Thanksgiving Day is now long past with its cheery hours and mirthmaking; but did we turn to God and thank Him for the blessings of the year?

THE CHURCH AND THE WORKINGMAN.

It is fast becoming a trade with some leprous offscourings of Europe, here in Montreal, to get up in meeting and criticize the priests and the Church, and to depict them as enemies of the workingman; while, of course, there are always a few sympathizers to listen and approve.

that abolished slavery, that gave freedom back to womanhood, that taught and trained the bloodthirsty savage in the manners of the freeman; whose missionaries died in a thousand perils, whose fair, holy women stood by the soldier throughout the long years on a thousand battlefields, and under a hundred different standards?

What law of the Church makes her the enemy of labor? What hindrance within her could prevent her efforts for the general weal and the emancipation of the under-trodden?

BROTHER BURKE AND INDUSTRIAL EDUCATION.

Our readers are well aware of the noble work done by the Brothers of the Christian Schools—our own brothers—in our midst; but there is in Ireland, and in some places abroad, another noble band of Brothers, founded by Edmund Ignatius Rice, and distinctly known as the Irish Christian Brothers.

THE SISTERS OF MERCY IN THE CRIMEA.

We are sorry to be obliged to confess that, even in a very lately published book dealing with the infamous war of the Crimea, the author is either too ignorant or too prejudiced to pay a deserving tribute to the noble band of Sisters of Mercy, both from England and from Ireland, who did heroic hospital work throughout the dread campaigns, at Scutari, Koulali, and Balaklava.

that ought to be ours at all times. Let us be mindful of the waywardness that drew us from God, and of the forgetfulness that kept us estranged from the true spirit of His mandates.

elicited the ideas of the children, the pleasure with which they received his interesting lessons on the objects in the museum, and the unfeigned delight which the ready and unrestrained answers of the innocent children afforded him.

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THURSDAY, NOVEMBER 4, 1909.

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Echoes and Remarks.

If La Verité should succeed in annihilating the Knights of Columbus, where in the world would its compositor go for copy?

One would think all the Irish came over to Canada, in the years of the Ship Fever, were we to listen to what fools say.

For the first time in our lives, we were told the other day that Walter Lecky is a Father McDevitt; whereas, we know that Father McDermott wrote "Billy Buttons."

If strangers helped the sick Irish at Grosse Isle, the Irish did ten times more for their own than the strangers did (See "Tragedy of Grosse Isle," Daily Telegraph, Quebec).

La Presse tells its readers that it always made it a duty to help in the anti-alcoholic movement, and to confirm it, prints a beautiful silhouette of a gin bottle on the fourth page of the same issue.

Some of the scribblers who have so much to say about the help offered to the Irish have never given even a five cent piece to any home or orphanage. It's an old habit, with us, however, to be generous.

In his latest "pastoral letter," Matthew Cummings expresses his anger at what honest men have said about his Irish pilgrimage. Why doesn't he resign like a good nigger?

Our thanks to the Montreal Daily Star for their beautiful serial story by Miss Katharine Tynan. The Star can be relied upon for clean and clever stories, long or short.

And still all the hoodlums of England and Europe are up in arms against King Alfonso. The daily press, which, as a rule, is ready for anything from murder up, is conscientiously reporting the misdeeds and blackguardism of their friends.

La Verité's latest is an objection against the reciting of a "Hail Mary" in English for His Excellency the Delegate. A column and a half of good space is devoted to abuse of the Knights of Columbus in last week's issue. Judging from this the society in question must be doing well.

It is no tribute to Ontario to have to say that it holds first rank for its number of female murderers. But, then, Ontario's population is big, and there is a tremendous majority of good people there. Manitoba, with its school system, will soon provide us with the scoundrels of the United States courts. They are in the footsteps.

Just think of an Anglican bishop deposing a man from the priesthood (!?) on account of heresy! What a hideous farce! We know that Pops Elizabeth's Thirty-nine Articles stand; but what, in the name of goodness, becomes of free interpretation of Scripture, if a man is told to look, and then slain when he finds! Heresy of all kinds is essentially ridiculous. It is easier to be logically an atheist than to be a heretic.

Of all the "frocks" in existence, the champions among them are assuredly three-quarters of the "returned" foreign heretical missionaries. What do the fellows do, when they are abroad? Eat opium? At least, when they arrive among us they seem to know nothing of the countries where they are supposed to have labored. One cheerful provocation of them says Catholics of some place or other worship an ass. Jealousy, jealousy again!

Keir Hardie, the Socialist quack, while in the British House of Commons, the other day, spoke as sensibly as any other madman would, if placed in a like position. He is angry because Spain is trying to

keep itself clean! He and Emma Goldman, with another called Thorne (British M.P.) are now talking wildly, just because Prof. Ferrer was punished as he deserved to be. It is no compliment to England to see some of the stultic she can gather into Parliament. It is all the result of misrule on the part of brainless dukes and princess, however!

The Rev. Duncan Standfast, in the course of his sermon last Sunday, said that the indifference of parents resulted in the poverty of spirit which was apparent in his church. With a little of the usual Bible thimble-rigging, the Rev. gentleman can conciliate this statement with one of the beatitudes and make out that there is not an unhappy soul in the bunch.

Many of the big schools in the United States are practically emancipated from the duty and necessity of producing scholars and gentlemen; hazing, drinking, dissipation, and ignorance are now deemed most worthy of the students' care and efforts. For one successful professional man they turn out, eleven are failures. In fact, there is no true scholarship in the United States; but there is football, baseball, Easter Monday dances, and craze and impudence beyond measure. We are still under the spell of European ideals, here in Canada. Give us still more of Oxford, but nothing of either Yale or Harvard.

The Reverend Joseph Sullivan (save the mark) told his congregation of Baptists on a recent Sunday that drink caused the downfall of Rome. He, of course, meant the Rome of the Caesars, but he might have said so. It may be that the few intelligent members of his congregation understood aright, but the others might take it as a bit of contemporary news, that is, if they are accustomed to getting this information from the pulpit. He says that he is ready to range himself with any man, Roman Catholic, Hebrew, or man of no religion—that is to say, Chicanos, Anglican, Presbyterian, Hornerite, and so on. Catholics and Hebrews will undoubtedly appreciate this honorable mention, for it is not so long since a Protestant judge took a Baptist minister to task because he made a distinction between a Catholic and a Christian.

Mr. Matthew Cummings, who, outside of his "Shinn-Fane" notions, is a most charming man, need not in any other "pastoral letter," undertake to prove to his followers that their fight is his, unless they want it to be such. We, personally, rank the A.O.H. first among our Irish-Catholic organizations; but we truthfully declare that the real enemies of Hibernicism are Mr. Cummings and his privy council, who have undertaken to fight John Redmond, the leader of our race, and a mar. leagues above Mr. Cummings and of his lieutenants or fellow delegates to Ireland, as far as talent, genius, and capacity for work are concerned. We are for the A.O.H., but against Mr. Cummings' methods and the whole ignoble tribe of "Shinn-Fanes." We have had enough disunion, enough nonsense all around. We are staunchly for Redmond and shall staunchly remain so, in spite of Mr. C.'s mock-pastorals.

One of the poorest services any so-called Catholic paper can do religion is to use the moral failure of any unfortunate non-Catholic minister of religion as an argument against his sect, except in the case, perhaps, of a bigot doubled with a calumniator. We believe in attacking heresy, and in crying down the blasphemous utterances of anti-Christian preachers to Christians. One thing is to "search" a preacher for his ridiculous methods of church conduct and procedure; another thing to rake up a minister's failings, when the like altogether concerns his private or family life. We lately came across a piece of the scandal news we denounce, in a so-

called Catholic paper, one no bishop could or would stand for; and, in that selfsame paper, there is never an editorial worth the price of a cat's supply of milk for one breakfast, even if the money-maker in charge once declared that he is not in favor of warrior methods, just simply, we suppose, to escape the necessity of parading his ignorance. He just simply resorts to scandal, that is all; and shows a man up in lines altogether independent of doctrine. We'll come back to him.

It is unfortunate that so many of our boys are turned out of school with no love for reading. Many of the others, who feel such a love, are forced to be their own guides in the literary field. Why has the good old system of circulating libraries been done away with? We remember that in our younger days, at the fine "old Brother's school" to which we first went, you could get some of the best books to read, by paying only two cents each time you wanted a new book. And that old school, like all the Brother's schools, has turned out a legion of thoroughly clever and successful young men. Back to the old ideals! But, then, the pupil must notice that his teacher is a well-read man. The daily newspaper can never make up for literature. The Brothers have done more for good reading than any others we know; of course, or priests excepted. Why shouldn't every parochial school have a good little library? If you do not teach the boys to read Father Finn or Canon Sheehan, they will teach themselves how to read Nick Carter!

There are many reasons why the Church uses Latin as her official language, and they are all reducible to the plea of common sense. That is why so much objection is taken to her stand, in some minds and around some corners. Let us give but one of the reasons. There is such a thing in the Church as a General, or Oecumenical, Council, made up of Bishops and priests, with the Holy Father at their head, from all the nations of the world. It is the greatest of all parliaments, and parliamentary members must have a common tongue. Thus when the Bishops of France, England, Ireland, Canada, Germany, Italy, Spain, etc., etc., etc., meet together to discuss questions that are freighted with eternal significance, they must understand and speak a common tongue. For insular churches, such as the Church of England, and for the sectional or provincial joke-sects, which bodies may easily do without any claim to universality, there is no need of Latin: the one tongue spoken by all the members of the narrow little fold or denomination more than suffices. Europe's diplomats are agreed on a common tongue, the French, Europe's best and most chastened language; common sense calls for the like, and so does it explain why the Church speaks, reads, and writes Latin. The Baptists, the Hornerites, and the Holy Rollers do not need to be over-particular.

Important Instructions to Clergy.

Archbishop Issues Timely Circular Letter.

As this is the time when saloon license petitions are presented, His Grace Archbishop Bruchesi, in the midst of the busy session of the Plenary Council at Quebec, sent the following letter to all the pastors of city churches, which was read and commented upon on Sunday last, First Plenary Council of Canada, Quebec, Oct. 27, 1909.

Rev. and Dear Sir,—With a view to promote more and more efficiently the cause of temperance, I pray you to request your parishioners not to sign inconsiderately petitions on behalf of hotels. Invite them rather to sign the counter petitions that may be presented to them for the removal of such or such hotel considered injurious, or to prevent the establishment of such or such other hotel. It is from November 1 that such petitions or counter petitions will be presented to the authorities in the city of Montreal.

I also invite you to help in every way the praiseworthy initiative of the temperance committee of the National Federation of Women. The ladies who compose that committee have organized a bureau of supervision which, I believe, will render valuable services. Write them rather to sign the counter petitions that may be presented to them for the removal of such or such hotel considered injurious, or to prevent the establishment of such or such other hotel. It is from November 1 that such petitions or counter petitions will be presented to the authorities in the city of Montreal.

Believe me, Rev. and Dear Sir, Yours most devotedly, PAUL, Arch. of Montreal.

General News.

A bomb was discovered in the church of the Irish Dominicans in Lisbon, Portugal. The sacristan extinguished the fuse. Two suspicious persons were arrested.

Rev. Adrain Van Huist, S.J., one of the oldest and best known Jesuits in the United States, was accidentally asphyxiated in his room at St. Ignatius College, Chicago, Tuesday. He was ninety-two years old.

De Sanctis, the Socialist municipal councillor of Montelibretti, Italy, has been sentenced to four months in jail and a fine of 100 lire for insulting His Eminence Cardinal Casazza while the latter was praying in church.

Of the large capitals of the world, the most unchristian is probably Berlin. Only nine per cent. of the Berliners are churchgoers, and the nine per cent. is largely made up of Catholics. The Catholic body of Berlin is an admirable one.

Speculation has begun about the next Consistory. It may be taken as almost certain that one will be held before the close of the present year, and that many new cardinals will be created.

The death has occurred at St. Albans, of Mme. Emma Le Clair, aged eighty-two. She was the daughter of Mr. William Brown of St. Albans, who was a descendant of John Bunyan. She was a convert to the Catholic Church.

A noteworthy incident in connection with the reception of their First Communion of a class of seventy-nine in the little church at Cherie Dedeaux Settlement, near DeLisle, Miss., was the fact that one of the first communicants was seventy years old and walked seven miles fasting to attend the services. This was Mrs. Leonie Ladner.

Miss Eleanor Colgan, instructor in the Brooklyn Training School for Teachers, has had conferred upon her by Pope Pius X. the Order of Knighthood of the Church and Papacy, and is the first woman in America to wear the gold cross of that order.

That two men could constitute a congregation seems impossible, yet the judges of the court of Puy, France, have declared they can. Two fathers of the Order of St. Francis, who were living in Puy, were haled into court on the charge of reorganizing a congregation. The court decided that they were guilty, and liable under the law directed against congregations.

A progressive novelty is the work of Rev. Thomas F. Conlon, pastor of St. Mary's Church, Tiffin, Ohio, who has started a right commercial school in his parish. Stenography and typewriting, grammar, arithmetic, reading, writing, etc., will be taught. Father Conlon has personally taken up the labor of teaching several of the classes.

During the past decade the International Truth Society of Brooklyn distributed over 250,000 pamphlets dealing with Catholic topics. The purpose of the society is to spread a knowledge of the Church, and to correct misstatements or calumnies against the Church.

The German Catholic Journeymen's Society is one of the most prosperous in the world. It is divided into diocesan groups. That of Rottenburg has 2800 members, and owns property to the amount of \$200,000. Its 52 local branches have established libraries which aggregate in all twenty thousand books, with \$10,000 deposited in their savings banks.

Spanish Sisters

Take an Action for Libel Against a French Newspaper.

A short time ago a newspaper in Toulouse—"La Depeche de Toulouse"—in one of its issues made the statement that during the recent disorders in Barcelona numbers of murdered victims and many instruments of torture were discovered by the gentlemen who entered the convents to free the nuns from their thralldom by cutting their throats, and saving them from too much worldly wealth by stealing what could be carried away and putting in flames all irremovables.

But the good Sisters of Barcelona are not going to sit quietly under this grave charge. Under the direction of the Right Rev. Mgr. Santol, vicar capitular of Barcelona, the whole of the twenty-six religious communities have entered a case of libel in the law courts of Toulouse against the "Depeche." The Bishop of Barcelona furnished Mgr. Santol with a full list of the convents, asylums and schools of the Sisters that were entered by the incendiaries during the riots. The whole of the nuns—664 in number—have signed the requisition for the action of slander, and they are all prepared to appear in court in defense of the good name of their convents. Thus the newspaper will not be able to evade the issue. It made general statements against all the religious of a city, and they all in general, as well as in particular, are calling upon the journal to substantiate its statements or pay the penalties of the law.

CONSERVATOIRE LASSALLE

Free French Elocution School
GRAND TOMBOLA



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

What Other Editors Say.

ACTED IN BAD FAITH.

Again comes the obviously false despatch from Paris that the Vatican permitted a second religious ceremony of marriage in that city lately. Arturo de Heeran and Miss Fernanda Wanamaker, it is reported, had a civil and two religious ceremonies before their marriage was complete. In these days of loosening matrimonial bonds, the proverbial triple bond seems necessary to make the bond strong. Again, too, our Ambassador at Paris persists in misrepresenting the action of the Church authorities. It is perfectly well known that such permissions are never given. Indeed, before granting dispensations for marriages between Catholics and non-Catholics, the express stipulation is made that there be but one religious ceremony and that this take place before a priest for witnesses. Whenever this stipulation is not kept, the parties are acting in bad faith to conceal or condone which it is useless as well as unjust to talk about Vatican favoritism or inconsistency. In No. 3 of America, page 73, we showed how egregiously Mr. White showed on this point at the time of his daughter's marriage, confirming our statement by special cable information from the Archbishop of Paris. The Vatican does not interfere in these matters; they only promulgate the law regulating them. The Ordinaries of the diocese apply the law, and the Vatican authorities invariably support them. The Catholic who, after marriage before a priest, chooses to go through a ceremony before a minister, knows very well the guilt and the serious penalty of the act—America.

"TREATING"

The American habit of "treating" is ridiculous and harmful. Many who fully intend merely to "take a drink and then let it alone," find that some acquaintances are in the saloon and feel it incumbent upon them to treat. Then the "treated" are so "multipled" that men get drunk. Then they are not able to find their way home.

If men, meet in a grocery store they do not insist on buying each other sugar, tea, coffee and groceries. Were that done the implied insult would be resented, but it is accepted before the saloon bar.

The best and highest resolve is to stay out of the saloon. If in it, resolve at least not to treat—not to spread the evil. No man is benefited in name or in his social or business standing by frequenting the saloon. A word to the wise should be sufficient.—Catholic Universe.

THE PRESS HYSTERIA OVER FERRER.

Notable among the events of the past week is the hysterical attitude of the press abroad and at home to the Spanish Government for the anarchist's death. In general, it is admitted that he was a revolutionary propagandist, that he was intimately connected with the enemies of his Government, and that he had been frequently under suspicion of having instigated or taken part in the use of bombs, particularly on the occasion of the attempted assassination of the King and Queen. Incriminating documents were found in his possession, among them a program for the overthrow of the Government and the seizure of bank deposits and funds for the benefit of the revolutionary forces, with handbills calling on the people to rise and arm for war. The immediate occasion for which he was tried before the Council of War was that he had actively instigated and taken part in the Barcelona riots. There is no reason to believe that he did not receive a fair trial. It was not held in secret, nor was it conducted with undue haste. Still with few exceptions French, English and American newspapers denounce the Spanish authorities as unjust, cruel, medieval, priest-ridden. Editors who never heard of Ferrer before the Barcelona riots, and who cannot to-day give the details of his career, have memorialized him and denounced the Spanish Government in press despatches manufactured in Paris and its edito-

THE BEST FLOUR

IS

BRODIE'S

Self Raising Flour

Save the Bags for Premiums.

rials as rabid as anarchists could wish. A significant communication from the Paris correspondent, dated as early as October 1, exposes the scheme of utilizing Ferrer's death as another Dreyfus affair; but this is considered futile by the very man who suggest it. Ferrer was not a Jew, and Spaniards have a keen sense of proportion, which works for proper submission to authority. There has been no commotion in Spain, and the press is daily growing less hysterical.—America.

THE WANAMAKER WEDDING.

Catholics well-grounded and well-instructed in the Faith are so used to the one-sided accounts of things Catholic they read in the daily press, that they pay no attention to reports such as that of the triple wedding ceremony. Civil Catholic and Protestant, that united John Wanamaker's granddaughter to the son of a noble house.

Despite the rejoicings of Ambassador White, whose conscience this time permitted him to attend all three ceremonies "because the Vatican had in this case permitted the Protestant ceremony as well as the Catholic one"—we know that the Vatican permitted nothing of the kind. We know furthermore that if it were known to the Catholic authorities that a Protestant ceremony would succeed the Catholic ceremony—there never would have been a Catholic ceremony.

The Catholic authorities who granted the dispensation were deceived—that is all! We know it without being told; for that is the law; and no person is important enough, no reason is grave enough to depart from it.

We state this only for the benefit of well-minded Catholics who believe and quote all they read in their daily papers. It is always easy to get things into the papers. It is seldom possible to correct them. Hence the harm such reports do. Catholics should always consider the source of their information before they draw conclusions.—The Monitor (N.J.)

THE FERRER EPISODE.

Why is it that in every American newspaper the Church is being dragged into the question? It is well known, and has been reported the world over, that the authorities of the Church were the first to petition for clemency towards Ferrer. We have yet to learn that any official of the Church figured in the whole proceeding. Why this deliberate falsification of the truth? Why is it copied from paper to paper without a question being asked or answered? That the anarchists all over the world would destroy every church in christendom we know very well, but that reputable journals should ascribe every evil that comes upon the earth to the Church, or at least echo these sentiments of anarchy, when they must know that they are absolutely false if they use their reason at all, is a cause of profound wonderment.

This attitude of the secular press can be explained only on one supposition; that, whether they know it or not, they are controlled by the same influences which create anti-clericalism and anarchy in Spain and in France and in Italy—Boston Pilot.

OUR BOYS AND GIRLS



A Passport.

My mother taught my childish lips to say Whose child I was and where my dwelling-place, To tell, she said, to the first friendly face...

Tom's Eyes.

Tom Benton was just getting well from an attack of the measles. He wanted to get up and play with the other boys, and the doctor had said that he must lie still in a dark room for another day or two.

When Polly Waited.

"I think I'll wait outside, if you don't mind, Aunt Edith. Mrs. Nolan's room is so hot and stuffy, and she talks so much about her ailments that it makes me feel sort of queer," said Polly Primrose, with a little tilt to her small nose.

Brave Little Leo.

Leo was in bed. He had said his prayers, then he had asked his mother to turn down the light. Leo was a very lion to face all outside foes. He was not so brave when face to face with the little knight of right within him.

her—I did, too, mother—and she tried to squirm through a picket fence an' got caught an' couldn't get through or back, either, an' all the boys yelled—an' that very minute the East Enders fired on us from over the wall, an' we had a regular fight, an' drove 'em all the way back, just like the minute-men that time at Lexington.

But downstairs on the pale yellow circle of the locust stump Polly Primrose had heard the lad's shrill-voiced question.

"Vacation! Strange that anybody didn't know the meaning of that word! Certainly Polly knew. To her it was a word crammed full and brimming over with pleasant memories. Closing her eyes, she could see long stretches of warm, yellow sand gleaming in the sunlight; blue-green waves, clear as glass, leaping shoreward, tossing white foam around chubby feet and rosy ankles, and all the while there came the song of the sea and the sweet, strong, cool breeze!

"I don't suppose he's been anywhere only in that stuffy little room and his horrid court," said the girl soberly. "And now even his one nice, green tree is chopped down!"

Ever as she spoke she heard Billy's voice again, rising plaintively. "How long does it take a tree to grow, mother? Do you s'pose another will come up in the place of the one they cut down? And will it get as high as our window by next summer, do you think?"

Polly almost thought she heard a sob in the mother's voice as it replied: "I'm afraid not, dear. It takes a long time for trees to grow!" "I wonder if God would hurry it up a little if I were to ask him?"

"Of course I can't make a tree grow fast," said Polly, quaintly, "but it's really more than that Billy needs. He ought to have more than one tree. How happy he'd be to see rows and rows of them—apple orchards, pine groves and willows bending by the river and willow fishing! I expect a crippled boy can fish just as well as a boy with whole legs. Yes, and Billy ought to know about dewy meadows, where you part the grasses and find ripe, red strawberries. That is what vacation means—a nice, big, fruity, flowery, birdy, outdoor time! And I guess Billy's mother would enjoy it, too."

Suddenly a beautiful thought leaped into her mind—the kind of thought that comes, not when one is thinking about one's self, but when one's heart is filled with loving desire for somebody else's comfort.

When Aunt Edith came down the rickety stairway the little girl quite forgot her long waiting with only a stump to sit on; nor did she curl up her nose the least mite at the odor of stuff clinging to her relative's garments; when one is thinking of splendid big things, one forgets little, mean, disagreeable things.

So, as rapidly as her lips could frame the words, Polly Primrose began to tell about crippled Billy and to unfold her beautiful plan. "Just think, he doesn't know what vacation means, an' I wouldn't it be fine to have him learn! And I've thought of a way. There's Mrs. Martin—she and her husband have charge of papa's farm out at Brookdale, you know, an' yesterday, when Mrs. Martin drove in with butter and eggs, I heard her tell mamma that she was quite discouraged because she couldn't find a woman to sew for her; there are six little Martins, and all of 'em growing fast, bursting off buttons and wearing out things. Mrs. Martin says she bought material for dresses, shirtwaists, trousers and so on, and she hasn't been able to touch them with scissors or needle, because having time is earlier this year, and she'll have lots of men to cook for. And oh, Aunt Edith, I think Billy's mother will be just the person to go out to the farm, and do that sewing! And Billy can go, too! What do you think?"

The Comet and the Slander.

Old Calumny Reappears With All its Former Vigor.

Tagged to the fiery tail of Halley's comet is a venerable slander on the Church to the effect that, on its appearance in 1456, Calixtus III promulgated a Papal Bill against it. Comet and slander always appear simultaneously. We wondered in what quarter of modern journalism the calumny would show itself during the present visit of the comet. What was our surprise to see it swim into our ken from the editorial page of the Scientific American for September 25!

Now a scientific paper ought not to leave its chosen domain of technical facts to chronicle ecclesiastical history; but, should it be tempted to do so, it should strive to maintain a scientific regard for truth in accordance with its character and purpose. The truth in the present case was not so hard to come at. The Nineteenth Century and After for September has an article by E. Vincent Howard, F.V.A.S., in which the editor of the Scientific American might have discovered the true story of the Pope and the comet.

The error of the editor of the Scientific American suggests some interesting reflections. The first is that he, in common with a large number of "enlightened moderns," never dreams of testing the veracity of an absurd story in which the Church plays a ridiculous part. He takes it for granted that the history of the Church is on its face a collection of absurdities, in which intelligence and enlightenment are altogether absent. If a single instance of the Church's ignorance and superstition is of doubtful value, there is no particular reason for rejecting or investigating it. If it is not true, it is at least ben trovato. It is veracious by implication. It fits in with the general character for puerile nonsense which the Catholic Church possesses in the eyes of "progressive scientific men."

This is our first reflection, and it bears rather grievously upon the editor of a paper who, we suppose, does not care to alienate that section of his readers who happen to profess and practice and regard with sensitive reverence the teachings of the great Church which he so gratuitously slanders.

Our second reflection is more general. Had Pope Calixtus III paid less regard to the ipse dixit of the astronomers of his day, he would not have afforded even a remote occasion for the derision which later scientific writers have heaped upon him. And yet modern scientists are forever girding at the Church for her reactionary and obscurantist policies, because, forsooth, she does not embrace unreservedly every theory that contemporary science proposes with dogmatic vehemence. It is an interesting day-dream to sit back and conjecture how many of the Popes since Calixtus III would be furnishing grounds for "scientific" laughter a century or two after they had passed away, if they had been prone to act upon all the alleged discoveries made by the wise men of science among their contemporaries. In such an event the catechism would take on the mutability of a scientific textbook. The latter is out of date in less than ten years after its publication. The real joke-books are not medieval Papal Bulls. If the editor of the Scientific American wants a good laugh we refer him to the scientific text-books of the past. We are afraid his sense of humor is not sufficiently developed to detect the amusing coarseness about everything under heaven, which inspires and colors the scientific writings of the present.

Cardinal Logue Enters His Seventieth Year.

Cardinal Logue, Archbishop of Armagh, and Primate of Ireland, who recently celebrated his sixtieth birthday, was born in County Donegal in 1840, the year in which his present Cathedral at Armagh was begun. Before he was yet a priest he filled the chairs of Theology and Belles Letters in the Irish College, Paris, where he was ordained in 1866. Returning to his native diocese of Raphoe in 1874, he was consecrated its bishop five years later. The chair of St. Eunan in the early eighties was no mere seat of "learned leisure" for its occupant, and for his flock in famine times he collected in one year close on \$150,000. The parish priests of Armagh chose him as Co-adjutor to his Primate in 1887, and he became, a year later, Archbishop and Primate of All Ireland; his elevation to the Cardinalate in 1893 was a dignity never before attained in the line of 108 Primate from St. Patrick. Like Cardinal Vaughan, who received the Red Hat at the same Consistory, and who had the Irish Cardinal, at his side at the laying of the corner-stone of Westminster Cathedral, he has labored strenuously for his own Cathedral, the memorable consecration of which took place in the presence of the Papal Legate in July, 1904. His Eminence is D.Litt. of Oxford University.

Wise mothers who know the virtues of Mother Graves' Worm Exterminator always have it at hand, because it proves its value.

NEWFOUNDLAND PAYS TRIBUTE

To the Grand Work-Dodd's Kidney Pills are Doing.

Fishermen Regard Them as a Boon to Mankind—Mr. Frank Banfield Tells How They Cured His Backache.

Garnish, Fortune Bay, Nfld., Nov. 1.—(Special)—Among the fishermen here, who through exposure to wet and cold, are subject to those pains and aches which come from diseased kidneys, Dodd's Kidney Pills are looked upon as a positive boon to mankind. They are never tired of telling how their Backaches and their Rheumatism vanish before the great Kidney remedy.

Among others Mr. Frank Banfield, after years of suffering, has found relief in Dodd's Kidney Pills, and here is what he is telling his friends: "I find Dodd's Kidney Pills the best medicine for Backache I have ever used. I only used two boxes and they cured me of Backache I had had for five years. It started through a strain. My father's back also bothered him, and he got some relief from one pill I gave him. They were too precious to give him more. All persons suffering from Backache should use Dodd's Kidney Pills."

Protestant Legacy

Is Bequeathed to the Papal Secretary of State.

A press despatch from Rome says: Few people are aware that Protestant blood flows in the veins of the Cardinal Secretary of State, Merry del Val, and that Protestant money has just been inherited by him.

His grandmother, a Miss Wilcox, who married Senor Zalucta, then Secretary of the Spanish embassy in London, and whose daughter is Cardinal Merry del Val's mother, came of a North-of-Ireland family, connected with the founders of the P. & O. Steamship Company. They were of the most orthodox Orange principles, and though she was led through the English Tractarian movement eventually to join the Church of Rome, the rest of her family remained unshaken in their Low church beliefs, regarding to the last their distinguished relative, the cardinal, with a mixture of pride and regret.

The Cardinal himself appreciated the sterling goodness and loyalty to their religion of his relatives, and when he went to London—sent by Leo XIII, on an official mission—suggested humorously that perhaps they would rather he should not come and see them, as he was fresh from the atmosphere of the Pope of Rome, whom they thought so alarming. The two sisters of Senor Zalucta have now died and a portion of their wealth, which was considerable, passes to Cardinal Merry del Val, among other relatives.

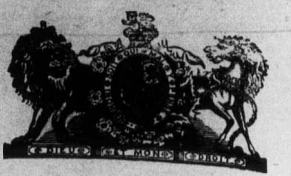
Trials are inexpensive.—To those who suffer from dyspepsia, indigestion, rheumatism or any ailment arising from derangement of the digestive system, a trial of Parnee's Vegetable Pills is recommended, should the sufferer be unacquainted with them. The trial will be inexpensive and the result will be another customer for this excellent medicine. So effective is their action that many cures can certainly be traced to their use where other pills have proved ineffective.

Archbishop a Reformer.

The Archbishop of Montreal, Mgr. Bruchesi, is only forty-two years of age, and is twelve years Archbishop. On his appointment he threw himself vigorously into all civic and social reforms. Calling together all the Montreal journalists, Protestants as well as Catholics, he urged them to labor earnestly with him for the discrediting of yellow journalism, the purification of the stage and the suppression of vice.—New World.

These Pills Cure Rheumatism.—To the many who suffer from rheumatism, a trial of Parnee's Vegetable Pills is recommended. They have pronounced action upon the liver and kidneys and by regulating the action of these organs act as an alternative in preventing the admixture of uric acid and blood that causes this painful disorder. They must be taken according to directions and used steadily and they will speedily give evidence of their beneficial effects.

Read a FREE Book The PEDLAR People



PUBLIC NOTICE

is hereby given that under the First Part of chapter 79 of the Revised Statutes of Canada, 1906, known as "The Companies Act," letters patent have been issued under the Seal of the Secretary of State of Canada, bearing date the 20th day of October, 1909, incorporating Everett, Holmes, Snedeker, broker; Forest Hughes, accountant; Frederick Van Gelder, voak; Joseph Garfield Bowles, clerk; and Louis Adhemar Rivet, King's Counsel and Member of Parliament, all of the City of Montreal, in the Province of Quebec, for the following purposes, viz:—(a) To promote, organize, manage or disorganize, or to assist in the promotion, organization, management or development of any corporation or company, syndicate, enterprise or undertaking and to do all acts necessary or incidental thereto; (b) To dispose of on subscription, call or otherwise, and to hold, purchase, debentures and other securities of good-will, right, property, assets of all kinds, and undertake the whole person, firm, association, corporation or company carrying on a business similar in whole or in part to that of this company on such terms and conditions as may be agreed upon, and to pay for the same in cash, shares, bonds, debentures or other securities of this company or otherwise; (c) To apply for, purchase, or otherwise acquire and to hold, use, assign, or otherwise dispose of, and to turn to account any inventions, improvements and processes used in connection therewith; (d) To aid in any manner any corporation, company or person whose shares, bonds or obligations are held or in any manner guaranteed or represented by the company, or to do any other acts or things for the preservation, protection, improvement, enhancement of the value of said shares, bonds, debentures; (e) To make and issue promissory notes and bills of exchange; (f) To subscribe for, underwrite, buy, sell, exchange, hold, hypothecate or otherwise deal in the stock, bonds, debentures and other securities of any municipal, industrial, or financial corporation or company, notwithstanding the provisions of section 44 of the said Act; (g) To act as agents and brokers for the investment, loan, payment, transmission and collection of money; (h) To sell, lease or otherwise dispose of the property and undertaking of the company or any part thereof, for such consideration as the company may think fit, and in particular for shares, debentures, bonds or securities of any company, and to secure and guarantee shares, bonds, debentures, or other securities or obligations of other corporations or companies or individuals. The operations of the company to be carried on throughout the Dominion of Canada and elsewhere by the name of "Canadian Investments, Limited," with a capital stock of twenty thousand dollars, divided into 800 shares of twenty-five dollars, and the chief place of business of the said company to be at the City of Montreal, in the Province of Quebec.

Dated at the office of the Secretary of State of Canada, this 22nd day of October, 1909.

(Signed) THOMAS MULVAGY, Under Secretary of State.

JOHN A. SULLIVAN, Attorney for Applicants.

When Holloway's Corn Cure is applied to a corn or wart it kills the roots and the callosity comes out without injury to the flesh.

DR. WOOD'S NORWAY PINE SYRUP

Is A Remedy Without An Equal For COUGHS, COLDS, And All Affections Of The THROAT AND LUNGS.

Coughs and Colds do not call for a minute recital of symptoms as they are known to everyone, but their dangers are not understood so well. All the most serious affections of the throat, the lungs and the bronchial tubes, are in the beginning, but coughs and colds.

Dr. Wood's Norway Pine Syrup is not sold as a Cure for Consumption but for affections tributary to, and that result in, that disease. It combines all the lung healing virtues of the Norway pine tree with other absorbent, expectorant and soothing medicines of recognized worth and is absolutely harmless, prompt and sure. So great has been the success of this wonderful remedy, it is only natural that numerous persons have tried to imitate it. Don't be humbugged into taking anything but "Dr. Wood's." Put up in a yellow wrapper; these pills have the trade mark price 25 cents.

IRELAND'S MERCIAL GREAT ADVANCE

Only Country in World Registered

The close of the Industrial Conference finite move forward these conferences in November, 1909, its immediate result of the Irish National In subsequent years, Limerick Ireland to hold a gathering within the end of the year, we were invited delegates to in 1909, it was the adhesion of the North city of the North the efforts which to promote the per Irish industries. East and West are in earnest in production and commerce, with the result of an increase to find an outlet, wares in which Ireland is going ahead. With the Irish trade out of place if I can figure for the published by the League.

1904 ... £51,140, 1905 ... 55,450, 1906 ... 57,611, 1907 ... 61,617. The industrial has been brought to notice by these annual does not owe its vitality periods of thirty years span have been made to inculc of the duty of the man to support but the success and of the present movement traced to the League.

TRADE MARK In the political continuously been ing, translated into has won reform and maintains an unbroken eighty members in insistent on winning dependence. In this Irish, other for ad. Ever since the sixteen years ago group of men start for the restoration language to its primitive life, there ing on the nation two-fold price: a man, content to see mark of a nation, is for ever, and am I to my country, in I real preference to I ture?" The nation being thus affected, of supply and demand bring about the increase of Irish goods. With technical instruction, the movement as important the industrial revival, tribulation as well as production of agriculture co-operation has profited; but perhaps the factor has been the Irish National Outside Ireland there as yet unaware Still more to whom familiar now that Irish firms are using grasped the fact that only country in the owns a legally registered Mark applicable to the Registered on Dec 2 under the provisions Mark Act of 1905. Trade Mark gives an affixed is of Irish Irish Industrial Development, which is now recognized as the industrial associations. It issues licenses of most stringent conditions regulations approved Board of Trade. It instituted a number prosecutions against other firms for endeavoring to imitate articles. In this way a stop French-made crochets off as Irish lace, and as for Yorkshire's trademark as Donegal the activities of this have not been limited Court prosecutions. has been exerted in reaching directions.

PREFERENCE TO IND

A British firm endeavoring to register a trademark word "Staint." After proceedings this the authorities on the advanced by the Irish that the use of the would suggest an Irish would be likely to in chasers. In another occasion secured the registration of a trademark by a firm quarters were in En there were obtained recognition by the O that the national national emblems are

IRELAND'S COMMERCIAL PROGRESS.

GREAT ADVANCE IN FEW YEARS

Only Country in World Owning Legally Registered Trade Mark.

The close of the fifth All-Ireland Industrial Conference marks a definite move forward. The first of these conferences was held in Cork in November, 1905, and had for its immediate result the institution of the Irish National Trade Mark.

Table with 3 columns: Year, Imports, Exports. Data for 1904, 1905, 1906, 1907.

TRADE MARK REGISTERED.

In the political sphere there has continuously been evident the feeling translated into action, which has won reform after reform, and maintains an unbroken rank of eighty members in the Irish Party.

Registered on December 8th, 1906, under the provisions of the Trade Mark Act of 1905. The National Trade Mark gives an absolute guarantee that the article to which it is affixed is of Irish origin.

PREFERENCE TO IRISH GOODS. A British firm endeavored to register as a trade mark the Irish word Slainte. After protracted legal proceedings this was refused by the authorities on the grounds that the use of the Irish language would suggest an Irish origin and would be likely to mislead purchasers.

only by genuine Irish firms. Public bodies throughout Ireland are now demanding that the Irish Trade Mark shall be branded on the goods supplied by public contract as a proof of their genuine Irish origin.

Whilst the main efforts are being directed to secure the home market, the steady existence of foreign trade has been a marked feature of Ireland's commercial progress, especially during the last few years. Indeed, it is a remarkable proof of the natural capacities of the country, that hampered by the restrictions imposed beyond her taxable capacity, Ireland has been steadily increasing her export of agricultural produce and of manufactured goods.

IRISH TRADE ACTIVELY PUSHED.

Practical steps have been taken to push Irish trade abroad by means of retail stores. Buenos Aires now has a regular Irish Store and Agency under the capable direction of Mr. Bowen, and a valuable connection for Irish laces, tweeds and other products has been established with Irish residents in the Argentine Republic.

RIGHT NOTE STRUCK.

To conclude this rough summary of Ireland's commercial progress, I am not without hope that the newly-established National University of Ireland will play an important part in the country's industrial future. The University Commissioners, of whom I am one, charged with the duty of framing the statutes, recognised from the first the urgency of providing for an adequate faculty of National Economics, in addition to Political Economy. Without doubt, the focussing of the nation's mind on National Economics as distinct from the general study of economics, marks a development far in advance of the older Universities of the United Kingdom.

Suffered Terrible Pains From Her Kidneys For Nine Months.

For Backache, Lame or Weak Back—one of the commonest and most distressing symptoms of kidney inaction, there is no remedy equal to Doan's Kidney Pills for taking out the stitches, twinges and twinges, limbering up the stiff back, and giving perfect comfort.

Mr. Douglas A. McIsaac, Broad Cove Banks, N.S., writes: "I was troubled with my kidneys for nine months, and suffered with such terrible pains across the small of my back all the time that I could hardly get around. After taking two boxes of Doan's Kidney Pills I began to feel better, and by the time I had taken three I was completely cured."

POET'S CORNER

Some-time.

Sometime when all life's lessons have been learned, And sun and stars forevermore have set, The things which our weak judgments here have spurned, The things o'er which we grieved with lashes wet, Will flash before us out of life's dark night.

Reverie.

Your home and mine, Dear Heart! A long, low window looking to the west, O'er softly sloping fields to mist-crowned hills that start From out the peaceful scene like guardians of the blest.

Rest.

Let us rest ourselves a bit, Worry?—wave your hand to it— Kiss your finger tips and smile It farewell a little while.

Religious Institutions

Having designs Engravings Done Should Apply To LA PRESSE PUB. CO. PHOTO ENG. DEPT. EXPERT ILLUSTRATORS Engravers of the True Witness Montreal

WE PRINT

Letterheads, Billheads and General Commercial Work at the Right Prices.

IF PRINTED BY US IT'S DONE RIGHT.

NORTHERN Assurance Co'y Limited.

OF LONDON, Eng. "Strong as the Strongest."

INCOME AND FUNDS, 1908

Table with 2 columns: Category, Amount. Capital and Accumulated Funds \$49,490,000. Annual Revenue from Policy and Life etc. Premiums and from Interest on Invested Funds \$9,015,000. Deposited with Dominion Government for Security of Canadian Policy Holders \$465,580.

Head Offices—London and Aberdeen Branch Offices for Canada, 88 Notre Dame Street West, Montreal

ROBERT W. TYRE, Manager for Canada.

MONTREAL CITY AGENTS.

ARTHUR BROWNING, FRED. G. REID, 228 Board of Trade, 39 St. John St. Tel. Main 1713. Tel. Main 1223. WILLIAM CAIRNS, 35 St. Nicholas St. Tel. Main 1529. CHAS. A. BYRNE, JOHN MACLEAN, 88 Notre Dame St. W., 88 Notre Dame St. W. Tel. Main 1529. Tel. Main 1539.

Chive's Preparations

Are The Best.

Specialties in Guaranteed French Trusses.

For Colds use Chive's Cough Syrup

In use for Twenty Years with the Best Results.

ADDRESS: Cor. St. Timothee and Craig Sts. Montreal, P.Q.

PHONE MAIN 1454.

J. E. GARREAU LTD.

Successor to C. B. LANCOT. Importers of Church Ornaments, Bronzes and Altar Wives. Manufacturers of Banners, Flags, Linens. Way of the Cross and Statues. Specialty: Church Decorations, Funeral Hangings and Religious Articles for Pilgrimages and Missions.

14 & 16 Notre Dame Street West, MONTREAL.

DR. WOOD'S NORWAY PINE SYRUP.

Is Specially Calculated to Cure All Diseases of the Throat and Lungs.

Coughs, Colds, Bronchitis, Sore Throat, Hoarseness, Croup, Pain or Tightness in the Chest; and all Bronchial Troubles yield quickly to the curative powers of this prince of pectoral remedies.

The price of Dr. Wood's Norway Pine Syrup is 25 cents per bottle. It is put up in a yellow wrapper, three pine trees the trade mark, so be sure and accept none of the many substitutes of the original "Norway Pine Syrup."

Manufactured only by The T. Milburn Co., Limited, Toronto, Ont.

Suppressing Slander.

Their prompt suppression of a widely circulated slander on the priesthood at Meridian, Miss., is typical of the many local services rendered to the Church by the Knights of Columbus.

The Meridian Woman's College, which is advertised as a "Safe College for Young Ladies of High Order, Non-Sectarian and open to all Denominations," issued from its printing-press a leaflet purporting to give the oath sworn by all Catholic priests, and put its advertisement on the back of it.

This oath, pledges the priest "to hang, burn, boil, flay and strangle waste and burn alive all Protestants and spare neither age, sex or condition," with a number of stringent details that would make it rather difficult to execute. Moreover, failure to carry out the whole program consigns the poor priest to eternal perdition.

The oath is a picturesque enlargement of the equally apocryphal "Jesuit oath," which the London courts made costly for some editors not long ago, and may sound ludicrous in New York, but in Mississippi, and rural districts generally where Catholics are thinly settled, it is by no means amusing. It is believed, and this "undenominational" institution used it to increase the number of its students. "A genuine religious atmosphere pervades the place," said the advertisement, and to make sure it was really "genuine" the leaflet had a respondent: "Josiah Strong says Catholicism is one of the great perils of our country."

The Meridian Council of the Knights of Columbus sent a committee to the college demanding retraction and secured from Principal J. W. Beeson a signed card repudiating

The True Witness Printing Co.

An office thoroughly equipped for the production of finely printed work.

Phone Main 5072

316 Lagachetiere Street W., Montreal.

Printing

Time Proves All Things

One roof may look much the same as another when put on, but a few years' wear will show up the weak spots.

"Our Work Survives" the test of time

GEO. W. REED & CO., Ltd. MONTREAL

WHEN YOU BUY FLOUR

It is just as easy to get the BEST as to get the next best.

The most skillful baker can't make good bread out of poor flour, but any housewife by using

PURITY FLOUR

can bake bread that will come from the oven JUST RIGHT.

If you want "more bread and better bread," bake with Purity Flour. Try it to-day. At all grocers.

THIS IS THE LABEL

See that it is on each bag or barrel you buy

WESTERN CANADA FLOUR MILLS CO. Limited

Mills at Winnipeg, Vancouver and Brandon

Liniments can't cure Rheumatism

"Liniments are only skin deep." Liniments can't reach the muscles, nerves, joints. Liniments can't get to the sick kidneys, which cause Rheumatism, Sciatica and Lumbago.

GIN PILLS

cure Rheumatism because they cure the kidneys. If you are a sufferer, don't waste money on useless remedies. Cure yourself with Gin Pills. 50c. a box; \$ for \$2.50. At all dealers or sent on receipt of price.

DEPT. T.W. NATIONAL DRUG & CHEMICAL CO. LIMITED, TORONTO, 109

Formerly made by The Bala Drug Co., Winnipeg

St. George's Baking Powder

has taken hold of my customers.

"They say it makes lighter, tastier, finer-grained Biscuits and Cakes than any other they ever used!"

Send for our new Cook-Book—free.

National Drug & Chemical Co. of Canada, Limited, Montreal

the leaflet, while admitting that he had knowingly published it, and calling upon all readers to discount its contents. The Knights of Columbus are still investigating this and similar slanders with the intention of bringing the guilty parties to justice.

Calumny and injustice are not uncommon even in places where Catholics are more numerous than in Mississippi, and we commend the action of the Meridian Knights to Catholic societies everywhere.—America.

It's simply astonishing the way

St. George's Baking Powder

has taken hold of my customers.

"They say it makes lighter, tastier, finer-grained Biscuits and Cakes than any other they ever used!"

Send for our new Cook-Book—free.

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GERMAN PILGRIMS WITH PIUS X.

ALLEGIANCE APPRECIATED.

Holy Father Congratulated Them Upon Success of Eucharistic Congress,

The audience of two hundred pilgrims from Cologne, reinforced by a hundred of the German colony in Rome with the Holy Father on the 11th inst was of much interest, not only because of the enthusiastic address of the faithful Germans, but because of the declaration made by Pius X. on the recent Eucharistic Congress held in their beautiful city on the Rhine, says the Roman correspondent of the Standard and Times.

Punctually at 11.30 a.m. the time appointed for the reception, the Sovereign Pontiff, surrounded by the Majordomo, Mgr. Bisetti—who, by the way, shall wear the cardinalial purple, before he is many months older, and is the only one who is certain of that dignity—Mgr. Caccia Dominioni, the lay gentlemen of the court and the Noble Guards, made his way to the Sala Consistoriale, where the pilgrims awaited him, in company with Mgr. Fritzen, Bishop of Strasburg; Mgr. Lohnigen, Mgr. Pick and Mgr. Wurth.

PRESENTATION OF PETER'S PENCE.

Having gone around to each pilgrim and listened with evident pleasure to the explanations given him by the Bishop of Strasburg on individuals of the body, the Holy Father took a seat on the throne to listen to an address read in Latin by Comm. Marchand of congratulation on his episcopal jubilee. On concluding an earnest speech full of affection and homage, the commendatore ascended the steps of the Papal throne and deposited the document and the pilgrims' offering of Peter's Pence in the hands of His Holiness.

In his reply the Pope thanked the pilgrims for the sentiments expressed in their name and for their visit to the chair of Peter and the Vicar of Christ. He recalled the pilgrimage of the magi to the crib at Bethlehem, and declared it was the very same spirit of faith which had just led the German pilgrims from Cologne to Rome to present the Pontiff with testimonies of fealty and devotion, and to offer their congratulations on the twenty-fifth year of his episcopal consecration. He thanked them with all his heart, and invoked on them in return heaven's choicest blessings.

TRUMPHE FOR RELIGION.

"I have," pursued Pius X. "to congratulate you as well as myself on the solemn feast celebrated recently in your city on the occasion of the Eucharistic Congress, feast that resolved themselves into imposing demonstrations of faith given by you not only to Germany and to Europe, but to the entire world. This consoling event signified a real triumph for religion in a land and among a people where the faith of the majority is tainted."

After granting the pilgrims and their absent friends the spiritual privileges, the Holy Father arose and pronounced the apostolic benediction in liturgical form, after which he again sat down and listened to a hymn sung by the entire body in the German tongue, a language which the Holy Father knows well. At the conclusion, when descending the steps of the throne, Pius X. stopped suddenly: "Gelobt sei Jesus Christus," he said, in a loud voice in German. "In Ewigkeit, Amen," cried the people. And a smiling Pontiff left the chamber with the cries of a three-repeated "Hoch!" ringing in his ears.

Local and Diocesan News.

LOCAL CALENDAR:—

- Sat. Nov. 6. St. Leonard. Sun. 7. St. Wilford. Mon. 8. Octave of All Saints. Tues. 9. St. Theodore Tyro. Wed. 10. St. Andrew Avellino. Thurs. 11. St. Martin o' Tours. Fri. 12. St. Martin I.

FORTY HOURS' DEVOTION.—Monday, Nov. 8, Lachute; Wednesday, 10, St. Martin; Friday, 12, St. Ann's Church; Sunday, 14, St. Vincent de Paul.

ST. JOSEPH'S HOME.—Only one ton of coal in a corner of the cellar is anxiously waiting for company, which should arrive before winter sets in, and as there are several coal merchants in Montreal besides Mr. McCrory, who kindly furnished the set-up, it is to be sincerely hoped that his example will be eagerly followed. The following have sent money gifts since last report: Mr. J. L. McCulloch, Montreal, ten dollars; Mrs. Johnson and Mrs. O'Donoghue, Montreal, one dollar each; Mrs. C. Labonté, Danville, P.Q., five dollars; Miss Kerr, Mrs. Paré and Mrs. Van Felsen, one dollar each. This shows that the Home is not quite forgotten and Father Holland is thankful to those who are befriending his work.

RELIGIOUS INNOVATORS.

THE NEW PAGANISM.

Only Light for Darkness of the World Example of Good Catholics.

"Religious innovators" received forcibly destructive treatment in a sermon delivered in Boston last week at the annual memorial service of the Knights of Columbus by Rev. James A. Supple. Knights from all over the State were present and Archbishop O'Connell occupied the throne during the services.

"We may as well think of having angles without lines, of languages without words as religion without creeds and morals without dogmas," said Father Supple. "We have made advancement along educational and scientific lines; in religion properly so-called there can be no advancement. Religion is based on the revelation of God; it is the expression of divine truth and is as immutable as God Himself. If the change, if it should come, must be from God and not from man."

THE NEW PAGANISM.

"Those who deny revelation boast of their progress in religious thought and ideas, but it is a progress devoid of proof."

"They have not gone forward; they have retrograded to the religion of the savage. The only difference is this: the savage erred in worshipping false gods, but his one desire was to worship the true one; the modern pagan does worse; first he denatures God and then defies himself. We have seen and acknowledged the error of the savage and in time man will likewise confess the fallacy of the new paganism, for 'the wisdom of this world is folly with God.'"

"Many have kept away from the Church because they have grown tired of the systems and theories and sophisms which they thought would bring quiet to their troubled soul, but which one after another cheated them. They have lost faith in teachers and preachers, but they are still seeking the truth."

"To find it they need the light. That light cannot be the light of creation, which God gave them when He created the sun, for that declared only the glory of God, and does not reveal the religion for which they crave; that light cannot be the light of revelation which the Son of God brought to the earth, for this they will not even admit, and it is, in consequence, of little avail in their conversion of God."

THE LIGHT OF GOOD EXAMPLE.

"What is that light? That light, gentlemen of the Knights of Columbus, is your good example. We go back to the day when Christ sat upon the mountain side. The multitudes were gathered about Him, listening with eagerness to every word as it fell from His sacred lips. He was teaching His law; He was expounding His doctrine; He was sending men into the world, that others might believe in His name. Listen to His message: 'You are the light of the world. So let your light shine before men that they may see your good works and glorify your Father who is in heaven.'"

"This is the only light that can save the men and women of to-day to religion and God, for it is the only light they are willing to consider. As your great and illustrious patron, Christopher Columbus, sailed across undiscovered seas and unveiled before the eyes of sceptics and unbelievers the boundaries of the then unknown and undreamed of land, the superior virtue of your lives and the constant integrity of your morals will proclaim more effectively than the eloquence of words those divinely revealed truths and principles which to those outside the Church were non-existent and impossible."—Catholic Universe.

NEWS BY THE IRISH MAIL.

At a meeting of the Enniskillen Board of Guardians a resolution was unanimously adopted expressing the hope that a clause would be added to the Land Bill empowering the trustees to lend money to respectable farmers on approval of security to buy tenant right of farms and settle in the county instead of emigrating.

From a huge pear tree of 72 yards circumference, growing on the farm of James Cherry, Chancom, Belurbet, no less than two and a half tons of fruit has been plucked this season. Last year the proprietor realized in the Cavan and Belurbet markets £10 5s for the yield from the tree.

At the last meeting of the Cork Coiste Ceannair of the Gaelic League, a letter was read from Mr. P. O'Sullivan, Cork, stating that he has perfected a system of shorthand adapted to the sounds of the Irish language, "which should prove equal to all the purposes of verbatim reporting," and offering his services to a Gaelic reporting class under the auspices of the "Coiste" to be formed from the advanced students of Irish from the city branches. This will be the first class of its kind ever formed.

At the Presentation Convent, Youghal, on Oct. 4, was celebrated the Golden Jubilee of the Rev. Mother M. Elizabeth Sullivan. A native of the town of Youghal, she entered the Order at the age of sixteen. Professed on Oct. 4, 1859, she began her life work in the school. A born teacher, with a special talent for organization, she was soon after appointed mistress of schools, and in that capacity guided the interests of education through all the stages of advancement, going with the times, and bringing the Primary Schools of Youghal into line with the foremost and most up-to-date institutions in Ireland. She became Superioress in 1885.

Bishop O'Callaghan on Oct. 6 performed the opening ceremony of St. Anthony's Hall, once known as Berkeley Hall, Cork. This valuable institution is now in the possession of the Franciscans as a college for their own students, while it will also serve the purpose of a hostel for boy students of the University College close by. After the opening ceremony, his Lordship presented Dr. Windle, President of the University College, with the insignia of the Order of St. Gregory, an honor that has been conferred on him by his Holiness the Pope.

The postal authorities have given yet another example of their "efficiency" in dealing with matters in which the Irish language is concerned. On the 13th of September the Kilkenny Woodworkers sent a postcard addressed in Irish to the Secretary of the Limerick Branch of the Gaelic League. The card was sent to Dublin presumably for translation of the address, which was typewritten, and the postal authorities forwarded it to Carlsbad! It eventually reached its proper destination on September 23rd. It is about time that the Post Office authorities suited themselves to the changed conditions of things in Ireland by making a knowledge of Irish a necessary qualification for their officials in this country.—Limerick Leader.

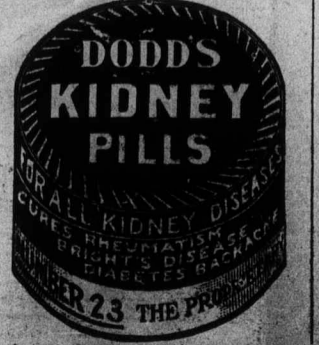
The following resolution passed at a meeting of the Armagh Orange Lodge shows how Orange men can make themselves ridiculous and sophisms which they thought would bring quiet to their troubled soul, but which one after another cheated them. They have lost faith in teachers and preachers, but they are still seeking the truth. "That we desire to strongly express our disapproval of the action of the Nationalist members of Armagh City Council in the manner in which they recognized and entertained Capt. Gordon and Mr. J. O'Callaghan, who visited the city for the purpose of advocating Fenianism; and we consider the action of the Council a disgrace to the ancient city of Armagh, and entirely contrary to the feelings of the majority of the ratepayers of the city; and we also protest against the action of the authorities at Dublin Castle, in drafting into Armagh a large number of police for the purpose of protecting men who are advocating the disruption of the British constitution, and we consider the action of the authorities calculated to encourage Fenianism."

Every ill has its antidote. Rheumatism, sciatica and nervous troubles have as nature's antidote the waters of the "St. Catharines Well." Visit St. Catharines on main line of Grand Trunk Railway, and take a course of baths and you will find your youth renewed. Connected with the spring is "The Welland," a modern hotel with everything needed for comfort and complete rest.

A booklet with full information will be sent by addressing Manager, "The Welland," St. Catharines, Ont.

Famous Jesuit Dead.

From Paris comes the announcement of the death, at the age of 74, of the famous Jesuit priest, Pere Stanislas du Lac de Fugere, who was for more than ten years a familiar figure in the streets of Canterbury, England, whither he had taken refuge in 1890, when his order was expelled from France, and who attained, as head of the Paris Jesuit College de la rue des Postes, a celebrity which almost assumed the proportions of a legend. The College de la rue des Postes was for many years a nursery of a large number of middle-class young men in the Paris of the last generation, and one of the revelations of the Dreyfus affair for the general public was that the officials of the French war office were to a large degree recruited from among the pupils of the distinguished Jesuit priest who had been at the head of that institution. For the fanatic of the Dreyfus party Pere du Lac personified the whole Jesuit order, and his influence, which was alleged to be of a reactionary and anti-republican character, was magnified in the popular imagination until his very name became a bogey.



Abbe Chanoux.

The Good Samaritan and Man of Science of Little St. Bernard.

(From the London Lanet.)

The unveiling of a monument has recently taken place to one who had "scorned delights and lived laborious days" in the region of perpetual snow. Pietro Chanoux lived not only "without sin," but in the service of man and in the cause of science, at a height compared with which the column of his ascetic counterpart was as the Tower of Sileam beside the snow peak of Mount Carmel. It was in 1859 that the hospice of the Little St. Bernard, as the last phase of a history that dates from Roman times, received from its patrons, the Knights of St. Maurice, a new superintendent in the Abbe Chanoux. A proficient scholar, the young nominee was an ardent nature student, passionately fond of mountain solitude, in which the companionship of books and the flora and fauna of the region were indeed the "society" of his choice. Add to this a philanthropic spirit which found its special gratification in rescuing the strayed "alpinists" and in ministering to the wants of the poor families maintaining a struggle for existence under the sternest conditions, and you have an ensemble of qualities that made the appointment to the custody of the hospice nothing less than an "inspiration."

For fifty years the good Abbe remained at his post, often snowed up for weeks on end, and only venturing abroad when his faithful scouts, St. Bernard dogs, apprised him of the approach of some belated wayfarer whose strength had failed him under the bitter sky or in the assault of the tempest; but even indoors he was never idle, devoted as he was to Biblical study, or within the precincts of the hospice to the tendance of the flowers, which soon made his garden a "point of pilgrimage" for the botanist from every clime. Zoology too, had a special charm for him, shown in the confidence he could inspire in the steinbock or the chamois, which would in stress of weather come and take bread out of his hand, or in the birds which would fly to the hospice from the pursuing storm or the predatory eagle. In midsummer when for a brief space the access to him was comparatively easy, he was sought out by relays of visitors, from the Queen of Italy to the Italian or Swiss professor, from the mature student, whether hailing from the British Isles or the British colonies, to the poet or the missionary eager to listen to his narrative of life and adventure above the snowline.

His experience as a pastor and as a rescuer of the imperilled wayfarer taken down from his lips, will doubtless see the light some day, but the few publications of his own authorship with which he enriched his library of 4000 volumes are but the forerunners of what his writings left in manuscript, will ere long reveal. For one thing, he was an accomplished meteorologist, so much so that Padre Denza of the Vatican Observatory in acknowledgment of his contributions to the science called the attention of the Order of St. Maurice to his observations, and an opportune enrichment of his "armamentarium meteorologicum" was the result. He had just completed his half century of life at the hospice when a brief illness carried him off on February 9 last. Still active in mind he had begun to fall in body, his eyesight in particular having been injured by the constant glare of the snow, and amid the sorrowing demonstrations of the poor families to whom he had been a "refuge of strength" he "entered into rest," felix opportunitate mortis!

Proud of their compatriot and custodian, the Order of St. Maurice at once took steps to honor his memory and commissioned the sculptor Signor Tarcator Pozzi with the design and work. The Abbe, his long robes fluttered by the mountain breeze and his white beard waving in sympathy, is represented piccozza (spud) in one hand and an Alpine flower in the other; a felicitous work of art. On the pedestal runs the inscription: "Here for fifty years the Abbe Pietro Chanoux, rector of the Maurician Hospice, worshipped God in the poetry of sky, of snow, and of flower; meditated and labored with ardent, amiable soul for science and for charity. His spirit keeps watch inseparable from the Little St. Bernard."

Answer to Query.

Conjure.—Two pronunciations and two corresponding meanings, viz: conjure (with accent of former syllable), to practise magic, effect by magic; conjure (with accent on latter syllable), to make a solemn appeal to. Purists, so-called, often murder the two pronunciations with a view of favoring the former.

French Statesman and His Beads.

All remember O'Connell's answer when he was upbraided for reciting his beads in the corridor of the English House of Commons, while his colleagues were in hot debate in the interests of their Faith and of their native land. "I am helping them more than you think." M. de Castelneau, French senator, whose death has just been chronicled, was as ardent a lover of the bead as the great emancipator. He was a Catholic who believed in frequent communion; every Sunday, all feast

BELLS

Province of Quebec, District of Montreal, Circuit Court of the District of No. 21698. Joseph Ulric Emard, of the City of Montreal, Plaintiff, vs Ernest F. Colthorpe, of the same place, bricklayer, Defendant. The Defendant is ordered to appear within one month. Montreal, 5th October, 1909. (By order) J. CARTIER, Deputy Clerk of said Court. EMARD & EMARD, Attorneys for Plaintiff.

NOTICE.

Notice is hereby given that a general and special meeting of the members of the Mutual Fire Insurance Company "La Providence" will be held at the office of the undersigned, No. 15 St. Lawrence Boulevard, city of Montreal, the 19th of November, 1909, at 10 o'clock a.m., to take into consideration the liquidation of the said company, and to pass resolutions to that effect. By order of the Board. THEODORE MEUNIER, Secretary and Manager.

NO ICE.

Notice is hereby given that a general and special meeting of the members of the "Dominion Mutual Fire Insurance Company" will be held at the office of the undersigned, No. 15 St. Lawrence Boulevard, city of Montreal, the 20th day of November, 1909, at ten o'clock a.m., to take into consideration the liquidation of the said company and to pass resolutions to that effect. By order of the Board. THEODORE MEUNIER, Secretary and Manager.



Combines the potent healing virtues of the Norway pine tree with other absorbent, expectorant and soothing medicines of recognized worth, and is absolutely harmless, prompt and safe for the cure of

COUGHS, COLDS, BRONCHITIS, HOARSENESS, CROUP, SORE THROAT, PAIN or TIGHTNESS in the CHEST,

and all throat and lung troubles. It is put up in a yellow wrapper, 3 pine trees the trade mark and the price 25 cents.

A HARD DRY COUGH.

Mr. J. L. Purdy, Millbrae, N.B., writes:—"I have been troubled with a hard, dry cough for some 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."

days saw him at the altar. The secret of his power was fervent prayer, and not content with the beads, he often recited the fifteen decades of the rosary, the little office of the Blessed Virgin Mary, and besides, he went daily for advice to his friends of the tabernacle. His beads brought him victory at the polls.

OBITUARY.

MR. THOMAS McNALLY.

A familiar figure along the Lachine Canal for many years, and a man whom everyone who had anything to do about the Canal office knew, disappeared on Oct. 22nd in the death of Mr. Thomas McNally, of 405 Aqueduct street, at the age of 75.

Mr. Nally was for upwards of 85 years in the canal office, on Common street. For twenty of these he was chief clerk. Since 1897 he has been on the retired list. Those who remember him when he was in the office on Common street are unanimous in praising his sterling character. He leaves a wife, two daughters and a son, Mr. Thos. McNally, assistant secretary of the Lake of the Woods Milling Company.

The funeral service, which took place from his late residence to St. Anthony's Church, on the morning of the 26th Oct., was largely attended. The deceased gentleman was a prominent member of St. Anthony's Church for many years. The interment took place at Cote des Neiges.

CANADIAN PACIFIC

HUNTERS' EXCURSIONS

FROM MONTREAL TO Mattawa to Temiskaming and Kipawa. Ironsides to Maniwaki, Que. Aylmer, Que., to Waltham, Que. St. Adele, Que. to Duhamel, Que. Riviere a Pierre Jet. to Chicoutimi, Que., including La Tuque and Roberval branches via Quebec. Morin Flats to Huberdeau, Que. AT FIRST-CLASS SINGLE FARE AND ONE-THIRD. Good Going until November 10th. Returning until December 4th, '09.

City Ticket Office 29 St. James Street Next Post Office.

GRAND TRUNK RAILWAY SYSTEM

Montreal-Toronto 4 EXPRESS TRAINS EACH WAY DAILY Lve Montreal—*9.00 a.m., *9.45 a.m., *7.30 p.m., *10.30 p.m. Arr Toronto—*6.00 p.m., *9.45 p.m., *6.00 a.m., *7.30 a.m. Elegant Cafe-Parlor Car service on 9.00 a.m. train.

MONTREAL-OTTAWA Lve. Montreal—*8.30 a.m., *3.55 p.m. Arr. Ottawa—*11.45 a.m., *7.10 p.m., *11.15 p.m.

MONTREAL-NEW YORK Lve. Montreal—*8.45 a.m., *10.55 a.m., *7.40 p.m. Arr. New York—*8.33 p.m., *10.48 p.m., *7.20 a.m.

MONTREAL-BOSTON Lve. Montreal—*8.31 a.m., *8.10 p.m. Arr. Boston—*7.10 p.m., *8.05 a.m.

MONTREAL-PORTLAND Lve. Montreal—*8.00 a.m., *8.15 a.m. Arr. Portland—*6.30 p.m., *7.30 a.m. Daily. 1 Week days. Parlor Cars on day trains. Sleeping Cars on night trains.

CITY TICKET OFFICES, 130 St. James St. 'Phones Nain 6905, 6906, 6907, or Bonaventure Station.

INTERCOLONIAL RAILWAY

BONAVENTURE UNION DEPOT

Hunters' Excursions

REDUCED FARES TO POINTS IN QUEBEC, NEW BRUNSWICK and NOVA SCOTIA. Going October 12th to 31st. Returning until December 4th, 1909.

WINTER SERVICE IN EFFECT OCTOBER 17th.

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NEUTRAL AROUSE C

WAR MEASU

Bishops in Pastora

Acti

The joint pastor issued by all the Bishops of France has created a sensation in France but through the reason that it is the first of a new kind of French Catholicism they have been they are now prepared to defend. The Bishops distinctly a war means a fight to the government to hold the right of conscience. The education of the issue. The French are committed to principles, which force upon France of the not to be taught in the age of eighteen principle worked of "neutral" schools.

THE RIGHTS

Says the Bishop according to the from "L'Eclair" b respondent of the ard and Times:

"The parents have the obligation to conform with the are two kinds of country-to-day, the school and the religious instruction place, in which the in the hands of his absolute orthodox about them an attitude to the development of virtue."

"This school ought to be in place it at the especially in a where the vast people profess for, as Leo XIII. authority, it is of importance that children parents be years instructed in religion, and that ally imparted by religious training. Hisma Gallorum

THE "NEUTR

"And the 'neutral' thirty years ago, error or by rigid principle of religion was introduced laws—a principle disastrous in its else is this neutral teaching from the logical consequence of those truths have looked upon foundations of ed

"At all times tries the Pope's XIII., addressing tion, pronounced cal condemnation necessary union of gious training, he ate one from the child to remain there is question. wards God—a lyris system which open atheism and close

SOURCE OF THE

"The neutral school, which ce intolerance, can be difficultly. In the religious teaching cannot but see sources of the dis France is suffering facts at once fa and patriotism. developed by M. Senate at the time of the school laws

"The Church for neutral schools, and virtue of the perished there. T rule which must mind. Nevertheless circumstances in which it is permitted to application. The attendance at a backed by serious on these two must be nothing culated to perver the child, and p must supply out gious instruction, which the pupils there. "We denounce,