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The Globe and Montreal Chronicle

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Dec. 1908

MONTREAL, THURSDAY, JANUARY 14, 1909

PRICE, FIVE CENTS

J. Godfrey Raupert On Modernism.

A Masterly Handling of the Subject—Telling Answer to the Critics of the Encyclical.

Dr. J. Godfrey Raupert, who has been lecturing in Boston on the "Phenomena of Psychological Research," has written exhaustively on many subjects of the highest importance to the Church. His letter on Modernism, addressed to the London Times, however, deals with a subject much before the public at large, and treats the question with a master hand. The Times, which had published many columns each day in opposition to the attitude of the Sovereign Pontiff on Modernism, accepted Dr. Raupert's letter, but failed to give it space in its columns. When pressed to explain such action, it replied that the letter was too long, though several letters of greater length had already been published on the other side of the question. Under these circumstances, Dr. Raupert caused the publication by the London Tablet of the following letter:

"Sir:—It is evident from the recently published reviews, that the Holy Father's Encyclical has made a deep impression upon the non-Catholic mind and that the publication of the document is very universally felt to be a momentous event in the history of religious thought. Some of the articles which have appeared on the subject are extremely interesting and suggestive, and it would be difficult for the fair-minded reader to doubt the sincerity and good faith of the respective writers. There are, and always will be, types of mind who, by reason of constitutional bias or early education and environment, cannot appreciate the genius and spirit of the Catholic religion, and who are bound, on a priori principles, to take up an attitude hostile to the Church and to the faith. To minds of this type, imbued with the sense of the blessing of modern culture, arguments that are plausible will naturally suggest themselves and there is about the arguments sometimes that apparent reasonableness and common-sense logic which makes it difficult, if not impossible, to meet and controvert them.

"We do not, however, quarrel with the honest non-Catholic or anti-Catholic mind, with those who understand our position and condemn it, and who will state openly and frankly why they condemn it. We cannot hope, in a Protestant land and amidst Protestant associations and environments, to get all thoughtful men to think with our minds or see with our eyes. A good deal, however, of what has been said and is being written clearly indicates that there are some writers who either wholly misconceive or deliberately misrepresent our position, and who certainly ignore our very fundamental principles. They seem to be hopelessly at sea, at any rate, as to the attitude of the thoughtful Catholic laity towards the authorities and the recent Encyclical, and they seem to consider it quite impossible that any really educated Catholic can honestly and conscientiously accept and subscribe to the contents of the recent document. It is tacitly assumed that acceptance of the situation is not due to a loyal adherence to the principles enunciated, but to that moral and intellectual helplessness and unreasoning submission to authority which are supposed to characterize the religious life of the Catholic layman.

"There surely never was a greater mistake. So far from being in any wise calculated to distress the conscientious lay mind, the recent Encyclical can scarcely fail to be to such minds a source of strength and support, and to demonstrate to him the consistency and common sense logic of the Catholic position and philosophy. This is at any rate, pre-eminently the case of those who know something of the state of things outside the Catholic Church, and who, because of the principles laid down in the Encyclical, have joined her communion. For how does the matter present itself from this point of view? What briefly are the facts of the case?

"It has gradually come to the knowledge of the Supreme Pontiff and of the authorities in Rome that there are influence and thought-forces moving in the heart of modern society which in their opinion are seriously and increasingly affecting the religious life of the people, and which are threatening the very root principles of the Catholic faith.

"Some of these thought-forces have their origin in interferences and deductions drawn from what are believed to be scientific certainties and discoveries in the physical order. Some are due to a peculiar critical and unorthodox treatment of these sacred records which the Catholic Church has declared to be inspired. Some are based upon a method of modern philosophy and reasoning which, in the opinion of the Supreme

Pontiff, is calculated to destroy the basis of Revealed Religion and to bring mankind back to a moral and spiritual status such as existed in the world before Christ came.

"I do not in the least propose to inquire how far the authorities may be considered to be correct in coming to these conclusions, or to examine whether this aspect of the matter is a reasonable and justifiable one. What I do wish to urge is, that it is upon this view that the Pontiff's letter to the world and his appeal to the thoughtful Catholic communities in all countries and nations is based.

"Now what I am anxious to know is, What is there irrational or extraordinary in this position and attitude? Let it be borne in mind that Catholic theology does not start with the notion of vagueness and uncertainty in matters of religious belief. It does not start with the idea that Christianity is a philosophy or a set of statements, the precise bearing and meaning of which is to be determined by the judgement of each individual person. It starts with the firm belief and conviction that God has revealed Himself, that He has disclosed truths of the supernatural order which the unaided human intellect cannot ascertain for itself, and that these truths are of the utmost importance to the moral and spiritual life of mankind, and that they must therefore be retained and preserved in the original form in which they have been disclosed.

The Chief Pastor of the Church, conscious of his immense responsibility, and recognizing the perils of the times, warns against prevailing ideas and philosophies which he and many with him consider to be destructive of the faith and which, in his opinion, are calculated to undermine and to ultimately destroy the true religious life of his people.

"He points out the dangers and errors by which he believes his people to be threatened in this particular age, and he devises such measures as he considers best calculated to preserve the principles of that religion of which he is the recognized and authorized exponent and defender.

"Could he do less than what he has done? Is it not his business to protect and guard the flock committed to his care against the attacks of what he believes to be its enemies and destroyers?

It is difficult to understand how any intelligent person, accurately acquainted with the Catholic position, and with the peculiar movements of modern religious thought, can find fault with the attitude of the Supreme Pontiff, and with the recent Encyclical. The non-Catholic press is persistently urging upon modern men the growing necessity of abandoning the Catholic position and of shaking themselves free from the intolerable yoke of Rome. It is inviting us to step out into the great freedom of intellectual and spiritual independence. But is the situation in the non-Catholic religious world, and away from the authority of Rome, such as to offer any kind of temptation to persons who believe in the divine origin of Christianity, and who have experienced the influence of Catholic doctrine upon their spiritual life and in the training and education of their character? Are they likely to benefit by forsaking the 'bondage' of Rome, and by exchanging it for the so-called 'liberty' of the non-Catholic view of Revelation? I am inclined to think that to thousands of thoughtful Catholics that liberty would appear in the light of an intolerable bondage—the bondage of incessantly changing views and opinions, and of a never bringing of the soul to a safe and secure anchorage. It would be to that of a condition of ever learning and of never coming to a knowledge of the truth.

"We believe that experience teaches that a true spiritual life cannot be built up upon vagueness and uncertainty. We believe that we were not sent into this world to speculate for 50 or 60 years upon the origin of life, or upon what might possibly be God's attitude towards the world; but to develop a character, to build up a spiritual nature and so to cultivate the higher faculties of our souls as to lay the foundation for future happiness in a different state of life and being. And we Catholics believe that we cannot do this unless we know God's will and law concerning us, and unless we have a definite and definite upon which to construct our soul's life. We believe that a Revelation which leaves its essential truths to be ascertained by each individual judgment and intellect, which is forever shifting its centre of gravity, and respecting which nothing clear and definite can be stated, to be no Revelation at all. And we consider that a church which has no authority, which never knows its own mind, which asserts a thing to be true and yet possibly not to be true, to be no church in any definite and comprehensive sense and an institution that can not only have no serious claim upon our sympathy and interest, but that cannot in the least help us to attain what we believe to be the true end of life. Supposing the recent attacks on our position were to induce some of us to reconsider our position, and with a view to securing greater freedom of life and of thought, to break away from our allegiance to the Catholic Church.

"Where should we go? To what confession, or institution, or society, should we betake ourselves? A hundred mutually conflicting creeds are offered to our acceptance, and each one of them professes to have some claim upon our interest and attention. Should we go to Mr. Campbell and the New Theology? I doubt very much whether any thoughtful Catholic could ever contemplate the possibility of such a course. Mr. Campbell's teaching may impress certain orders of minds as a higher and more reasonable conception of Christian truth; in the Catholic sphere any newly ordained priest would tell us that it is in reality a heresy which is very old, and which the Church has long known and condemned. A Catholic would, moreover, find the whole thing utterly useless and worthless in his practical life as a man and a Christian. He would find it impossible to construct from it some kind of truths or principles which would sustain him amidst the trials and sufferings of life, and which he could with any confidence propose to those who are in physical or mental trouble or distress. The spiritual energies which, in the Church, he is expending in the interests of his soul, for its culture and advancement, he would have to expend in the effort to understand and assimilate this grotesque and extraordinary teaching.

"Or should he go to Mrs. Eddy or

Mrs. Annie Besant, to the Bishop of Lincoln or to Mr. Hensley Henson; should he seek for light in the 'Encyclopaedia Biblica,' or adopt Sir Oliver Lodge's Catechism as the basis of his belief? All these forms of thought, have eminent and thoughtful persons as their champions, and each one of them has some claim on the attention of a mind that is seeking for truth.

"Is the prospect offered, and the boasted greater freedom of thought which is thus held out to us, really such a boon as the non-Catholic world would have us believe? It is not in reality a restless seeking after something which the human mind needs, but which it cannot discover for itself, and it is not, of necessity, and in the truest sense, an 'ever learning yet a never coming to a knowledge of the truth?'"

"It is indeed difficult to understand how intelligent men can have the assurance to attack our position when this chaos of ideas and speculations is the alternative which they are offering to us, and when constantly and in every land distressed minds, who have been the round of all these schools of thought, and who have lost all hope and heart, are turning to the Catholic Church for peace and security! Sometimes a suspicion crosses the mind that it is this very fact which leads to such violent attacks on our position, and which creates such a bitter feeling as to defend what we believe to be our most valued and cherished possessions.

"In its recent pronouncements the non-Catholic press has indulged in the usual tall talk about science and modern progress, and we Catholics have been spoken of scornfully because of our rigid acceptance of dogmas which, in the various writers' opinions, may have answered the needs of some particular age, but which cannot, they think, stand in the light of modern science and which the modern intellect has long cast aside. We are asked to accommodate ourselves to the changed attitude of science and to the modern views and aspects of life. But what and where, we ask, is this science, this modern view of things, to which we are to accommodate ourselves? What are its principles and where is its centre of gravity? Are we not in the presence of mere phrases and of mere meaningless statements? In the sphere of science there is as much change and difference of views and opinions as there is in the non-Catholic religious sphere, and a man really in earnest about the matter might have to spend a lifetime before he could hope to find out what the science of his own day really teaches. Every few years he would have to adapt and modify his creed and by the time he had accomplished that task, science would itself have shifted its position.

"Is there not the highest possibility that, on the ground of some future discovery, some future Oliver Lodge will give us a new Catechism, and that by the time we have accommodated our religious views to this one we should, if we live long enough, have again to transform and modify them. Is there anything approaching certainty and unanimity in the sphere of physical science? Is there the slightest guarantee that things held to be certain to-day will be held to be certain twenty years or even ten years hence? Less than a generation ago orthodox science was considered a fool and unscientific who did not believe in the physical origin of thought and in the accidental origin of the Universe. Belief in the soul and in the existence of a supersensible world was held to be a delusion of dreamers and of idealists. In the present day the existence of the soul and of a hyper-physical world are being scientifically established, and eminent men of science in various parts of the world are becoming spiritualists. What will another age bring us; what transformation will it witness? And yet men are asking us to worship this fetish of science, and to accommodate what we believe to be the Revealed Truth of God to its ever-changing and contradictory pronouncements.

"I am inclined to think that, so far from being at a disadvantage, the Catholic position has never been so good and strong as it is at the present time. A hundred events go to vindicate the Church's claim, and the rightness and timeliness of such pronouncements as the recent Encyclical. All that we have to do is to boldly assert these facts, and abandon the mere passive and apologetic attitude of mind. While the non-Catholic form of thought and institutions are passing through endless changes and transformations, and, in some instances, are breaking down entirely, the Catholic Church alone stands erect and bids defiance to her assailants. It is quite evident that she is just at present in very good hands, and we have every confidence that she will suffer no harm or loss. We have no intention whatever of leaving her communion and of exchanging the security of her divine protection for the quicksands of human speculation and uncertainty.

"I conceive our present position to be not unlike that of a great Atlantic liner. There is a hurricane blowing, and there are dangerous rocks ahead. But we passengers have net

How the Papal Jubilee Was Observed.

Pius X's Work Reviewed.

Looking back at the close of the Papal Jubilee the editor of 'Rome' sums up concisely the manifestations and events which have signalized its observance.

"Twenty of the Cardinals who live out of the Curia went to Rome to offer their congratulations to the Vicar of Christ, and the others, hindered by old age or bad health, sent their congratulations by letter; over 400 Patriarchs, Archbishops and Bishops from all parts of the Catholic World knelt before the Pope, often with hundreds of the members of their flocks, testifying their affection and loyalty to his person; His Holiness has received in the Vatican 150 pilgrimages and deputations, among which the English-speaking countries have been magnificently represented; special embassies and missions, felicitating him on his golden jubilee, have been sent by the Emperor of Austria and King of Hungary, the Emperor of Germany and King of Prussia, the Czar of Russia, the King of Spain, the King of Portugal, the Queen of Holland, the King of Belgium, the Prince Regent of Bavaria, the King of Saxony, the Prince of Monaco, the Presidents of the republics of the Argentine, Brazil, Colombia, Chili, Peru, Costa Rica, San Salvador; tens of thousands of Masses and Communions have been offered up for the Holy Father throughout Christendom; solemn services have been celebrated for him in tens of thousands of churches; public bodies have passed votes of esteem and congratulations, precious gifts have been sent to His Holiness by all ranks of human society from emperors to children in the schools, the Catholic people have increased their offerings of Peter's Pence for the occasion, and an immense quantity of vestments, crosses which came to visit him, for the celebration of the divine sacrifice have been sent for distribution among the poor churches of the world.

YEAR'S WORK OF THE POPE.

The Pope himself has been even more generous, for he has made this year memorable by his great works for the Church of which he is the visible head. To say nothing of those scores of touching evangelical addresses which have so deeply moved the pilgrims who came to visit him, the year has been marked by two great documents 'Lamentabili sane exitu' and 'Sacrosancti dominici gregis,' which have safeguarded the Catholic faith against the errors of the day by the sublime 'Exhortation to the Catholic Clergy of the World,' by the splendid reforms of the Roman Curia contained in the Apostolic Constitution 'Sapienter consilio.' Truly, whether the prophecy attributed to St. Malachy be genuine or not, Pius X. is well symbolized in the motto 'Ignis ardens!'"

A few months ago we published an account of the Holy Father's day—that well-filled day which begins early in the morning before anybody else is stirring in the Vatican, and which ends late at night when only a stray twinkling star is seen here and there in the silent palace of the Popes. The closing days of the jubilee entailed an unusual amount of work on the Pope, and his doctor thought it necessary to see him nearly every day and to urge him to take a rest—but the Pope knew better, declaring that he was perfectly well and that he would have time for rest afterwards. There is a peculiar grace and lightness about his movements, which are very remarkable in a man of seventy-three, and which admirably reflect his normally serene and cheerful disposition. But Pius X. also feels intensely, and his emotions are very readily expressed in his voice and features. Otherwise he could hardly be the persuasive and powerful orator he has shown himself from the time he was curate in the village of Tombolo.

PIUS X. AS A PRAEACHER.

Sometimes the Holy Father prepares his discourses very carefully, as in the case of his address to the English pilgrims a few weeks ago, which was written out word for word in the Pope's own handwriting; more often he speaks without notes, as in the case of that most touching discourse to the Irish pilgrims, and then even the best stenographers will fail to reflect the delicate shades of the Pope's speech. As a rule before receiving a pilgrimage the Holy Father questions the bishops who may be with it concerning the conditions of

the least intention of seeking greater safety by attempting the navigation of the ship, or by suggesting new methods of navigation to the commander. We are content to rest calmly and to possess our souls in patience because we know that an experienced man, who has the assistance of other experienced men, is on the bridge, and that he will bring the ship which has weathered so many storms and sailed past so many cliffs safely into port.

"Yours, etc.,
"J. GODFREY RAUPERT."

the clergy and people, very often before speaking he reads over again the lessons of the breviary or the gospel of the day. Indeed almost all his discourses are based on some text of the New or the Old Testament. But the Pope always prepares the evening before he has to deliver a specially solemn address or allocution, and on these occasions he seeks inspiration in the 'Imitation of Christ.'

HIS INSEPARABLE COMPANION.

One has heard of the Pope's old watch he will not change for another because it was a present to him from his mother, and because "it ticked off her last moments on earth," but he has another, still more precious present from her, recalling those distant days when he was parish priest of Salzano. It is a little pocket edition of the 'Imitation of Christ,' which is his inseparable companion—a little volume, old and worn, and bearing many marks of long service. His private secretary, Mgr. Bressan, observing it open one day on the Pope's desk, and making some remark about the poor binding, Pius X. said with a smile: "The 'Imitation,' like 'The Little Flowers of St. Francis' and the 'Confessions of St. Augustine,' seem to me to be out of place in rich bindings; humble and pious books like them look better in modest dress." Pius X. does not read many books; but he never takes up a book without finishing it, and not infrequently he makes the latest volume he has read the topic of his conversation with his secretaries. We know how he glances every day over all the Catholic papers published in France and Italy, but the 'Diogenes' of Venice is always set aside for a more careful perusal. When he was Patriarch of Venice he declared more than once that he would sell his ring and cross if necessary for the support of this paper—now, when in the Vatican, he reads the whole of it even, or rather especially, the births, deaths and marriages. "Have you seen," he will say to Mgr. Bressan, "poor X. is dead?" and he will recall some of the good points or some characteristic trait of the deceased. On such occasions Pius X. invariably uses the soft Venetian dialect, which your true Venetian from prince to peasant employs in his intimate conversation.

CHRONOLOGY OF PONTIFFS' LIFE.

The notable dates in the life of Pius X. are the following:
1835—June 2. Birth of Joseph Sar-ton in Riese (Treviso).
1846—Receives confirmation in Asolo.
1846—April 6. Receives First Communion.
1850—November. Enters the Seminary of Padua.
1857—September 19. Receives the subdiaconate.
1858—February 22. Is ordained deacon.
1858—September 18. Is ordained priest in the Duomo of Castelfranco Veneto.
1867—Appointed parish priest of Salzano.
1875—Is nominated residential canon of the Cathedral at Treviso.
1884—November 10. Preconised Bishop of Mantua. On November 16 consecrated Bishop in the Church of St. Apollinare in Rome.
1893—June 12. Created Cardinal of the title of the S. Bernardo alle Terme. On June 15 receives the Hat, and is preconised Patriarch of Venice.
1894—Makes his solemn entrance into Venice. The delay was caused by the tardiness of the royal "exequatur."
1903—July 26. Leaves Venice for the Conclave.
1903—August 4. Elected Pope and takes the name of Pius X.
1903—August 9. Solemnly crowned in St. Peter's.
1908—November 16. Celebrates his Sacrosanct Jubilee to the joy of the whole Catholic world.

PRESIDENT ELIOT RESIGNS.

President Eliot has resigned the Presidency of Harvard College, a position which he has held for 40 years. He is probably the best known and most influential educationalist in the United States. He recently delighted temperance workers by announcing his conversion to prohibition. In doing so he said he had been all his life a moderate drinker, and had thought that a poor man had as good a right as he had to get some beer or wine when he wanted it. But since the effect of alcohol has been tested in hundreds of thousands of cases, and it has been proved that liquor, even in moderate doses, has a very ill effect, that it diminishes the efficiency of the working man, making him incapable of doing his best in the work of the day, that it lowers the intellectual and nervous power of all who use it habitually, he has become satisfied that even its moderate use is objectionable, and from now on he is going to support No License, for the sake of the good it does to all the men, women and children.

HOUSE AND HOME

CONDUCTED BY HELENE.

True Witness Paris Patterns



trust we are now emerging, hit the Grillingly outfit to the extent of making it necessary for us to dispense with the services of our single maid; and that made it incumbent on Mrs. Grillingly to take up the household work of our establishment which, being a real sport, she did cheerfully, and no such calamity befell us as might have been anticipated. In fact the outcome has been happy all around. Instead of becoming thin and haggard and all work out with the work she has seemed to me to become more beautiful all the time. Making all due allowances for how she would seem to me for her cheerful courage that she had shown in this emergency, it seemed clear to me that the work had done her no harm, but really quite the contrary, and such in truth seems to be the case.

"For Mrs. Grillingly herself tells me that housework, all around housework, is fine exercise, that it brings into play all the muscles and is as good exercise as one could have. In this exercise she does not include washing, and here I might mention that we put our washing out; but the dusting and sweeping, the general miscellaneous housework, she says, is the best all around exercise that one can find.

"And I am inclined to think that this must be so. I wouldn't have believed she could be more beautiful, but she certainly is so now, this due apparently to the work imposed by hard times.

"They say, you know, that every cloud has a silver lining—this one that floated our way appears to have been lined with nothing less than gold."

LET LINEN "REST"

Few housekeepers realize that all linen in constant use will keep longer if it is allowed to "rest" at times. This same principle holds good with garments and various toilet articles. Take, for example, the plan followed by a woman whose house linen is limited and who likes to make it last. She has a family of three and keeps out eight sheets each week. As soiled ones come in fresh from the laundry she places them always at the bottom of the pile, so in this way the same sheet is not used two weeks in succession, but is sure of a fortnight's, if not three weeks' "rest." In a store closet she keeps two other piles of eight, and every two months the sets of sheets that have been in use are put into the cupboard for weekly use. The arrangement takes very little time, and it is more than worth while in the saving to linen. Pillow cases and towels she manages in the same way, only the quantity of the latter is greater.

Her table linen is used for six months and then put away for a year. Luxurious as it may sound to have such a quantity of linen, the gathering of it is inexpensive, for the woman buys a sheet or table cover occasionally and puts it away, thus keeping her store in condition. At the same time pieces wear out so slowly that there is never much loss to be made good at one time, and the pocketbook is saved accordingly. Linen sheets, like others, wear first in the center, and it repays to slit them down the middle to get the edges in the place. This is done by tearing them in two lengthwise. The selvages are then overhanded together with very fine cotton, that a big seam shall not be made, and then the raw edges are hemmed. The life of a sheet is greatly prolonged if this is done in time.

Tooth and nail brushes should always be made in sets of twos, if not threes, for bristles fall usually because of having become soft from constant wetting. Therefore if they are thoroughly dried fairly often their usefulness is prolonged. For example, a woman who keeps two tooth brushes in use at the same time, using one every other day, will find that the two will last longer than two others would if one were worn out before beginning on the second. All tooth brushes should hang when not in use to allow the moisture to run off.

LADY BALTIMORE CAKE.

Here is a South Carolina recipe for this cake, a favorite in all Southern dining rooms long before Mr. Owen Wister heaped drawing room honors upon it.

Two thirds of a cupful of butter, five eggs, two cupfuls of sugar, four cupfuls of flour, one half cupful of rich milk, two level teaspoonfuls of cream of tartar and one level teaspoonful of soda. Cream half the sugar with the butter, beat the remaining sugar into the yolks of the eggs, and sift the cream of tartar and the soda twice through the flour; beat the eggs and sugar together with the butter and sugar, add the milk slowly, and finally beat in the flour and stiffly beaten whites of the eggs. Flavor half this mixture with rose, and into the other half beat one teaspoonful of powdered cinnamon, one teaspoonful of powdered cloves, and one grated nutmeg, and flavor with vanilla, lemon or almond; bake in four layer-cake pans—two white layers and four spiced layers.

For the filling.—Cut fine one cupful of seeded raisins; shred thin half a citron melon, grate one small coconut and blanche three-fourths of a pound of almonds; make an ordinary boiled icing, and into it beat all these ingredients save the almonds. Put the mixture thickly between the

layers, and finish the top layer—which should be a white one—with sprinkled powdered sugar and the almonds stuck in porcupine-wise. The measuring cups are ordinary coffee cups, and are filled just level. This is a successful recipe and one easily followed.

A NOVEL SALAD.

Do you want to serve a salad that isn't commonplace? Make it of cherries, luscious pink and white oxcarts served on delicate green lettuce hearts covered with a highly seasoned French dressing.

Stone the cherries so as to crush them as little as possible. They may be used alone, or the centers can be filled with pecans. Put them on the ice until thoroughly chilled. The French dressing is mixed in a bowl which has been rubbed with a clove or garlic and a small piece of onion and is made hot with red pepper. Allow the cherries to stand in it for at least half an hour before serving.

This salad is as charming to the eye as to the palate, and may be quickly and easily prepared in an emergency.

EXTRA CLOSET ROOM.

This is a good plan for extra closet room: Fasten a large screw eye in the ceiling of the closet, being sure to strike a lath so the screw eye will "bite." Then screw a large hook into the end of a broom handle and fasten small hooks alternately in the handle for clothes hooks. Shirts and children's dresses may be hung on coat hangers and hung on hooks. Hook the handle on the screw eye in the ceiling out of the way.

TO HAVE A PERFECT HANGING SKIRT.

When making a skirt finish it entirely at the top first, even to hooks and eyes. Then take a piece of pasteboard or a little stick and break it off the length you wish your skirt to be from the floor. Put on the skirt and have some one measure this distance from around the skirt by placing a pin in the cloth at the top of the stick in each new position. Using the pins as a guide for the bottom of your hem, you will have a perfect hanging skirt.

THE REVEALING.

A soul met mine, and tendered it a rose. A rich red rose, that bloomed but for a day; My soul saw passion, not the sweet repose. It sought—and went its way.

A soul met mine, a violet on its breast. All wet with dew; but dew that only lay. Upon the surface; and my soul confessed. Regret—and went its way.

A soul met mine, and showed, upon a leaf, A single teardrop, from its fellows stray; My soul cried out—and in its sudden Found Love—Nor went its way! —H. Bedford Jones.

For cleaning jewelry there is nothing better than ammonia and water. If dull and dirty rub a little soap on a soft brush and brush the piece in this wash. Rinse in clear water and polish with chamois skin.

CRACK PATCHING.

Sometimes, when houses settle—especially new houses—ugly cracks appear at the junction of the side wall and ceiling. They are hard to patch up, because the trouble is not merely on the surface.

One remedy is a wire and muslin covering. Buy wire netting with about a quarter inch mesh. Cut it from a foot to eighteen inches wide, and tack it to the wall and ceiling so that it makes a uniform concave curve. Fill in the bad ridges and hollows with plaster of Paris, and paste muslin over the whole. See that the muslin sticks fast to the wire. Give it a coat of sizing and let it dry. Then cover with wall paper; if the covering is narrow an eighteen inch frieze is just the thing. An even better plan is to buy wire covering ready made, with the covering attached. Not all stores keep it, however.

LIVER COMPLAINT

The chief office of the liver is the secretion of bile, which is the natural regulator of the bowels.

Whenever the liver becomes deranged, and the bile ducts clogged, liver complaint is produced, and is manifested by the presence of constipation, pain under the right shoulder, salivary complexion, yellow eyes, slimy-coated tongue and headache, heartburn, jaundice, sour stomach, water brash, catarrh of the stomach, etc.

Liver Complaint may be cured by avoiding the above mentioned causes, keeping the bowels free, and arousing the sluggish liver with that grand liver regulator,

LAXA-LIVER PILLS.

Mr. Geo. Fawcett, Hamilton, Ont., writes: "Having suffered with liver complaint for years and tried all sorts of remedies, I was advised to try Milburn's Laxa-Liver Pills. I must say that after taking two vials of them, I feel quite a new man, and can strongly recommend them to anyone."

Price 25 cents per vial or 5 for \$1.00, at all dealers or mailed direct by The T. Milburn Co., Limited, Toronto, Ont.

REPAIRING GLOVES.

A mistake that is often made is mending gloves with silk.

At any notion counter you can get for fifteen cents a pair of cotton threads of various colors, especially intended for this purpose. With it should be kept a small piece of wax, a thimble, a glove mender and a paper of regular glove needles, which have the points slightly flattened.

Slip these in the top bureau drawer, where you will not have to hunt for them, and if you are putting on a glove to go out and see that the thread is broken, showing only the tiniest hole, stop right there and mend it. It won't take but a few seconds, and if you let it go the rip is bound to become longer and the edges of the kid will roll and then the glove will always show that it has been repaired, no matter how carefully it is done.

Funny Sayings.

"Well, Donald, did you see Father Christmas this time?"

"No, Aunt Caroline; but I heard what he said when he knocked his foot against the bedpost."

CONCEDED FITNESS.

"This 'Gates Ajar' design is a handsome one," said the tombstone man.

"It is just what I want," said the widow. "He never shut a door in all our married life without being told." —Indianapolis Journal.

CLASSIFYING HIM.

Mrs. Browne—"I saw some rhymes in the paper to-day by Penyer Liner."

Mrs. Malaprop—"Yes, he's a friend of mine."

Mrs. Browne—"So you told me. By the way, 'Penyer Liner' is a pseudonym, of course?"

Mrs. Malaprop—"Not much, he ain't. He's a good Baptist."

IN A GOOD CAUSE.

Helen, who is but 3 years old, is devoted to her building blocks. Her mother has told her that they are not to be used on the Sabbath. One Sunday recently Helen was discovered enjoying herself with the attractive playthings.

"Why, Baby, don't you know you should not play with your blocks on the Sabbath?" said her mother.

"But, mamma," came the quick reply, "this is all right; I am building a Sunday-school for my dolls."

THE LAUNDRY CHECK.

Customer (pointing to the hieroglyphics on his check)—"Is that my name in Chinese?"

"Go Long" (Chinese laundryman)—"No, 'scription means 'il' ole Customer—"Er—thank you."

"So you are going to teach your daughter music?"

"Yes," answered Mrs. Thingit, "just enough to give us an excuse for having a piano lamp and a mahogany music rack."

The other night, when a man was putting his four-year-old daughter to bed, the following dialogue took place:

"Can God hear what I say now?" from the daughter.

"Yes," replied the father. "Did He hear then?" inquired the daughter.

"Yes. He hears you just the same," was the reply.

"This time, apparently lower: 'Did He hear me then?' asked the child.

"Why, yes, of course He does," said the father.

"Well, I did not say anything that time at all," declared the child in triumph.

AN OLD ACQUAINTANCE.

The wagons of the "greatest show on earth" passed the avenue at daybreak. Their incessant rumble soon awakened a 10-year-old Billie and his 5-year-old brother Robert. Their mother feigned sleep as the two white-robed figures crept past her bed into the hall on the way to investigate. Robert struggled manfully with the unaccustomed task of putting on his clothes.

"Wait for me, Billie," his mother heard him beg. "You'll get ahead of me."

"Get mother to help you," counseled Billie, who was having troubles of his own.

Mother started to the rescue and then paused as she heard the voice of her younger, guarded, but anxious and insistent:

"You ask her, Billie. You've known her longer than I have."

THEY NEEDED OTHER THINGS.

Like most ministers' families, they were not extensively blessed with this world's goods. She, however, was the youngest of ten children, until her father explained to her of the baby sister who had come in the night.

"Well," she said, after due thought, "I s'pose it's all right, papa, but there's many a thing we needed worse."

WOMAN'S HOME COMPANION FOR JANUARY.

The current issue of this most progressive woman's publication contains two unusual art reproductions. At the Royal Academy last summer, a painting of Christ, entitled "Pol-

low Me," by a hitherto unknown woman painter, proved to be the sensational canvas of the exhibition. So remarkable was this unusual and spiritual picture that it was at all times completely surrounded by groups of interested and reverent people. "Follow Me" is reproduced in America for the first time in the January Woman's Home Companion.

Howard Chandler Christy's "The Wounding of Lorna Doone," also in the January Woman's Home Companion, is the first of a series of love scenes from the famous novels that are being most celebrated artists of the day. Another attractive and unusual art feature consists of portraits of the "Beauties of a Thousand Years," collected all over the world for Woman's Home Companion by William Armstrong.

In addition to the continued stories by Anna Katharine Green, Florence Morse Kingsley and Juliet Wilbor Tompkins, there is a story by Anne Warner, entitled "Dan Rabbit, Cupid;" Marie Manning's "The Scandal of the Bottle Boy;" "The Pride of a Girl," by Mary Hastings, and a charming baby story, entitled "The Story of a Very Little Person," by Albert White Vorse and Mary Helen Vorse.

Luce Green, a seventeen-year-old girl who landed in Philadelphia one day not long ago, looking for work, with only five dollars in her pocket, relates her experiences in the Quaker City.

Everett T. Tomlinson, one of the most expert trainers of boys in America, writes on the habits of the boy.

In addition to the many special articles, there are contained in this issue a dozen complete departments, including dressmaking, by Grace Margaret Gould; cooking recipes for mid-winter receptions, by Fannie Merritt Farmer, and "Problems of the Business Girl," by Anna Steese Richardson.

THIS ATHLETE OF FIFTY-TWO YEARS

Says He Owes His Wonderful Energy to Dodd's Kidney Pills.

Was Tortured With Rheumatism and a Cripple till the Great Kidney Remedy Cured Him.

Six Nations, Ont., Jan. 11.—(Special.)—Fifty-two years of age but still young enough to captain the lacrosse team, John Silversmith, of this place, can truly be looked on as a wonderful athlete. One would naturally think he was all his life a healthy man. But it was far otherwise, and he unhesitatingly states that his wonderful energy and vitality are due to Dodd's Kidney Pills.

"I suffered from Rheumatism for over seven years," Mr. Silversmith says in telling his story, "and it finally made a complete cripple of me. My back was bent nearly double and when I tried to walk I had to use crutches. Latterly I could not get around at all and I suffered excruciating pain."

"Two boxes of Dodd's Kidney Pills gave me relief, sixteen boxes cured me completely."

Dodd's Kidney Pills always cure Rheumatism, because Rheumatism is caused by disordered Kidneys and Dodd's Kidney Pills always cure disordered Kidneys.

Our Parish.

Some Pertinent Observations That Might Be Made by Any Parishioner.

("Looker-On" in Boston Pilot.) On moving into a new parish lately and becoming acquainted I was surprised to note what a small percentage of the congregation can be counted upon for active assistance and cordial co-operation with the parish priest. The great majority are well disposed in a negative way, contribute to the collections and attend to their spiritual duties fairly well, but without much warmth or zeal.

Strange to say, there is a large number who "have something against the priest." Generally it is a trifling matter, but they have nursed it so long that it has assumed magnitude in their eyes. Then the amount of criticism of the pastor and his methods is a revelation. Some say he is too fond of money and others blame him for laxity. Some aver that he is too familiar with the people and others call him "distant."

He has a bad temper or is irritatingly calm according to the company you keep.

I did not notice these things in the old parish. Time and familiarity had softened down the roughness of comment and criticism and I knew that some of the talkers did not mean half what they said, but here it is different and for the first time in my life I began to realize what difficult work is that of a pastor.

Of course, much of this half-hearted service and readiness to criticize comes from a lack of knowledge of responsibility. Few of those who have so much to say about the priest give much thought to the priest's side of the question. They find it hard enough to keep their own households in order and yet never hesitate to find fault with the man who must look out for a family that runs up into the thousands.

The generality of pastors do not inform the people when they are sick, sore or sad, and yet, when we come to think of it, this must often be the case. In practice it is the clerical hypochondriac who receives the sympathy that should go to the men who suffer and are silent.

There is the genuine ring of the true parishioner in the statement of the Lord to heal his son. He is a man of responsibility and undoubted the worth of instant and willing obedience. And Christ was quick to approve of that loyal stand with the words: "I have not found such faith in all Israel." This is generally the case. The people of the congregation who have much to attend to are the most helpful and most charitable to the priest, while those who are shiftless and careless have the most to say.

Doubtless the church has had her grumblers, like the poor with her from the beginning. In all likelihood there were individuals in old Rome and Corinth who found St. Peter too impetuous and St. Paul too plain spoken. Some people would be lonely without some sort of a grievance against the priest.

If you buy your furs at The Chas. Desjardins & Co., establishment, you save at least 40 per cent. on the quality and price of your furs, either in separate skins or made up garments, 485 St. Catherine Street East, cor. St. Timothy.

Prominent Toronto Citizen Receives Marked Honor

A very signal favor was received by His Grace the Archbishop of Toronto, Saturday, January 2, in the shape of a Brief from the Major-domo of the Vatican. The Brief, constituting Mr. Eugene O'Keefe, one of Toronto's best known and most respected citizens, a Private Chamberlain of the Pope—the most coveted honor in the bestowal of the Pontiff, we are assured; and one which carries with it a most elaborate and beautiful costume and insignia and the right to be present at all the major functions in which the Holy Father participates. The great privilege which is thus accorded comes to the distinguished octogenarian, because of many notable benefactions to the charities of Toronto in particular, and Canada in general. It is a favor which will admit its well merited, and which the venerable recipient will carry with the greatest possible dignity. It is a favor, too, which Toronto, of late the recipient of numerous marks of the Pontiff's especial favor, will duly appreciate. If we mistake not, this is the first time this dignity has come to Canada, and there are but few Chamberlains of this degree among special benefactors of the Church in the United States.

Private Chamberlains are high officers in the Papal Court, which as all know is the oldest, grandest and most celebrated in the world to-day.

There are laymen as well as clerics in this renowned order. In costume of course, the two states are widely different. For the laymen, who are all nobles, either by birth, as in Europe, or by distinguished service and unimpeachable character, as here in America, the costume consists of a civil dress Henry II. style, ornamented with white lace, cloak lined with black silk, hat Raffaele's style, in black velvet with rich ostrich feather; hat and shoes with brilliant ornaments, black velvet belt and precious buckle; sword with silver chased handle in steel guard; great gold and silver chain round neck and from it three smaller ones having for pendants gold tiaras and keys with the letters "C. S." There is an evening dress French style.

The Private Chamberlain's function is to render personal service to the Supreme Pontiff by attending in the antechamber and accompanying him in solemn ceremonies. For this service he receives on the Feast of St. Peter each year, the Pope's silver medal. He is conveyed to and from the Vatican in the special Court carriages.

Eugene O'Keefe, President of the Home Bank of Canada, and of the O'Keefe Brewing Co., has been a resident of Toronto since it became a city in 1824. He was born in Ireland in 1827, and while but seven years old, came with his family to Toronto. For six years he was bookkeeper in the Toronto Savings Bank and in 1861 entered into business for himself, forming the great company of which he is still President. For many years he was Vice-President of the Home Savings and Loan Co., of Canada, becoming its President on the death of Sir Frank Smith; and in 1904, when it became the Home Bank of Canada, Mr. O'Keefe was elected first President, a position he still retains. Every civic, provincial and federal position in the gift of the people he might have had many times over in his long and active career. At 82, hale and hearty, he is still in the harness.

The solemn transmission and investiture was made by the Archbishop in the presence of a group of clergymen in the salon of his Palace on Monday evening. The venerable recipient was much moved at this token of the Holy Father's favor, and expressed his gratitude in suitable terms to his representative, Mgr. McEvay.

Private Chamberlain O'Keefe is a Founder of The Canadian Church Extension Society, and one of its chief promoters in Toronto. On this account, if on no other, we are especially pleased at this splendid recognition on the part of Rome, and with his numerous friends, say fervently, "Long live the new Private Chamberlain of the Sword and Cope!"—Catholic Register and Extension.

Worms feed upon the vitality of children and endanger their lives. A simple and effective cure is Mother Graves' Worm Exterminator.

THURSDAY

THE

When a d... herties to-d... of Galway, I... the encircling... their frowning... strong gates... scription: "F... herties, good... ed the portholes... ed the yawning... often woke... hills of Clave... lute in honor... sador or hau... carrying their... amongst the... marched agal... says A. O'G... Leader.

TO-DAY THE

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To the south-w... yond the great W... Cladagh, which... ago, had a popul... sand, but which... six hundred. M... ed to Boston, w... rations they have... great fishing ind... sets' capital. T... row and irregul... which mostly fac... fisherman themse... only pay a ground... about six or... year. There is ar... front of the villag... proposed to build... in the community... creation, but the... sceptical that any... found who will b... anything new in the... nets, etc. This ha... used as a show ro... toy boats and... some of the fisher... making, and which... a high price in the... There are thirty... village, each of w... three men, and t... the fishing has been... jured by the trawler... are seventeen in... the Galway traders... their long nets, dest... fry. The fishermen... have the trawlers r... vain, and with d... they now speak o... the they had only... so, to get a catch... might happen to be... when they were ab... the money in Cladag... old times.

THE FISHERMEN WERE

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THE CUSTOMS OF T...

THE CITY OF THE TRIBES.

When a descendant of the O'Flaherties to-day approaches the City of Galway, he is no longer awed by the encircling walls, flanked with their frowning towers, and the strong gates with the remarkable inscription: "From the ferocious O'Flaherties, good Lord deliver us"; and the port-holes through which appeared the yawning cannon which so often woke the echoes among the hills of Clare when thundering a salute in honor of some royal ambassador or haughty baron, or when carrying their missiles of destruction amongst the besiegers, who so often marched against the devoted city, says A. O'Gorman, in the Dublin Leader.

TO-DAY THE SCENE IS CHANGED.

To-day the scene is changed, and on a fair or market day, the streets are thronged by crowds who represent all phases of civilization, from the most primitive to the most advanced forms. There is heard Munster Irish spoken by visitors from the Burren of Clare, side by side with the Connacht Irish, spoken in its purist form by the natives from the Connacht, the Joyce's country, and the defiles of the Maam-Turk mountains, and the Twelve Bens; by the islanders from Inishmore, Inishman, and Inishkeer, from Gormanston and Lettermore; from Denish and Mweenish; from Inishbark and Inishboffin—lands where the sighing of the winds among the rocks tells of coming disaster.

THE "CITY OF THE FISHERMEN."

To the south-west of Galway, beyond the great West Bridge, lies the Cladagh, which, about sixty years ago, had a population of three thousand, but which is now only about six hundred. Many of them emigrated to Boston, where for several generations they have monopolized the great fishing industry of Massachusetts capital. The streets are narrow and irregular, and the houses, which mostly face the sea, are roofed with thatch, were built by the fishermen themselves, so that they only pay a ground rent, which averages about six or seven shillings per year. There is an open space in front of the village, on which it is proposed to build a hall for recreation, but the Cladagh men are sceptical that any instructor can be found who will be able to show them anything new in the way of repairing nets, etc. This hall could also be used as a show room for exhibiting toy boats and other toys, which some of the fishermen are adepts at making, and which would command a high price in the proper market.

THE CUSTOMS OF THE CLADAGH

The fishermen were formerly a distinct community, and did not inter-

marry with the townspeople. They were governed by their own magistrates or mayor, whom they styled the "King of the Cladagh," and who was annually elected on the Eve of St. John, when bonfires were lighted, and around them the villagers spent the greater part of the night in dancing and merry-making, and, though the election of the king no longer takes place, they still keep the festival.

The fishing season opens about August 25, and on that day, if it happens to be fine, all the fishing boats, in the trimmest condition, and fully manned, form one long line. One of the Friars from the neighboring Dominican convent enters the leading boat, and in processional order they all sail out to the light-house, where the sails are lowered, and the priest recites the Rosary, and the responses are answered by over a hundred fishermen, while their oars are swayed from side to side by the waves. When the prayers are finished, holy water is sprinkled on the sea, and then the boats return home again in the same order. This ceremony, which has been continued from time immemorial, they never fail to carry out, and if by any chance August 15 is too rough for the boats to go out, the ceremony is deferred till the following Sunday. The Dominican Fathers assist at the ceremony in their turn, and when a very good year follows, they never forget the priest who assisted at the ceremony at the opening of that particular season.

A bride's dowry never consists of money, as in other places, but is either a boat, or a share in a boat, according to the means of her parents. The marriage ring, known as the Cladagh ring, is an heirloom handed down from mother to daughter, and is of gold, decorated with a heart supported by two hands. On certain days which are considered unlucky, they do not go out to fish, even though during those days the sea may be so calm that—

"On its noon-day couch, windless and waveless, Old ocean sinks to sleep."

But still, on these days, the fishermen will not trust themselves to the sea, even though word be brought that shoals of fish are swimming around.

There is one peculiarity of Galway trade which is worth mentioning, namely its trade with the inhabitants dwelling on the seaboard between Spiddal and Clifden, with a coast-line of about one hundred miles. The inhabitants of the interior of Connemara have only the land to depend where the population is densest, have, in addition, the fishing, kelp, and turf industries, and, besides these there is another valuable asset, namely, the Gorrievan or Irish moss which is brought to Galway in boat-loads, and is thence exported to Friesland, where it is utilized for dyeing.

IN THE MIDST OF NATURE'S MOST BEAUTIFUL SCENERY.

There is no port to be had in the islands of Aran, or the north coast of Clare, and consequently, large quantities of it are imported to those districts from the Connemara coast during the months of August, September, and October. Most of the shopkeepers who dwell on the coast of Cashla Bay, Great Bay, Mweenish Bay, Kilkieran Bay, Mweenish Bay, Bertraghoboy Bay, Cashel Bay, and Roundstone Bay, have their own sailing boats, by means of which they carry home cod from Galway, and in most cases they bring into that port a cargo of turf, or Irish moss. In the fore part of these boats is a little cabin, which serves as a bedroom and kitchen, and this arrangement is very economical for them, as sometimes, especially in the winter season, it happens that they are detained three or four days or a week in Galway harbor through stress of weather, and as they bring their own food with them, they are not under so much expense as they otherwise would be. It is no unusual thing to see a dozen of those cargo boats in Galway at the same time, and the boatmen seem able to make the time pass pleasantly enough, as they have a lot of news to exchange when they meet. Others may be full of care, and may have to make the pace of their existence at feverish speed, but the Connemara boatman, whatever else he may lack, at all events, can afford to take the world easy amid healthy surroundings, and in the midst of nature's most beautiful scenery.

Health Talks.

POWER THROUGH REPOSE.

THE BODY'S GUIDANCE.

The literature relating to the care of the human body is already very extensive. Much has been written about the body's proper food, the air it should breathe, the clothing by which it should be protected, and the best methods of its development. That literature needs but little added to it, until we, as rational beings, become nearer to obeying the laws which it discloses, and to feeling that obedience.

The general impression seems to be that common-sense should lead us to a better use of our machines at once. Whereas, common-sense will not bring a true power of guiding the muscles, any more than it will cause the muscles' development, unless having the common-sense to see the need, we realize with it the necessity for cutting a path and walking in it. For the muscles' development, several paths have been cut, and many are following them. For the muscles' best guidance, the way is still to be opened to the average man. The only training now in use is followed by sleight-of-hand performers, acrobats, or other jugglers, and that is limited to the professional needs of its followers.

Again, as the muscles are guided by means of the nerves, a training for the guidance of the muscles means, so far as the physique is concerned, first, a training for the better use of the nervous force. The nervous system is so wonderful in its present power for good or ill, so either way, and its possible wonderfulness as we realize what we do not know about it, that it is not surprising that it is looked upon with awe. Neither is it strange that it seems to many, especially the ignorant, a subject to be shunned, it is not uncommon for a mother, whose daughter is suffering, and may be on the verge of nervous prostration because of her misused nerves, to say, "I do not want my daughter to know that she has nerves. The poor child knows it already in the wrong way. It is certainly better that she should know her nerves by learning a wholesome, natural use of them. The mother's remark is common with many men and women when speaking of themselves,—common with pupils. It is, of course, quite natural that it should be a prevailing idea, because hitherto the mention of nerves by man or woman has generally meant perverted nerves, and to dwell on our perversions, except long enough to shun them, is certainly unwholesome in the extreme.

II. PERVERSIONS OF THE BODY'S GUIDANCE.

So evident are the various, the numberless perversions of our powers in the misuse of the machine, that it seems almost unnecessary to write of them. And yet, from another point of view, it is very necessary:

"Beauty wanders every where, But here home is surely there, Heaven's reflex, Killarney!"

But those who have cycled along by the shore of Killary Bay, and through the valleys of the Twelve Bens, and who have explored Kylemore, Ballynahinch, Lough Inagh, and Gormanah, would, I am inclined to think, take objection to the poet's contention that beauty's home is in Killarney.

About sixty years ago Galway was the capital of Connacht in the real sense of the word, for at that time the shopkeepers of the towns in the West had their eyes turned towards Galway, as they now have them turned towards Dublin. In those days Galway distributed through the West the products of her own factories, but after the advent of free trade the Dublin merchants came along with foreign-made goods and gradually captured the markets.

for superabundant as they are, thrusting their evil results upon us every day in painful ways, still we have eyes and see not, ears and hear not, and for want of a fuller realization of these most grievous mistakes and more deeply into the snarls to which they bring us. From nervous prostration to melancholia, or other forms of insanity, is not a long step. It is of course a natural sequence that the decadence of an entire country must follow the waning powers of the individual citizen. Although it cannot be too much when we consider even briefly the results that have already come to us through this very misuse of our own voluntary powers. The advertisements of nerve medicines alone speak loudly to the physical tendencies of the nation. Nothing proves better the artificial state of man, than the artificial means he uses to try to adjust himself to Nature's laws,—means which in most cases, serve to assist him to keep up a little longer the appearance of natural life. For any simulation of that which is natural must sooner or later lead to nothing, or worse than nothing. Even the rest cures, the most simple and harmless of the nerve restorers, serve a twofold end. Patients go with nerves tired and worn out with misuse,—commonly called overwork. Through rest, Nature, with the warm, motherly help she is ever ready to bring us, restores the worn body to a normal state; but its owner has not learned to work the machine any more naturally, or with a gentler hand. He knows he must take life more easily, but even with a passably good realization of that necessity, he can practice it only to a certain extent, and most occupants of rest cures find themselves driven back more than once for another "rest."

Nervous disorders, resulting from over-work, are all about us. Extreme nervous prostration is most prevalent. A thoughtful study of the faces around us, and a better understanding of their lives, brings might almost say, in a chronic state of nervous prostration, which lasts for years before the break comes. And because of the want of thought, the want of study for a better, more natural use of the machine, few of us appreciate our own possible powers. When with study the appreciating grows, it is a daily surprise, a constantly increasing delight.

Extreme nervous tension seems to be so peculiarly American, that a German physician coming to this country to practice became puzzled by the variety of nervous disorders he was called upon to help, and finally announced his discovery of a new "Americanitis." And now we suffer from "Americanitis" in all its unlimited varieties. Doctors study it; nerve medicines arise on every side; nerve hospitals are established themselves; and rest-cures innumerable spring up in all directions—but the root of the matter is so comparatively simple that in general it is overlooked entirely.

When illnesses are caused by disobedience to the perfect laws of Nature, a steady, careful obedience to these laws will bring us to a healthy state again.

Nature is so wonderfully kind that if we go one-tenth of the way, she will help us the other nine-tenths. In hoping for a place to get in, so quickly does she take possession of us, if we do but turn towards her ever so little. But instead of adopting her simple laws and following quietly her perfect way, we try by every artificial means to gain a rapid transit back to her dominion, and succeed only in getting farther away from her. Where is the use of taking medicines to give us new strength, while at the same time we are steadily disobeying the very laws from the observance of which alone the strength can come? No medicine can work in a man's body while the man's habits are constantly counteracting it. More harm than good is done in the end. Where is the use of all the quieting medicines if we only quiet our nerves in order that we may continue to misuse them without their crying out? They will cry out sooner or later; for Nature, who is so quick to help us to the true way of living, loses patience at last, and her punishments are justly severe. Or, we might better say, a law is fixed and immovable, and if we disobey and continue to disobey it, we suffer the consequences.

III. REST IN SLEEP.

How do we misuse our nervous force? First, let us consider when should the body be completely at rest? The longest and most perfect rest should be during sleep at night. In sleep we can accomplish nothing in the way of voluntary activity either of mind or body. Any nervous or muscular effort during sleep is not only useless but worse,—it is pure waste of fuel, and results in direct and irreparable harm. Realizing fully that sleep is meant for rest, that the only gain is rest, and that new powers for work come as a consequence,—how absurd it seems that we do not abandon ourselves completely to gaining all that Nature would give us through sleep. Suppose, instead of eating our dinner, we should throw the food out

AMUSEMENTS.

THE IRISH ACTOR Barney Gilmore Will appear with his own company PRESENTING THE COMEDY DRAMA "KIDNAPPED IN NEW YORK" Theatre Francais Week of January 11 MATINEE DAILY POPULAR PRICES

Academy WEEK OF JAN. 18. First appearance since his triumphal tour around the world The Eminent Irish Actor and Singer Andrew Mack In His New CANADIAN PLAY "SERGEANT DEVIL-MOARE." Matinees, Wed., Thurs., and Sat. Hear Mr. MACK'S New Songs.

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. FEED & CO., Ltd. MONTREAL.

Synopsis of Canadian North-West HOMESTEAD REGULATIONS. An 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 head of a family, or any male over 18 years of age to the extent of one-quarter section of 160 acres, more or less. Entry must be made personally at the local land office for the district in which the land is situated. Entry by proxy may, however, be made on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader. The homesteader is required to perform the conditions connected therewith under one of the following plans: (1) At least six months' residence upon and cultivation of the land in each year for three years. (2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for, the requirements as to residence may be satisfied by such person residing with the father or mother. (3) If the settler has his permanent residence upon farming lands owned by him in the vicinity of his homestead the requirements as to residence may be satisfied by residence upon said land. Six months' notice in writing should be given the Commissioner of Dominion Lands at Ottawa of intention to apply for patent. W. W. CORY, Deputy Minister of the Interior. N.B.—Unauthorized publication of this advertisement will not be paid for.

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O'Keefe is a genuine ring of the mer in the statement of in the gospel who ask- to heal his son. He responsibility and un- worth of instant- ness. And Christ was ove of that loyal stand- is: "I have not found all Israel." This is ge- se. The people of the who have much to at- the most helpful and e to the priest, while shiftless and careless to say. church has had the poor with her- ining. In all likeli- are individuals in Old nth who found St. tuous and St. Paul- n. Some people would out some sort of a at the priest.

your furs at The rdine & Co., es- you save at least on the quality your furs, either skins or made up 85 St. Catherine or. St. Timothy.

Toronto n Receives rked Honor favor was received Archbishop of To- January 2, in the from the Majordomo Palace, constituting etc, one of Toronto's most respected citi- chamberlain of the oveted honor in the Pontiff, we are as- which carries with itate and beautiful gnia and the right all the major func- Holy Father par- vated privilege which comes to the dis- narian, because of defactions to the into in particular, eral. It is a favor it is well merited, venerable recipient e greatest possible favor, too, which the recipient of nu- the Pontiff's espe- ially appreciate. If this is the first time come to Canada, few Chamberlains special benefac- ch in the United

ains are high l Court, which as est, grandest and the world to-day, as well as clerics rder. In costume states are widely aymen, who are birth, as in Eu- sished service and actor, as here in e consists of a style, ornament- oad lined with aelo's style, in- rich ostrich fea- s with brilliant ivet belt and pre- with silver chas- ward; great gold and neck and from as having for as and keys with an style. ernal is function- service; the attending in the accompanying him s. For this ser- the Feast of St. the Pope's silver ed to and from icial Court car- sident of the a, and of the has been a re- ce it became a was born in Ire- hile but seven his family to years he was onto Savings entered into busi- nered into the great still Presi- s he Vice- s Savings and becoming its of Sir Frank when it be- of Canada, Mr. first President, Every der position ple he might ver in his long 82, hale and

on vitality of their lives. cure is Mo- ninator.

The True Witness

is published every Thursday by The True Witness P. & P. Co. 212 Lagache Street, West, Montreal P. O. BOX 1138

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tacitly, if not openly, denied the necessity of grace either habitual or actual. Matters had improved in the material comforts of life. Natural activity had received considerable impulse from commerce and industrial machinery. Education became more general. Life in many ways was made much more pleasant and refined. Man's intelligence achieved wonderful triumphs over the forces of nature, and made them serve their master with untiring fidelity. Medicine advanced. All along the lines of life nature looked up with hope and courage, confident that as she was renewing the material face of the earth, so she could take heaven unassisted. Grace was not needed. Grace had been limited to faith, and faith was narrowed down to confidence in Christ. Christ in turn is eliminated. It is all now centred in careful study of psychology and strong confidence in ourselves. The field of action for religion is bodily suffering. Religion's work is healing, not by true humble prayer nor by the intervention of Christ's power supported by resignation to the holy will of God. This healing as manifested in the Emmanuel movement is to be attributed to nature. It claims that men may work miracles just as Christ wrought them, and that Christ's working of them was not a sign of His divinity. The Incarnation is thus made the centre of the battle. To explain away the miracles of Our Lord is to deny His Divine Sonship. To do away with the Supernatural comes to the same point; to weaken faith or water it with mere subjective confidence; to limit the action of religion to temporal, bodily advantages; and to build the temple upon worldly statistics or success are all practical denials of the great illuminating truth—that the Word was made flesh and dwelt amongst us. Arianism, Socinianism or whatever else it may be called, heresy in the long run and in its ultimate conclusion is ever a denial of the Christ. There is one living witness, one unflinching teacher—St. Peter—who cured the blind man at the door of the temple and whose robe healed as he was passing them that were suffering. His miracles were his Master's pledge and glory—the supernatural stooping down to raise nature, weakened and wounded to a higher level than it could ever possibly attain. St. Peter's work stopped not here nor did his power cease. His Church was no mere physician's consulting room but that supernatural life and life of sin burthened, sorrow-laden nature.

THE BAR.

A warning note of no uncertain sound was given on New Year's day by the vote of the city of Toronto. The municipal elections were run upon a peculiar question—whether forty bars should be closed or the number left intact. Unless this be the first instalment of a general closing we see neither the end gained nor the real good accomplished. Is Toronto prepared to close its bars? We doubt it. Toronto might about as well pretend to close its hotels. No city of three hundred thousand can resolve itself into a Methodist conference with teetotalism for its menu. We have no respect or excuse for the bar. It is a curse. It has more to answer for than "wine or women"—and has demoralized more of our young men than our Church would redeem in a half dozen generations. Let the bar be done away with and let treating be prohibited, then legislation will have gone the limit in the cause of temperance. Our difficulty is practical. We wonder whether the law will be respected when our neighbors in Toronto will have reached the end of the road upon which this vote has started it. Toronto is as vain of its virtue as it is of its growth. We fear it will not live up to its profession. There is a great deal of much cant in modern virtue. It strains at gnats and swallows camels with more ease than did the pharisaic hypocrites of old. Bars may be made unlawful and a public seal put upon their doors. Something must take their place, were it only for the strangers who do not deem a glass of liquor sinful. To close forty bars is a bankrupt method of paying a few cents on the dollar. The end is all right, though the means seem harsh and inefficient. If it is the only way to stop the drink evil and treating let justice proceed and the heavens fall. Majorities are not very considerate about their own responsibility in such matters. Their sweet will is the voice from above. A small majority—about 850 in a vote of 30,000—sends forty owners to the wall without the least mention of compensation. Society is not going to correct evils in that way. No matter what we may think of keeping bar and selling liquor by the glass, the

business is legitimate. To deprive an individual of his livelihood calls for compensation. We do not sympathize with the evil or regret that public opinion is becoming more and more opposed to the use and abuse of liquor. Self-denial is a primary principle in Christian conduct; temperance a cardinal virtue; and gluttony a capital sin. All this should be brought home to every one with all the force possible. Not a single act of war can justify the destruction of the property of any number of men whose trade has so far been under the protection and supervision of law. Extreme socialists could not go farther. Let the bars go—but deal fairly and generously with those whom the vote will have deprived of their hitherto legitimate right.

A CALUMNY NAILED.

Biloxi, a rapidly growing town on the coast of Mississippi, has been the scene of an incident which shows that vigilance is necessary at all times to protect Catholics against calumny by the enemies of our religion. A certain Rev. W. A. Roper, a Baptist preacher, writing to the official organ of his denomination, declared that progress of his church was slow owing to the influence of Catholicism, which had existed for two centuries. So far the statement was true, and is accepted joyfully by the people of Biloxi. When he went on to add, however, that provided the people went to confession to the priests they could carry on licentiousness to any degree, and that the code of morality in Biloxi, as in all priest ridden districts, was very low, he struck a hornet's nest. Mr. P. H. Prieur, Grand Knight of the Biloxi Council of the Knights of Columbus, took the slanderer to task in the Biloxi Herald, in a ringing letter, in which he defended the honor of the wives, mothers and daughters of the town. He added that the words of the preacher were untrue, and disproved by the better element even of the church over which Mr. Roper presided. Not content with this, Mr. Prieur, accompanied by several other Catholic gentlemen, called upon the Baptist minister and forced him to sign an apology which was published in the local press. Judge Z. T. Chaplin, a member of the First Baptist Church of Biloxi, also communicated to the press an indignant denunciation of the vile reflection upon his neighbors. Moreover, the congregation over which Mr. Roper presided are seriously considering the question of forcing him to resign, as his usefulness appears to have ceased in that neighborhood.

STRANGE DOCTRINE FROM THE BENCH.

In the war against vice which the Rev. Arthur French has undertaken in his own neighborhood, he is entitled to the strongest support from all who have at heart the purity of the home, and the fair name of the city. The sincerity of Rev. Mr. French cannot be doubted—his whole life gives the lie to those who attempt to cast aspersions on his motives. It was therefore with a feeling of stupefaction that the citizens of Montreal read in the daily newspapers last week that Mr. F. X. Dupuis, one of the Recorders of this city, had from the Bench denounced the activity of Rev. Mr. French and declared that the work of clearing out disorderly houses should be left to the police.

It is and always has been the undoubted right and privilege—as it is the undoubted duty—of every British subject to see that the laws of the land are observed by all who live under them. Police officers, as such, are citizens like all the rest of us. It is only because most people are so busy with their ordinary business that they have not the time to attend to keeping order that certain citizens are paid to devote their whole time to the preservation of order and the observance of the law. The pronouncement of the Recorder is therefore not only in bad taste, contrary to the interests of good morals, but it is not founded on the first principles of British citizenship.

That Recorder Dupuis should have some supporters is not to be wondered at. The miserable women who pursue the nefarious career which Mr. French, and those who are working with him, wishes to have made impossible in this city, are naturally opposed. The lower element in the liquor trade which fattens on that same class of people who inhabit and frequent the places kept by these women are of the same opinion as the Recorder lately appointed. These are others, however, supporting this view and combating Rev. Arthur French—though with more circumspection, who would naturally be expected to take a different stand.

Le Canada, the government organ in this city, came out the day after Recorder Dupuis made his attack on Rev. Arthur French with an editorial of endorsement. It would be interesting to know whether the directors of the paper approve this attitude. They are men of high standing in the community, and should be expected to stand for all measures that will further moral reform. The editor of Le Canada, Mr. Godfroi Langlois, M.L.A. for St. Louis, is known to hold advanced ideas on all subjects touching upon religion and morality. His ideas on education have been supported by the Daily Witness, which, however, takes strong ground in support of Rev. Mr. French on the moral issues concerned. The attitude of the editor of Le Canada, however, does not surprise those who know from what school of thought in France he usually draws his inspiration. Anything that destroys the influence of religion of all kinds is bound to meet with their approval, though their own lives may be above reproach in this respect. Their attitude towards the movement inaugurated by the curate of St. John the Evangelist, however, is of a piece in its inspiration with their attitude towards religion in the schools. They pursue a given object by all means within their power, and those who wish to see the country progress along sound and Christian principles will do well to discountenance their plans, or if they do at times advocate some reforms, these must be received with the greatest caution.

In the meantime, however, the various Protestant bodies are supporting Rev. Mr. French by all means in their power, and the Catholics of the city, while they have not deemed to make a special demonstration of principle on this occasion, can be counted on to support the crusade against vice, and to do all in their power for the cleansing of the city by the destruction of the dens of iniquity the existence of which seems to be regarded as necessary by Recorder Dupuis and the editor of Le Canada.

RELIGIOUS LIBERTY IN FRANCE

His Grace Archbishop Bruchesi, addressing a gathering at the home of Francois Veillot, nephew of the celebrated Catholic writer Louis Veillot, spoke on Liberty, detailing to his hearers the measure of liberty which the French Canadian Catholics enjoyed under the government in this country.

The subject could not well have been better chosen in that place. The Government of France, which has placed liberty as one of its three watchwords, has strange idea of the manner in which that word is to be interpreted. Not content with despoiling the religious who educated the youth of their country, they have now started in to prevent those connected with the army and navy from attending church. Only a few weeks ago a colonel and three members of his staff were relieved of their command or removed to another station because they had been reported as having attended Mass.

To such a state of affairs has France, the eldest daughter of the Church, come! We in Canada enjoy, indeed, all the rights and privileges conferred by liberty. Here, however, as elsewhere, it would be well not to forget the trite but true saying that eternal vigilance is the price of liberty. Over a hundred years ago, in France, came the terrible upheaval of the revolution, when the Church was dethroned from the proud position she held in that country which had been the home of the crusaders. Napoleon, however, who, though not a practical Catholic in all respects understood that Catholicity alone could save the nation, restored the church to certain of her pristine rights by the Concordat which the government of to-day in France has so shamelessly denounced. The enemies of the Church were checked for the moment, but they were not disheartened. They took other means to achieve their ends. Instead of using force, they introduced their doctrines quietly. They preyed upon the minds of those who were dissatisfied with their conditions of life, and taught these to believe that emancipation from religious beliefs would bring them relief from their hard lot. They gradually and by occult means propagated their doctrines, and under the guise of needed reforms obtained the controlling influence in the schools, thanks, in many cases, to the well-meaning but mistaken zeal for knowledge of men who would have been surprised had they learned they were furthering machinations calculated to injure the Church. The poison of unbelief was instilled into the minds of the children by the emissaries of these sectaries, and finally came the great

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upheaval culminating in the denunciation of the Concordat and the passing of the separation law. We, in Canada, have not got so far on. Yet we have among us men inspired with the same aims as those who actuated the sectaries who gradually overcame the beliefs of a large section of the population of France by insidious pretences of service to the public good, and especially to the cause of education. That is the favorite stamping ground of our would-be reformers in this country and this province. They, too, are receiving support from many Catholics, who, if they knew the occult influences which these people are putting in play against the Church, would banish them from public and official life. They have their devotees in our city council, in our legislative halls, and even in our school boards in certain instances. Every branch of the public service is closely watched by them and no opportunity is neglected to do service to the cause of anti-Catholicism. They are opposed to all religions, but they understand that if they can overturn the giant religion, the paganism which possess only a share of the Christian belief will offer but little resistance. If, then, our people do not wish to see this country reach the plane in which France is to be found to-day, they should rouse their energies and be watchful.

YOUNG FRANCISCAN WILL SAY FIRST MASS.

Rev. Father Mullins, an old Montreal boy, who was ordained in Quebec on Sunday last, for the Order of St. Francis, will say his first Mass in his native city on Sunday next at St. Michael's. Rev. Dr. Luke Callaghan, who is replacing Rev. Father J. P. Kiernan, is making all arrangements to make the occasion as memorable as possible. This is the more desirable as the newly ordained Franciscan will have but a few days to spend among his relatives and friends, as he leaves on Thursday of next week for the scene of his future labors as a missionary in China.

REV. JOSEPH HAYES LEAVES FOR NEW YORK.

Rev. Father Joseph Hayes, who for the past four months has been at St. Agnes' Church, assisting Rev.

H. BOURGIE, Undertaker and Funeral Director. 1314 NOTRE DAME WEST Coffins in wood and metal of all descriptions. First class hearses for funerals and all accessories. Subscription to the funeral society, \$1 per year for the family.

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NOTICE. Notice is hereby given that at the next session of the Legislature of the Province of Quebec, Miss Johanna Malone, Miss Annie Watters, Miss Annie Fox, Miss Helen Gillespie and Miss Elizabeth Webb, all of the City and District of Montreal, will present a bill asking to be incorporated as a charitable and philanthropic corporation under the name of "St. Anthony's Guild." Montreal, 21st December, 1908. BEAUDIN, LORANGER, ST. GERMAIN & GUERIN, Attorneys for Petitioners.

Father Casey and Rev. Father McDonald, left on Wednesday evening for New York, where he will undergo medical treatment before returning to his home in Fredericton, N.B. Father Hayes, who formerly ministered to a parish in the archdiocese of Halifax, was forced to give up his ministry through illness and especially through deafness. A change of climate was recommended, and after spending some time at his family home in Fredericton, N.B., he came to Montreal. In the short time he spent here, in St. Agnes parish, he manifested the deepest interest in the young people, and was a particular favorite with the boys and girls and the younger grown up people of the parish. He was just about to organize a grand concert when he was forced to leave for New York to secure further treatment for his hearing. Quite a number of young folks accompanied Father Hayes to Bonaventure station to bid him God speed. At the same time they presented him with a small token of their regard, and expressed the hope that his trip would be successful and that he would receive considerable benefit from the course of treatment.

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by given that at the of the Legislature of Quebec, Miss Johanne Annie Watters, Miss Helen Gillespie and Webb, all of the City Montreal, will pre e and philanthropic der the name of "St. id."

December, 1908.

RANGER, ST.

AIN & GUERIN, eys for Petitioners.

nd Rev. Father Me Wednesday evening where he will under- tainment before return in Fredericton, N.B. who formerly minist ash in the archdiocese s forced to give up ough illness and eadness. A change recommended, and s time at his family ricton, N.B., he came In the short time St. Agnes parish, e deepest interest in le, and was a girl e boys and girls e up people of the s just about to e concern when he w for New York to s e treatment for his e number of young folks ther Hayes to Bone to bid him God same time they p e a small token of e expressed the hop e would be successful and receive considerable course of treatment

Gaelic Notes.

The founding of Irish scholarships—or "Hibernian" scholarships as they will be known officially—available at the Catholic University in Washington, is the first step of the kind taken by our people in this country. It is one of the most important and significant. It marks the return of the Gael to nation-building, to a settled intellectual policy, to thinking and planning and matching his mental gifts against all comers; for the dissemination of truth and the rescue of the race from the inferior position which adverse circumstances and a conspiracy now of slander and again of silence had made it appear to occupy. The race, not enough, was not without fault, or of course, was not without fault, or blame for this condition. We do not mean to discount the real work for Ireland of any man or movement in saying that much of the struggle of recent years was simply a vehement protest against conditions, either organized or wild attempts to overthrow them. We were neither building or sowing seed, and though our numbers were increasing—we are speaking now of the whole race—we were losing ground, not merely because of the draining of the homeland, nor of the assimilating process to which he was subjected in other lands, but through the abandonment of intellectual methods, by which the mental force of the Gael became a negligible quality. Vehement protests and denunciations were not enough; nor were they efficacious. For every Ancient Order of Hibernian or other Irish society man, and every vehement phrase in denunciation of England, there were ten times the number of persons with greatly more than ten times the audience, in school, pulpit, magazine, novel and history, for the most part sincerely and honestly, perhaps, paying tribute to England, the mother of parliamentary institutions, of trial by jury, of the just administration of equitable laws, of the security of life and property, of civilization itself, in fact, and what not. Besides this there was always the more or less organized movement to glorify England—beggotten of wonderful if unscrupulous patriotism—and the conspiracies of slander and of silence. Spasmodic protest and denunciation, no matter how vigorous, and sometimes exaggerated and untruthful, or at least inaccurate as to facts of history, by the few to small audiences make little headway against a movement of such wide extent and mental force. The son of the member of the A.O.H. or other Irish body when he went to school or college, often found himself non-plussed by the diverging views and the different statements of the same fact. And also for his allegiance to his race if he found many things handed down to him which were not facts. The facts of our history are so formidable and eloquent in unadorned array, that it is as needless as it is injurious to make statements that are not true against England or in favor of Ireland.

But while our methods, if we could call them such, were crude, disjointed and often otherwise questionable, the dull-witted, stupid blockhead of a Saxon took care of the schools and such places, and was busy writing histories. We have several times called attention to the fact that there was not in this broad land, with all our "treaty millions," an Irish educational institution, an Irish fellowship or scholarship, an Irish school of music, art, or anything else save, of course, the Gaelic societies and the Chair of Gaelic founded by the Ancient Order of Hibernians in the new Catholic University. This condition, as we pointed out, was a scathing reflection upon the wealthy Irish, and besides a flat contradiction of our claims as to what we would not do in Ireland if only the British government would not hinder us.

The founding of the Gaelic Chair was of great moral assistance to the movement at home and it served to rehabilitate the Irish name amongst Continental scholars, to whom our neglect of our language appeared as indubitable evidence of national degeneracy and decay. But it cannot be said that the Chair was efficacious for any other purpose, and the reason is not far to seek. Its foundation was due to a few indomitable Gaels, and not to a spontaneous or popular demand. Consequently, as an unattended Chair could not continue to have a beneficial moral effect, and as the many were still indifferent, the foundation of these Hibernian scholarships was an absolute necessity. And as it too has emanated from the minds of a few Gaels and not from the demands of the many, the importance of the movement needs to be emphasized and the privileges of the scholarships widely advertised.

The rules governing the institution and awarding the scholarships appear to us from a cursory glance to be sensible and carefully thought out as far as they go. No doubt after the scheme goes into practical operation many definitions and additional rules will be found necessary. Some may question the wisdom of limiting applicants for scholarships to members or children of members of the Order and Auxiliary. The object of this provision appears to have been to oblige aspirants for the scholarships to join the Order if they were not already members. It certainly should be the privilege of the Order to share in the benefit of these scholarships, but at first glance it seems to us it would have been wise to have thrown them open to all comers. Many students who for one reason or another may not be members and whose fathers and mothers may not be members, or find it convenient or practicable to become so at the time might be those who

would use the scholarships to the greatest advantage of themselves and the movement, and the fact that such a limitation exists may operate to hamper the scheme at the outset. It would cost no more to open the competitions, and of their announcement would create a real and widespread interest in the Catholic schools at the beginning, the good result sought would at once be in a fair way of attainment. It would, of course be reasonable to impose the limitation in question after a stated time, when the scheme had got wide publicity and had already drawn general competition and shown good results. However, this is a detail upon which there may be intelligent differences of opinion and which in any event can be altered later if found necessary.

Some other provisions appear to require some explanatory notes, and it does not seem clear to us that due provision has been made for students in Catholic boarding colleges situated outside their home states. We assume it is intended that these shall compete in their home States and not in the State in which the college is situated. Needless to say we welcome the scheme as a whole, and, as already intimated, we look upon it as one of the most important which has been devised in this country for bringing the Gael into his own again.

Our esteemed contemporary, the "Irish" Times of Dublin, has developed some symptoms of late that are possibly alarming, but certainly amusing. It actually subscribed to the Irish Language Fund, from what reason or motives it would have been far from us to inquire, were it not that the times has assumed the "White man's burden" of benevolent interest in the new Dublin University, notwithstanding that it persists in calling the new institution the Roman Catholic University. As such the Times can have no possible interest in it except as a friendly if uninvited adviser. Well it has shown that interest by the expression of a fearful doubt of the wisdom of making Irish an essential subject of matriculation. It goes further and dolorously asserts as a fact that to so include Irish "would discourage in these keen and practical days hundreds of young Irish people from entering the new University of Dublin," and would place that institution "under an overwhelming disability in its competition with Trinity College and the other universities of the United Kingdom." As we have written at length recently on the obvious duty of the new university to make Irish obligatory and of the educational advantages it will reap therefrom over Trinity and the rest, we are not going to discuss the matter all over again with the Times, but in passing we might recall the expressed opinion of the Commissioners of Education that Irish was of educational advantage because the children took to it with enthusiasm, the correctness of which opinion is borne out by the fact that the intermediate schools which secure the most passes in Irish generally excel in all other studies as well. What we would like to know is why, if this be the solemn and careful contribution of the Times, it sent a contribution to the Irish Language Fund? This is not merely seeming inconsistency, it is a grave and a grievous matter where not only the wisdom but the righteousness and rectitude of a prophet are involved. The sole purpose of the Language Fund is to promote the Irish language, and everything conducing thereto. A subscription to that fund is a public and unequivocal act of agreement with and endorsement and encouragement of that object. Thus the pious Times deliberately gives assistance to the promotion of a study that in these "keen and practical days" will entail "an overwhelming disability" upon the votaries. As well might an American Prohibitionist not only patronize a saloon, but send in a voluntary contribution to a brewery. No explanation would avail to save this Prohibitionist from expulsion from his party.

Perhaps the garrison will expel the "Irish" Times from its ranks, and alas for the Times it can be convicted out of its own columns! The only retreat we see remaining is the plea that the published words of abjuration were in the way of atonement for the subscription, but atonement must be thorough, sincere, admitted and unequivocal. The Times might perhaps aver that it sent a tract with the subscription, but such a private act would not atone for a public scandal. Well, let the Times get out the best way it can, we shall not waste any more time trying to help it, and mayhap we secretly enjoy its dilemma.

Andrew Mack at the Academy.

An old Montreal favorite, Andrew Mack, in a new play, will be the attraction at the Academy during the week of Jan. 18. This famous comedian and singer of Irish melodies will open a week's engagement on Monday. He will be seen for the first time in Montreal following his most successful tour of the entire civilized world where he was most royally received. His new play is entitled "Sergeant Devil M'Care," and is from the pen of Cecile De Mille. The star is surrounded by a

company of capable actors and actresses, and has a goodly array of new Irish songs which will, no doubt, meet with the favor of local theatregoers.

During his tour of Europe, Mr. Mack played and sang before the crowned heads and was accorded a reception the equal of which has never been given to any other actor. He appeared in "Arrah-Na-Pogue," "Tom Moore," and other great dramatic successes. He gave three plays in Australia for a year, and then visited the various cities of

Europe. During his stay in Australia, he was feted and dined repeatedly. The character of Victor O'Brien, in which Mr. Mack will be seen next week, affords him plenty of opportunity to display his keen wit, and also to render a few of his old and many of his new Irish songs. Mr. Mack sings his songs in such a manner that a true Irishman listening to them is carried back to his boyhood days on the Old Sod, when he listened to his mother singing the old Irish songs. His new songs are of this calibre, and, no doubt, they will meet with the same outbursts of approval as the older ones have. Among the new songs is a beautiful Irish waltz number entitled "Some-

where," and a new Irish love song which he has just composed called "O, You Girl."

While the crowned heads of Europe strove hard to show their appreciation of the efforts of Mr. Mack the Irishmen of Montreal and vicinity are determined that they will not be outdone. The Ancient Order of Hibernians and the Knights of Columbus are planning to send large delegations to the various performances next week, and the receptions for Andrew Mack will, no doubt, be royal ones.

Education work in western Canada has suffered a distinct loss through the removal to the east of Rev. Father Drummond, S.J., D.D., who has been closely identified with St. Boniface college the development of the provincial university, and the extension of the Catholic Church almost continuously for twenty-three years.

Father Drummond will assume charge of the parish of the Church of Our Lady at Guelph, Ont., one of the largest and finest edifices in Canada, to which he has been transferred by the Society of Jesus. He will be succeeded as parish priest of St. Ignatius, Fort Rouge, which he organized about nine months ago, and which is already beginning to flourish, by Rev. Father Coffee, S. J., of Guelph.

Rev. Father Drummond first came to the west in 1885, when he was appointed to the head of St. Boniface College. Shortly afterwards he was appointed a member of the university council, and continued to act as such and to fill various chairs in his own college until 1890, when he was transferred to Montreal by the Jesuit Society to become rector of St. Mary's College and of the Church of the Gesu. During this five year period Dr. Drummond found time, in addition to fulfilling his heavy educational duties with success, to do much literary and platform work, and issued several volumes, among which were "True and False Ideas of Education." Failing health necessitated his return to the west, and since that time he has been closely associated with St. Boniface College and with journalism, and also with the university council, of which he has always been one of the most active and valued members.

Father Drummond is in his sixty-first year, having been born on Oct. 19, 1848, at Montreal. His father was Hon. L. T. Drummond, judge of the Court of Appeal, and one of the leading jurists of Lower Canada. His mother was a daughter of Hon. P. D. DeBartzeh, one of the old French aristocracy, so distinguished for its native graces. It may be presumed, therefore, that Dr. Drummond inherited his talents and his urbanity, but these gifts have been developed by an extraordinary course of broad education for the position which he has fulfilled in western Canada so long.

Nothing in the world is such a comfort and a joy as a healthy, hearty, rosy-cheeked, happy baby. Babies and young children can be kept in perfect health by giving them an occasional dose of Baby's Own Tablets, which will keep the stomach and bowels in perfect order. And when sickness comes there is no other medicine will cure the minor ills of childhood as speedily and safely as Baby's Own Tablets. Guaranteed to contain no opiate or poisonous drug. Mrs. M. Romard, Eastern Harbor, N.S., says: "I have used Baby's Own Tablets for the various ills from which little ones suffer, and find them a marvellous medicine. The Tablets my baby now always enjoys the best of health." Sold by all medicine dealers; or by mail at 25c a box from The Dr. Williams' Medicine Co., Brockville, Ont.



BARNEY GILMORE.

The Irish actor, Barney Gilmore, of Div. 21, A.O.H., Chicago, Ill., is being announced for appearance at the Theatre Francais the week beginning Monday, January 18, in a revival of his former great success, "Kidnapped in New York." The story of this play, as the title indicates, deals with the kidnapping of a little girl and her subsequent recovery, being presented as a comedy drama, in which Mr. Gilmore as an Irish newspaper man appears to

Irish Actor at Theatre Francais.

Father Drummond Goes to Guelph, Ont.

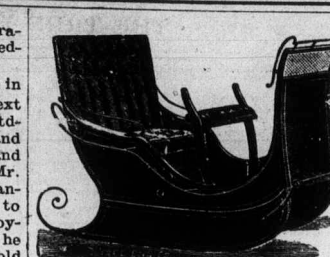
(Winnipeg Free Press.) Educational work in western Canada has suffered a distinct loss through the removal to the east of Rev. Father Drummond, S.J., D.D., who has been closely identified with St. Boniface college the development of the provincial university, and the extension of the Catholic Church almost continuously for twenty-three years.

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The great fur show rooms of Chas. Desjardins & Co's. establishment are the most popular in all America. Have you visited them? 485 St. Catherine street east, corner of St. Timothy.



CLEARING SALE OF 50 SLEIGHS

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Carriages, Farmers' Sleights, Burlots, Etc.

CHEAP, CHEAP FOR CASH

Now is the time, this is the place to buy.

R. J. Latimer & Co.

21 St. Antoine Street.

PUBLIC NOTICE.

The Town of Maisonneuve will apply at the Legislature of the Province of Quebec, at its next session, to amend its charter and obtain the following powers: To change the name of The Town of Maisonneuve, to that of "The City of Maisonneuve"; power for the town to take away the snow from the sidewalks and to levy the cost of it by repartition; enactments relating to the construction of permanent sidewalks and concerning the vote of electors who are proprietors; to amend section 47 of 61st Victoria, ch. 57, to reduce the borrowing power of the town to 20 per cent. of the valuation of assessable properties, and for other ends; enactments to borrow on municipal debentures by by-law of the Council, to execute works of a permanent character up to 20 per cent. of the assessable immovables and also to consolidate by by-law of the Council, the floating debt of the Town; to ratify the by-laws to borrow money issued by the Council; power to acquire the land for a park and a post office; enactments concerning the valuation of properties, the valuation roll and the perception roll of general and special taxes and their collection; to ratify other resolutions, contracts and by-laws made since 1907; to abrogate section 29 of 61st Victoria, ch. 57; to amend section 48 of 61st Victoria, ch. 57; enactments concerning the Recorder's Court and the powers of the Recorder; power for the Town to annex outside municipalities and procedure to that end; enactments concerning the general election of the Councillors every two years, and concerning the administration and the general welfare of the Town; to organize a Board of Control.

Montreal, L. J. S. MOHIN, Attorney for the Town of Maisonneuve.

NOTICE.

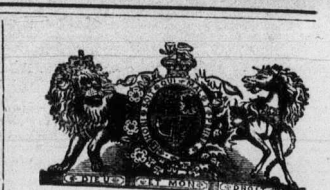
The Institutes and the Curator named to the substitution created by an act of donation of the late Maurice Gougeon to his children do hereby give notice that they will present to the Legislature of the Province of Quebec, at its next session, a Bill to ratify and render final between the Institutes and the substituted a certain division of the said substitution, and to authorize each and every of the Institutes to sell by lot and by mutual consent, his or her interest in a certain property known as number one hundred and seventy-five (No. 175) of the civil plan of the parish of Montreal, already substituted by the deed above mentioned, without the necessary formalities required for the sale of substituted property and also for other purposes.

Montreal, December 21st, 1908. BEAUDIN, LORANGER, ST. GERMAIN & GUERIN, Attorneys for the Institutes and the Curator to the Substitution of the late Maurice Gougeon.

Application to the Legislature.

Public notice is hereby given that the College of Physicians and Surgeons of the Province of Quebec will apply to the Legislature of the Province of Quebec, at its next session, for the consolidation and revision of the law creating it, which is contained in section two, chapter four, of the revised statutes of the Province of Quebec, entitled "Physicians and Surgeons," and moreover for the purpose of changing this law, notably in that which concerns the creation of a medical board of examiners for the obtaining of the provincial license of medicine, the creation of various commissions with authorization by the Board of Governors to delegate their powers to these commissions, the repression of the illegal practice of medicine, the internal direction of its administration, the prolongation of the term of office of the governors, the annual contribution of the members of the College, the admission to the study of medicine, the privilege of more extended powers to the registrar, and in general for all purposes concerning the good working of the College.

BEAUDIN, LORANGER, ST. GERMAIN & GUERIN, Attorneys for the College of Physicians and Surgeons of the Province of Quebec. Montreal, 7th of December, 1908.



Province of Quebec, District of Joliette, No. 4402. In the Superior Court. The Rawdon Lumber Co., Ltd., in Liquidation, and Geo. H. Thibault, Liquidator, petitioner.

Notice is hereby given that by virtue of a judgment of the Superior Court of the District of Joliette, rendered in this case on December 31st, 1908, the said liquidator was authorized to sell the following real estate and timber rights, to wit: (a) A certain parcel of land situate and lying in the parish of St. Patrick de Rawdon, in the County of Montcalm, containing about ninety acres of land, in superficies, more or less, without guarantee as to the precise measurement, the more or less to be accepted as the profit or loss of the purchaser, of irregular shape, bounded on the north-east in part by the fabrique or glebe land and in part by the lands of Placide Magnan, on the north-west by the front road of the seventh range of the township of Rawdon, on the south-west in part by the River Ouareau, and in part by the said fabrique or glebe land, on the south-east by the road leading to the village; the said parcel of land containing a house, barn, saw-mill and other buildings, is now known as being a part of the lots numbers sixteen (16) and sixteen c (16c), (15b) and part of lot number fifteen c (15c) of the sixth range of the township of Rawdon, according to the official plan and book of reference of the cadastre of part of the said township of Rawdon.

(b) On a certain parcel of land situate and lying at the same place, containing about an acre and a half of land in superficies, more or less, touching at one end the said River Ouareau, to wit on the north-east, on the north-west side by the government road, on the south-west and south-east by Morin & Rheume, the said parcel of land is now known as being a part of lot number fifteen a (15a) of the said sixth range of the township of Rawdon, according to the said official plan and book of reference.

(c) In addition to the above and jointly with them will be sold all rights and privileges which the company has and may have in the water powers of the River Ouareau opposite the lots above described and sold. Will also be sold in connection with the above described land and water powers all the accessories, machines and instruments attached to the said buildings, with, moreover, the works on the dam for the saw-mills and the boom in the river, and all that is at the present time contained on the said lands and water powers.

(d) In addition the timber rights established by a deed in writing dated September 18th, 1906, by which a certain H. Smith, farmer, of St. Patrick de Rawdon, bound himself to deliver all the timber on the following lots: (e) In the township of Rawdon, lot No. 11 in the 10th range, 14 and 15 in the 11th range, 12 and 13 in the 11th range; H. Smith, the said company having paid one hundred dollars (\$100) on the 18th September, and one hundred and fifty dollars (\$150.00) on the 25th of September, 1906; one hundred dollars (\$100.00) during the year 1907 and one hundred dollars (\$100.00) during the year 1908, making altogether a sum of four hundred and fifty dollars (\$450.00) on account of a sum of seven hundred dollars (\$700.00), the amount fixed by the said contract, besides a sum of five dollars and fifty cents a foot.

(f) The timber right established by a deed in writing dated October 11th, 1906, by which a certain Camille Rivet bound himself to deliver all the timber on lot No. 54 of the 4th range, of the parish of St. Theodore de Chertsey, to be delivered according to the terms of said deed, at the price of \$5 a thousand feet.

(g) The rights in a certain parcel of land situate in the tenth range of Rawdon, containing about a hundred acres, more or less, and known as No. 18a, as established by a deed in writing passed between Thomas Smith, of the parish of St. Alphonse, district of Joliette, and the said company.

The said properties and timber rights in the above described will be offered at public auction and adjudged to the last and highest bidder, on the eighteenth day of January, 1909, at half past ten o'clock in the forenoon, at the office of the liquidator, room 74, No. 112 St. James Street, in the city of Montreal, subject to all charges, hypothec, privileges, claims, according to the clauses and conditions contained in the book of charges deposited in the said office of the liquidator.

Joliette, January 4th, 1909.

Geo. H. THIBAUT, Liquidator. Room 79, 112 St. James street, Montreal.

Province of Quebec, District of Montreal, Superior Court, No. 1582. Dame Betsie Sidler, of the City of Montreal, said district, wife common as to property of Mayer Lithner, furrier, of the same place, and duly authorized to appear in judicial proceedings, has instituted a suit against her husband for separation from bed and board.

Montreal, 14 Dec., 1908. JEAN CHARBONNEAU, Attorney for Plaintiff.

El Miserere.

(Translated from the Spanish by Alice Gray Cowan.)

Some months ago while visiting the celebrated Abbey of Fitero I busied myself in examining some of the ancient volumes of its deserted library. Two or three books of music covered with the dust of years contained a "Miserere."

Although not a musician, I have a great love for music, and without understanding the art I often take an opera and pass hours in idly turning over the leaves, looking at the groups of notes, more or less joined together, the lines, and the curves, the keys, deriving no benefit whatever from the occupation.

In this way I looked over this ancient manuscript music, and the first thing that really attracted my attention was that although the last page contained the word "Finis," the Miserere was really not finished because the music was composed only to the tenth verse of the Psalm.

Then I was surprised to see that instead of the Italian words commonly used, "maestro," "allegro," "ritardando," "piu," "vivo," etc., there were lines written in very small German letters, some of which explained things difficult to perform.

After partially translating these lines, which seemed to have been written by an insane person, I asked the old man who accompanied me if he could explain the matter, whereupon he told me the following story:

Many years ago on a dark, rainy night, a pilgrim stopped at the cloister door of the Abbey and begged to dry his clothes by the fire, and for shelter until morning, when he would continue his journey.

The pilgrim continued: "I have mourned in the depths of my soul for the fault committed. The more I tried to beg the mercy of God, the more difficult it was to find words to express my repentance, until one day I accidentally cast my eyes upon the pages of a holy book and read a cry of genuine contrition."

"After searching through Germany, Italy and the greater part of this classical country for religious music I have not heard one miserere which inspires me, and I can truly say I have heard all."

"The Miserere of the Mountain?" exclaimed the pilgrim with amazement. "What miserere is that?" "I did not say," murmured a shepherd, and then continued in a mysterious manner.

"Up to this time all had gone well, but the son, who was the very skin of the devil if not the devil himself, hearing that his property had been left to the church, collected a number of his evil companions and on the night of Holy Thursday when the monks in the choir were just beginning to sing the Miserere, set fire to the monastery, sacked the church and murdered every monk who was there."

great clock that is just going, to strike the hour. He could distinctly hear the noise of revolving wheels, of strings lengthening, of machinery moving deliberately to set in motion slowly and evenly eleven strokes sounded on the air, and yet one could not find bell, clock or tower in that ruined church.

The vibrations were still agitating the air when the dossels of granite which canopied the sculptures, the marble steps of the altars, the open work parapets of the choir, the festoons of trefoil on the cornices of the dark buttresses of the walls, the pavement, the arches, and the entire church began to be illuminated, without torch, candle or lamp being in sight.

"In less than three hours it will not fail to begin, because this is the night of Holy Thursday and the clock has just struck eight." "And how far is the monastery from here?" "About a league and a half. But what are you going to do? Where will you go such a night as this? Has God forsaken you?"

"Where am I going?" he cried, pausing as he reached the door. "I am going to hear that marvelous music, the true Miserere, the Miserere of those who return to the world after death, those who know what it is to die in sin."

Miserably clad in the linings of their habits, the cows full of holes under the folds of which the dark cavities of the eyes contrasted strongly with the fleshless mandibles and white teeth, he saw the skeletons of those who were thrown over the precipice come out of the water and climb up the rocks with their long, bony fingers to the top of the wall, saying in a low sepulchral voice but with an expression of the deepest sorrow the first verse of that psalm of David, "Out of the depths have I cried unto thee, O Lord."

All this was in the music and more which cannot be explained or seemed like an echo of an organ accompanying the awful hymn of contrition with notes and chords as terrible as the words. The music went on, and the musician, absorbed and terrified, believed himself to be outside of the real world living in their fantastic region of dreams in which everything is clothed in strange and phenomenal forms.

A sudden jolt threw him out of that stupor which had clogged all his faculties; his nerves responded to the impulse of a strong emotion, his teeth chattered and he was seized with a trembling he could not control, the chill penetrating to the marrow of his bones. At that instant the monks sang those frightful words of the Miserere, "And in sin heard my mother conceive me."

"They have deceived me," he thought, but at that instant he heard a new sound, a very peculiar one for such a place, like that of a

of God and make my memory as well as that of the Abbey eternal. The monks begged the abbot to grant his request, for they were curious to see what he would do. Although the good abbot really believed the man to be insane, he consented, and the musician began his labors, working night and day with feverish anxiety.

Having composed the music for about half the psalm, which seemed to be all that he had heard upon the mountain, he appeared unable to go on. He wrote and erased, but in vain. It was not the same music, and he became sleepless, lost his appetite and finally died of a fever without completing the Miserere, which the monks preserve to this day in the archives of the Abbey.

When the old man finished his story I again examined the manuscript, which lay open upon the table. The last words written for the music were, "And in sin my mother conceived me," and I would have given worlds to have read the music. Who knows if the poor sorrowing one really heard it?

"You must go to Chas. Desjardins & Co. to get furs of high quality at least 40 per cent. reduction on ordinary prices. Remember the address, 485 St. Catherine St. east, Montreal."

As the Mother of God Appeared at Lourdes to a Keen and Spiritual Minded Observer. (Catholic Universe.) A very strong and impressive piece of writing, reasonable, penetrating, yet the fervent expression of intense feeling and conviction, is the summing up his impression of Lourdes which his remarkable chapters on that famous shrine in one of the latest numbers of the Ave Maria. He describes the end of his three-days visit, the strange sadness with which he left the shrine. "I felt," he says, "that it was such a home of the soul as I never visited, before of course it is a home, for it is the Mother that makes the home."

This impression of the actual presence of the Mother of God was Father Benson's strongest feeling at Lourdes. "Judging by the intensity of faith and love and resignation that is evident at Lourdes, and indeed by the numbers of those present," he writes, "it would seem as if Mary, driven from the towns with her Divine Son, has chosen Lourdes—the very farthest point from Paris—as her earthly home, and draws her children after her. I do not think this is fanciful. That which is beyond time and space must communicate with us in these terms; and we can only speak of these things in the same terms. Huysmans expresses the same thing in other words. Even if Bernadette were deceived, he says, at any rate these pilgrims are not; even if Mary had not come in 1858 to the banks of the Gave, she has certainly come there since, drawn by the thousands of souls that have gone to seek her there.

TO LOVERS OF ST. ANTHONY OF PADUA.

Dear Reader,—Be patient with me for telling you again how much I need your help. How can I help it? For without that help this Mission must cease to exist, and the poor Catholics already here remain without a Church.

I am still obliged to say Mass and give Benediction in a Mean Upper-Room. Yet such as it is, this is the sole outpost of Catholicism in a division of the county of Norfolk measuring 35 by 20 miles.

To those who have not helped I would say:—For the sake of the Cause give something, if only a "little." It is easier and more pleasant to give than to beg. Speed the glad hour when I need no longer plead for a permanent Home for the Blessed Sacrament.

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

at all the ordinary and conventional character of a merely tender mother that reveals itself at Lourdes—one who is simply desirous of relieving pain and giving what is asked. There comes upon one instead—the sense of a tremendous personage—"Magna Cœli," as well as "consolatrix Afflictorum"—one who says "No" as well as "Yes," and with the same serenity; yet with the "No" gives strength to receive it. I have heard it said that the greatest miracle of all at Lourdes is the peace and resignation, even the happiness, of those who, after expectation, has been wrought to the highest, go disappointed away, as sick as they came. Certainly that is an amazing fact. The tears of the young man in the piscine were the only tears I saw at Lourdes.

"Mary, then, has appeared to me in a new light since I have visited Lourdes. I shall in future not only hate to offend her, but fear it also. It is a fearful thing to fall into the hands of that Mother who allows the broken sufferer to crawl across France to her feet, and to crawl back again. She is one of the Maries of Chartres, that reveals herself here, dark, mighty, dominant, and all but inexorable; not the Mary of an ecclesiastical shop, who dwells in "Sedes Sapientiae, Turris Eburnea, Virgo Parturax," strong and tall and glorious, pierced by seven swords, yet serene as she looks to her Son.

"Yet, at the same time, the tenderness of her great heart shows itself at Lourdes almost beyond bearing. She is so great and so loving! It affects those to whom one speaks—the quiet doctors, even those who, through some confusion of mind or some sin, find it hard to believe; the strong brancardiers, who carry their quivering burdens with such infinite care; the very sick themselves, coming with the faces of those who die with the faces of the Holy Communion. The whole place is alive with Mary and the love of God—from the inadequate statue at the

could not go to work back was so weak. Backache is the primary cause of kidney trouble. When the back aches or becomes weak it is a warning that the kidneys are liable to become affected.

Heed the warning; check the Backache and dispose of any chances of further trouble. If you don't, serious complications are very apt to arise and the first thing you know you will have Dropsy, Diabetes or Bright's Disease, the three most deadly forms of Kidney Trouble.

Mr. James Bryant, Ari hat, N.S., was troubled with his back and used Doan's Kidney Pills, he writes:—"I cannot say too much about the benefit I received after using three boxes of Doan's Kidney Pills. I was greatly troubled with an aching pain across the small of my back. I could not go to work and my back was so weak I would have to sit down. It would go away for a few days but would always return. I was advised to try Doan's Kidney Pills and I must say they completely cured me."

Price 50 cents per box or 3 boxes for \$1.25 at all dealers or mailed direct on receipt of price by The Doan Kidney Pill Co., Toronto, Ont.

FOURDES' GREATST MIRACLE. "Yet, strangely enough, it is not

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SOCIETY DIRECTORY. ST. PATRICK'S SOCIETY.—Established March 6th, 1856; incorporated 1863; Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Chaplain, Rev. Gerald McShane; P.P. President, Mr. W. P. Kearney; 1st Vice-President, Mr. H. J. Kavanagh; 2nd Vice-President, Mr. P. McQuirk; Treasurer, Mr. W. Durack; Corresponding Secretary, Mr. T. P. Tansey; Recording Secretary, Mr. T. P. Tansey; Asst.-Recording Secretary, Mr. M. E. Tansy; Marshal, Mr. B. Campbell; Asst. Marshal, Mr. P. Connolly.

ST. PATRICK'S T. A. & B. SOCIETY.—Meets on the second Sunday of every month in St. Patrick's Hall, 92 Alexander street, at 3:30 p.m. Committee of Management meets in same hall on the first Tuesday of every month, at 8 p.m. Rev. Director, Rev. Jas. Killoran; President, M. J. O'Donnell; Rec. Sec., J. J. Tynan, 222 Prince Arthur street.

C.M.B.A. OF CANADA, BRANCH 26.—Organized 18th November, 1883. Meets in St. Patrick's Hall, 92 St. Alexander street, every 2nd and 4th Thursday of each month for the transaction of business, at 8 o'clock. Officers—Spiritual Adviser, Rev. J. P. Killoran; Chancellor, W. A. Hodgson; President, Thos. R. Stevens; 1st Vice-President, James Cahill, 2nd Vice-President, M. J. Gahan; Recording Secretary, R. M. J. Dolan, 16 Overdale Avenue; Financial Secretary, Jas. J. Costigan, 504 St. Urbain street; Treasurer, F. J. Sears; Marshal, G. I. Nichols; Guard, James Callahan; Trustees—W. F. Wall, T. R. Stevens, John Walsh, W. P. Doyle and J. T. Stevens. Medical Officers—Dr. H. J. Harrison, Dr. E. J. O'Connor, Dr. Merritt, Dr. W. A. L. Styles and Dr. John Curran.

Grotto to the brazen garlands in the square, even as far as the illuminated castle and the rockets that burst and bang against the steady stars. If I were sick of some deadly disease, and it were revealed to me that I must die; yet none the less I should not go to Lourdes; for if I should not be healed by Mary, I could at least learn how to suffer as a Christian ought. God has chosen this place—He only knows why, as He, too, alone chooses which man shall suffer and which be glad. He has chosen this place to show His power; and therefore has sent His Mother there, that we may look through her to Him.

"Is this, then, all subjectivity and romantic dreaming? Well, but there are the miracles!"

"O dear! I wish you ways seeing something criticize." I heard a voice to her mother a short remark awakened a gasp as to whether the people are not more prone to praise. Good the young seems to be a matter of course, no special comment, while in conduct or manners

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.

Too much stress cannot be laid upon the admonition to all persons affected by the incipient earlier stages of throat and lung disease, as failure to take hold at once will cause many years of suffering, and in the end that terrible scourge of "Consumption."

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, pleasant and safe. 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; three pine trees the trade mark; price 25 cents.

Parish News of the Week

Subscriptions to the Father Hol-land Birthday Fund.

Table listing names and amounts for the Father Holland Birthday Fund, including P.Q. O'Connell, P.Q. O'Connell, P.Q. O'Connell, etc.

\$577.00

ST. MARY'S CHORAL UNION. The ladies and gentlemen of St. Mary's choir, under the direction of Mr. Jno. J. McCaffrey, organist, of St. Mary's, will shortly begin practicing for a sacred concert to be given Good Friday, Dubois' sacred cantata, "The Seven Last Words of Christ," will be studied, and a reverend gentleman speaker will prelude each word with a short discourse on the words of the text. Friends of the choir wishing to assist in the chorus may communicate with the Director.

SCHOOL COMMISSIONERS ASKED TO ASSUME CONTROL OF ST. AGNES PARISH.

A delegation from St. Agnes parish appeared before the Catholic School Commissioners at the meeting on Tuesday evening, to ask that the Board take measures to have the whole of St. Agnes parish come under the school board's authority. At the present time St. Agnes parish includes a portion of the territory in St. Louis de France and another portion in St. Jean Baptiste parish. As St. Jean Baptiste has a separate school board, the parishioners of St. Agnes have to send their children to different schools, instead of sending them all to Olier school, where classes have been placed at their disposal with English teachers. The parishioners therefore desire to come under the Montreal board, in order that they may make such school arrangements as will be most satisfactory. The Board decided to defer action on the matter until the next meeting.

Authority will be sought by the Board to borrow \$150,000 for new school buildings. Dr. Jean Decarie and Ald. L. A. Lapointe raised the question of the loan, but Mr. Justice Lafontaine favored delay until a sum of \$50,000 was immediately needed.

Rev. Canon O'Meara declared emphatically that school accommodation could not wait on anything, and it was advisable to meet the situation at once. He therefore proposed that authority be sought from the government to contract a loan of \$150,000 for the construction of a boys' school in St. Charles parish, for the enlargement of the Meilleur school, and for the construction of the Marchand school for girls in the parish of St. James. This motion was carried, Mr. Justice Lafontaine dissenting.

Mr. Justice Lafontaine was appointed as delegate to meet the Protestant School Board representatives and advise the imposition of a special tax for school construction. He will act on his own initiative and his report will be discussed when brought before the board.

Oil for Toothache.—There is no pain so acute and distressing as toothache. When you have so unwelcome a visitor apply Dr. Thomas' Electric Oil according to directions and you will get immediate relief. It touches the nerve with soothing effect and the pain departs at once. That it will ease toothache is another fine quality of this Oil, showing the many uses it has.

HOLY NAME SOCIETY TO CELEBRATE PATRONAL FEAST.

On Sunday next, the Holy Name Society of St. Patrick's Church will celebrate in a fitting way their patronal feast, the feast of the Holy Name. General communion will take place at eight o'clock Mass, when Rev. Father F. J. Singleton, spiritual director of the society, will be the celebrant. All the men of the society are urged to approach the holy table on this occasion to manifest their love and attachment for the Holy Name.

A special ceremony will take place in the evening. Beginning at 7.15 p.m. there will be the reading of the office of the Holy Name, followed by the reception of new members, of whom there is a good number. Rev. Father Ethelbert, the eloquent Franciscan, will deliver the sermon on the Holy Name. The Benediction of the Blessed Sacrament will follow. A special programme of music has been arranged for the occasion, which will be a memorable one for the society, which is making great progress throughout the parish.

CATHOLIC CHURCH ENEMY OF DIVORCE AND RACE SUICIDE.

At a reception tendered to His Lordship Bishop Muldoon, of Rockford, Ill., by the Knights of Columbus of that city, Edward F. Dunne, former Mayor of Chicago, spoke on "The Virility of the Catholic Church in America." The virility of the Catholic Church, he declared, were its opposition to divorce and enmity to

race suicide. He said: "The Church in America, as throughout the world, frowns upon and discounts divorce. Although there is now granted in this country one divorce to every twelve marriages, Catholics are comparatively immune from this society scourge. The breaking up of homes, half-orphanizing of children, the degradation of manhood and womanhood are seldom found among members of the Catholic Church. "The Catholic Church is the outspoken enemy of race suicide. With her child murder is murder without justification or palliation. She places the brand of Cain upon the murderer of an unborn babe."

A Medical Need Supplied.—When a medicine is found that not only acts upon the stomach, but is so composed that certain ingredients of it pass unaltered through the stomach to find action in the bowels, then there is available a purgative and a cleanser of great effectiveness. Parmelee's Vegetable Pills are of this character and are the best of all pills. During the years that they have been in use they have established themselves as no other pill has done.

New Biography of Cardinal Newman by a Protestant Professor.

The latest volume in the series called "The World's Epoch Makers," is devoted to the life of John Henry Newman and the Oxford Movement. It is written by Professor Charles Sarolea, a Protestant, of the University of Edinburgh and published in this country by Charles Scribner's Sons, New York. Writing of Newman's personality, Prof. Sarolea says: "The father of Newman was a banker in the City of London, and this fact reminds us of another most curious coincidence; the three great counter reformers of English Catholicism in the nineteenth century—Newman, Manning and Ward—were all of them sons of London bankers; the parents of Manning and Ward were directors of the Bank of England and members of Parliament. In other words, the three eminent men who all their lives preached and practiced absolute renunciation and detachment from worldly things were children of wealthy financiers. It is true indeed—and this is another coincidence no less strange—that the three parents all became bankrupt or failed before the sons became converted; that is to say, that the ruin of the parents paved the way to the conversion of the children. Once more the ways of the Lord are unfathomable!

"John Henry Newman was a serious and precocious child; and if thoughtlessness and light-heartedness are the characteristics of childhood, it might be said that he never was a child. From his earliest years he shows his taste for solitude and self-examination. He shows a strong disposition for mathematics and for music—which one day will be his sole diversion from more serious pursuits. He knows the Bible by heart. At the age of fourteen he publishes a newspaper. He studies the great writers. At fifteen years of age takes place his first conversion. According to M. Brumond, this is the decisive crisis of his inner life, more important even than his second conversion. From this moment he dedicates himself to the service of God.

"The beginnings of Newman at Oxford, like those of many great men, did not announce what he was to be one day. Indeed, he made a far less brilliant career than his younger brother; and it is interesting to notice that as late as 1833, during his Italian journey, he is referred to as the brother of that distinguished scholar Francis Newman. John Henry's final trial for first-class honors was a lamentable failure, partly attributable to a nervous breakdown, and partly to his absorption in the theological studies. That this failure did not prevent him from being elected soon after as a Fellow of Oriel College is a convincing proof that his personality had already impressed itself upon his contemporaries. This fellowship gave him both moral influence and material independence, and Newman has always considered the 22nd of April, 1829, as one of the epochs of his life. From this day his public life may be said to begin."

There is no poisonous ingredient in Holloway's Corn Cure, and it can be used without danger of injury.

HYMENEAL.

HEMSLEY-O'CONNOR.

A wedding of much interest took place on Tuesday morning at St. Anthony's Church, the Rev. Father Donnelly officiating. The bride was given away by her father, while the groom was supported by Dr. McCaffrey. Miss Donovan presided at the organ, and solos were rendered by Miss Hulbig, contralto; Mr. E. Duley, tenor; Mr. Quinn, bass; while an orchestra under the direction of Mr. John Gray played Rubenstein's melody in F, and also, with the organ, the wedding march from "Lohengrin" and Mendelssohn's Wedding March. The bride was elegantly gowned in pale blue broadcloth, with touches of silver embroidery, hat to match, and ermine furs, and carried a bouquet of white roses and lilies of the valley. After the ceremony breakfast was served at the residence of the bride's parents. A large number of the guests accompanied Mr. and Mrs. Hemsley to the station, where they were met by a sister, who led the party to the train playing the bagpipes. They left for New York, where the honeymoon will be spent. On their return Mr. and Mrs. Hemsley will take up their residence at 412 Mance street.

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Creosolene is a boon to Asthmatics

Does it not seem more effective to breathe in a remedy to cure disease of the breathing organs than to take the remedy into the stomach? It cures because the air rendered strongly antiseptic is carried over the diseased surface with every breath, giving prolonged and constant treatment. It is especially a boon to mothers with small children. Those of a consumptive tendency find immediate relief from coughs or inflamed conditions of the throat. Sold by druggists. Send postal for booklet. LEEMING, MILLS CO., Limited, Agents, Montreal, Canada, 307

The Beginnings of Church Extension.

Rev. Francis C. Kelly, president of the Catholic Church Extension Society, told the members of the Catholic Woman's League of Chicago recently the story of the beginning of the movement which brought about the recent notable congress of Catholics in Chicago, which he described as the largest gathering of prelates, clergymen and laymen ever held in the United States.

It was a simple narrative, but it was received with the keenest interest, as it was filled with the personal experiences of Father Kelly, while he was putting forth every effort to get the movement started. "The movement began like all great movements begin—in a small way," said Father Kelly. "I was pastor of a parish in a small town in Michigan some years ago. The parish had fallen into decline when I went there and had only eight pew holders, although the town had a population of 3500. I started in to build a church at the same time that the Methodists started a similar project. I met with poor success in getting financial support, while our Methodist brethren got along fine. I was discouraged, when one day I asked a business man of the town why I was not receiving the assistance I required.

"He told me that I ought to go to my church extension society for funds, the same as the Methodists did, but when I inquired into the matter, I found that the Catholic Church had no extension society. I learned that practically every Protestant denomination in the United States had church extension societies and I began thinking how to make a beginning.

"Soon after I began a lecturing tour in the west, speaking not only in the larger cities, but also in the small cities. I found a decided lack of Catholic churches. In my inquiries I learned that the Church was fast losing its adherents, simply because there were no places of worship. Children of Catholic parents were deserting the faith and joining other denominations. People were riding and driving twenty miles in order to attend Mass."

Father Kelly then described the condition he found at Ellsworth, Kan., when he went there to deliver a lecture. He found a brave-hearted priest living in abject poverty, who was unable to offer him the hospitality of his home because he did not have accommodations for a guest. He found a church ready to tumble in ruins, and without the ordinary furniture of a chapel.

"I was stirred to the bottom of my heart when I heard this brave priest declare that he was going to stay and fight it out," said Father Kelly, "and soon thereafter I wrote an article for the Ecclesiastical Review describing my experiences and giving my arguments for a church extension society. That started a controversy in the church publications all over the country. The movement had started, but it made little progress. I was about ready to give up the fight when chance took me to the retreat at Notre Dame, and there I met Archbishop Quigley for the first time.

"I sought his aid and advice and told him what I had been doing to start a church extension society. The archbishop was intensely interested, and said he had been advocating missions for years and that the time was at hand when the movement for a church extension society should be started. On his suggestion invitations were sent to twenty persons to attend a preliminary meeting at the archbishop's house. Nineteen responded to the invitation and among them were two archbishops, two bishops, and the others were enthusiastic priests and laymen.

"The Catholic Church Extension Society was born at that meeting in the house of Archbishop Quigley, whom I firmly believe is the greatest and most far-reaching prelate in the United States."—"Central Catholic."

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A Mighty Race.

They are going, my dearly beloved brethren, they are going, this mighty race of men and women, who lived by faith and their vision of eternity. Like some old weather-beaten oaks that have survived a hundred years of storms, or live those solitary cairns on your mountains that mark the graves of kings, a few remain, scattered here and there, in lonely hamlets or villages, to remind us, a puny race, of what our forefathers were. We have amongst us a good many pretty pictures, in fact we are bewildered by all these luxuries of devotion. But where—oh where is the mighty faith the deep, heartfelt communion, the passionate love, the divine tenderness of these old Irish saints? You have prayer books now, in velvet and ivory bindings; but have you the melodious and poetic prayers of men and women who have learned to read a line? You have silver mounted rosaries rolling through your kid-gloved fingers. Give me the old horn or ivory beads, strung upon a thread, and fondled by finger-roughened, hardened and consecrated by honest toil. You bow down your hats and helmets at the Elevation. I'd rather see one gray head bending in salutation to the King of Kings, and Lord of Lords. For beneath those old silvered heads were brains that knew and penetrated, by divine Faith, into every mystery of our holy religion; and beneath these shawls, frayed and worn, beat hearts that were true to God, true to His Church, true to His priests and true to their country.

"Aye," he cried, as he remembered his own trials, "past and present, amongst them, 'you are not as your forefathers were! You are a superficial, cunning, selfish and tricky race, and in your kist after gold, you are traitors to your fellow-men and liars before God. You are no more like your forefathers than the cawing rook that steals and screams above the elm trees, is like the lordly eagle that scales the mountain-sides and looks fearlessly into the eyes of the everlasting sun!'"—Rev. P. H. Sheehan—"The Blindness of the Rev. Dr. Gray.—Ecclesiastical Review.

H. n. Horace Plunkett and Lordism.

Hon. Horace Plunkett, founder of the Irish Agricultural Organization Society, which now numbers over a hundred thousand members, has been spending some time in the United States. At a banquet given him at Delmonico's on the day before his departure he declared that peasant proprietors must, in the near future, displace the landlords in Ireland. Sir Horace said: "The farmers are the chief wealth producers of Ireland. They have been handicapped by landlordism, but landlordism is disappearing. In fifteen years, or, at the most, twenty-five years, Ireland will be owned and governed by a peasant proprietary." The great obstacle to be overcome, the speaker went on, was that the Irish were not farmers. Their natural bent is not that way. "If I did not believe that Irish patriotism could find a solution," said Sir Horace, "I would cease trying to keep the remnant of our race at home."

"The mission of the Irish is to infuse a spiritual element into our materialistic civilization, but to accomplish this there must endure in Ireland a distinctive people and a distinctive life, in which the Irish throughout the world may take a legitimate pride."

That fur coat you want can be secured exactly as you like it and at the price you want to pay, if you will go to Chas. Desjardins & Co., 485 St. Catherine street east, Montreal

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Friday should see the last of these remarkable values in SMART WINTER SUITS, as there are but 15 left. Made of fancy tweeds, vicuna and Venetian cloths, in gray, black and green, good long coats, semi-fitted, full flare circular skirts. Come and see if your size is here. Regular \$18.00 for.....\$8.95

6 only ODD COSTUMES, navy, black and green, odd sizes. Regular \$15.00 to \$21.00, for.....\$12.95

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These Bargains from the Whitewear Sale

Ladies Short Chemises, made of white cambric, daintily trimmed. Sale price.....50c

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Ladies' Flannelette Night Gowns, in fancy stripes, frilled neck, front and cuffs extra wide. Reg. 75c. Sale price.....39c

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1,000 yards all-wool Poplins, splendid wearing materials, navy, brown, sapphire, gray and cardinal. Regular 68c. January Sale Price.....48c

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300 yards Allover Embroideries, 48 inches wide, on fine Swiss muslin, for waists and children's dresses. Regular price \$1.50. January Sale Price.....50c

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

Pills For Nervous Troubles.—The stomach is the centre of the nervous system, and when the stomach suspends healthy action the result is manifest in disturbances of the nerves. If allowed to persist, nervous debility, a dangerous ailment, may ensue. The first consideration is to restore the stomach to proper action, and there is no readier remedy for this than Parmelee's Vegetable Pills. Thousands can attest the virtue of these pills in curing nervous disorders.

Our Raccoon Coats are the rage! At the price we sell them for, no one should be without one.

Chas. Desjardins & Co., 485 St. Catherine St. East, Montreal.

PUBLIC NOTICE is hereby given that at the next Session of the Legislature of the Province of Quebec, application will be made by Dame Catherine Mitcheson, widow of the late Stanley Clark Bagg, Esquire, B.C.L., both of the city and district of Montreal, in their quality of executors under the last will and testament of the late Stanley Clark Bagg, for an Act amending the Statute 88 Victoria, (Quebec), Chapter 94, and enlarging the powers of the Executors of the said Estate S. C. Bagg, and so provide for their remuneration, and for other purposes.

Montreal, December 1st, 1908. HICKSON & CAMPBELL, Attorneys for Applicants.

Notice is hereby given that Louis Joseph Vitalien Cleroux, physician, of the city and district of Montreal, will apply to the Legislature of the Province of Quebec, at its next session, for a bill ratifying, confirming and declaring valid four deeds of fiduciary donation which he consented in favor of his children on the thirty-first of December, nineteen hundred and eight, before Mre. L. Belanger, notary, and bearing respectively numbers 19362, 19363, 19364 and 19365 of the minutes of said Mr. Belanger.

Montreal, 9th January, 1909. BEAUDIN, LORANGER, ST. GERMAIN & GUERIN, Attorneys for Petitioner.

There is no medicine on the market that can compare with Dickle's Anti-Consumptive Syrup in expelling from the system the irritating germs that colds engender in the air passages. It is suicide to neglect your cold. Try the cheap experiment of riding yourself of it by using Dickle's Anti-Consumptive Syrup, which is a simple remedy, easily taken, and once used it will always be prized as a sovereign medicine.

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In an autobiography of the editor of the Sacred Prayer, designed to gratify the Irish people who joined the "Prayer" for his

Vol. LVII

Notes

On the States Government Don de Dieu, last summer's treat and the number of Champlain in

The Irish nature policy and other convention to St. House, 110.

The Redempt Clement's Co give the following work during sixty-eight in and tr and the number was 110,219.

A Protestant D. Sedgwick, ly, says: "T however, who with the most affected must remember the Roman C more important kingdom, and whether the C would derive from the post doubt should the Church. come to the C

The Apostol Ireland, is seen students into field, and this given to the Chinese. Stonyhurst Co present in the pating himself sion. In five the missions o well supplied v Irish colleges.

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Saskatchewan schools are in the exemption acres in favor of respectively to Wilmpege, where support the dur is considering church property

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The preparat tification of th Duns Scotus, th ciscan champion que privilege, h ed. It fills tw unes.

According to a Brahmin is tation of Christ a Hindu firm.

In an autogr to the editor o of the Sacred P deigned to gran of the Irish Mes who joined the Prayer" for hi