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Bread You'll RELISH with EVERY Meal

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Make it by rule—
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Used over 40 years as a Specific for Coughs, Colds, etc.

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Besides the actual distress you are suffering from a cough, there is always the danger of it developing into something serious. Every case of Consumption started with "just a cough." If that simple cough had been cured, there would have been no consumption. Cure your cough NOW with Gray's Syrup. 25c and 50c a bottle. At all drug stores. 31

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IS INCOMPARABLY THE BEST.

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SHOES AT LESS THAN WHOLESALE PRICES!

That's just exactly what the great sale at Pidgeon's North End Store is offering.

Imagine yourself buying a pair of the finest $3.50 Men's or Ladies' Shoes at $2.48, and in many cases being offered a handsome $4.00 value.

Or think of buying the finest $2.50 and $3.00 Men's or Women's Shoes at $1.98.

Bargains like those are indeed worthy of investigation, because every offering in this great sale means a most liberal saving.

C. B. PIDGEON,

COR. BRIDGE AND MAIN STS., - - - NORTH END.

BARGAINS NORTH END

Daily Fashion Hint for Times Readers.



TENNIS GIRL'S COSTUME.

This costume is of natural colored linen. The side plaits of the skirt converge toward a broad box in the centre of the front and into a similar one at the back. The jumper waist is V-shaped back and front and absolutely plain, save for the three flat side plaits crossing the shoulders. The cap sleeves are edged with white tape-bound scallops similar to those finishing the neck. The jumper is worn over a white batiste blouse. The natural colored straw hat, edged with white satin straw, is upturned at the left side. Brown canvas tennis shoes complete the costume.

HAIL, ST. PATRICK, PATRON OF IRELAND

Tuesday the 17th of March, is the feast of St. Patrick, the patron saint of Ireland, whose memory is revered and cherished by all true Irishmen. In every Catholic church in America, and in every country too, of course, services will be held on that day in honor of the saint who did so much for the people of the Emerald Isle and whose name and fame are perpetuated in the songs and stories of mystical, pathetical, poetical, romantic Ireland.

No land is richer in legendary lore than is ould Ireland. No people have a keener appreciation of the mystic, the pathetic and the poetic, as embalmed in myth and romance than have the Irish.

About no figure in their national history have the Irish gathered so many legends as around that of their patron saint, Patrick, whose day, the 17th. of March, is held in high honor by every son of Erin, no matter how far his home may be from the land of his fathers.

From the mass of legendary lore which has gathered about the great apostle can be learned much of the man as he lived and worked among men, of his times, its habits and customs, and much of the island which he delivered from the bondage of Pagan darkness even as its people believed he freed it from all venomous reptiles. The greatest man and the greatest benefactor that ever trod Irish soil—he that organized its religious system, brought it into closer touch with the Roman empire, founded churches, schools and monastries, and destroyed druidical witchcraft, such a man could hardly escape the legend-maker and his story as set forth by them must tell much of the country as he found and as he left it.

Just when this was, authorities differ. They differ as to the date of his birth and its place, the date of his death and his burial place, but none differ as to the value of the work which he accomplished for Ireland in those faraway days.

Almost as many countries claim the honor of being his natal soil as of Homer. Scotland, England, France, Wales, Cornwall and Brittany all arrogate to themselves the privilege of pointing out the saint's birthplace. Half a dozen dates are given as that on which he was born, but all unite in fixing upon the 17th of March as the date of his death, which to a saint is the true birthday, as he is then born into the higher life. The years of life allotted to him by the different dates vary from 78 to 120, but after the lapse of fifteen centuries it is enough to know that St. Patrick was a historic character, who lived in the latter part of the fourth century and the earlier part of the fifth; that he lived to the green old age, and that until the end he was a man of gentle deeds and broad charity.

As his name shows, Patrick belonged to a patrician family. In his own Confession or Profession, a tract, which with the Epistle to Coroticus, and the hymn, Lorica, are his only literary remains—and these are questioned—he tells that his father was Calphurnis, a Roman magistrate. Patrick was given the British name of Succoth, signifying the valiant-in-war, and was educated with care and tenderness At the age of ten, having accompanied his parents, brother and sisters on a visit to the relatives of his mother, Conchessa, he was made a prisoner by pirates who killed his father and mother and carried him, his sister and brother to the north of Ireland and there sold them into slavery. The bald statement of these facts, which are not questioned by any of the critics, shows the wild rudeness of the time and of the Irish, then called Scots, who bore him from his home.

Yet even at this time the Irish were not wholly barbaric. Already they possessed qualities of intellectual and spiritual refinment which during the centuries after Patrick's coming developed and made the island famous for its scholars and schools, its learning and literature. In those centuries it was called not only the Isle of Saints, but the Isle of Doctors or wise men as well. The invasion of the Scandinavian sea kings which made England largely Teutonic affected Ireland little. A tribal organization of government existed, each tribe being an expansion of the family and so united by the bond of kinship.

There were five of these tribes, or sects, and each had its own chieftain or king and was self-governed, but one of these five kings was overlord or high king of Erin, and the tribal units were grouped together into a loose sort of political organization. Colleges of bards who lived in regal state recited in verse not only the valorous deeds of the ancestors of the early Irish but their laws as well. And there was a system of laws which St. Patrick afterward reformed and compiled under the title of Senchus Mor or Great Antiquity. The work is also called Cain Patraic or Patrick's Law.

In the legends which the bards recited was told the broad facts of the peopling of Ireland by five different peoples—the Greeks, the Scythians, the Firbolgs, the Tuatha de Danann and the Scots of Milesians. The first two died of the plague and the Tuatha de Danann, having been overcome by the Milesians, took refuge in mounds and became the earth-folk. At the time that Patrick came to these bronze-armed Celts Christianity was not entirely unknown, but most of the island was still unconverted, and to reach the people and win them to the cause of righteousness it was necessary to win over their chief men, the kings first, as the tribesmen would naturally follow their leaders in a social organization based on the family. Each tribe or sept or clan held popular open-air assemblies for various purposes, such as the assessment and distribution of blood-fines, the deliberation of war and peace. The assembly, summoned by the overking, and the character of a national assembly and had a fourfold object—first, the promulgation of laws and the rehearsal of pedigrees, upon which depended the succession of the princes; second, the recitation of poetry and tales, musical contests, exhibitions of the work of the artists in metal and the award of prizes to the professional classes; third, popular sports, such as wrestling; fourth, the barter of all kinds of wares.

It was at one of these popular assemblies or conventions, according to tradition, that St. Patrick celebrated his first Easter after coming on his mission to Ireland. The High King Laoghaire, the story goes, was holding court at Tara. It was the great Fels of Tara celebrated every third year and attended by the kings, princes and chieftains and by the Druids and magicians, who came to prophesy to them. On that night, Easter eve, every hearth fire was extinguished and it was commanded that no fire should be lighted in Erin before the fire of Tara, and neither gold nor silver would be accepted from anyone who would light it, but he should suffer death for it. Patrick, disregarding the prohibition, lighted his Paschal fire, and the king, seeing it, demanded who had been guilty of such presumption, whereupon the magi said: "This fire which we see shall never be extinguished to all eternity, unless we can put it out tonight. Moreover, it shall prevail over all the fires of our wonted observance; and he who has kindled it and the kingdom he is introducing shall prevail over us all and over thyself, and shall win away from thee all the men of thy kingdom, and all kingdoms shall fall down before it and it shall fill all things and shall reign forever and ever."

Patrick was sent for, and there followed the famous contest with the magi, in which the Druid priests showed their power first by covering the plains with snow and then with darkness. But they could not remove the enchantment, and it was Patrick who blessed the plain, brought forth the sunlight and caused the snow and darkness to vanish. Then the king commanded his people to seize the saint, but darkness fell upon them, and, fighting, they slew each other so that only a few remained, and the queen begged Patrick for the king's life. This was granted, but, reading in the ruler's heart an evil design against him, Patrick and his eight companions assumed the forms of eight deer and a fawn, and so escaped him, and later the king, through fear of the saint's power was converted.

The year in which this happened is problematical, but is placed by some as that of 433, and some authorities state that Saint Patrick was at this time 45 years of age, while others declare he was much younger. When, as a boy of 16, he was taken to northern Ireland, he was sold to Milcho, the petty prince of a district now included in the County Antrim, and Milcho's three brothers, and as he served four masters he was given the name of Caethertigh; but Milcho, noting his diligence, later purchased the rights of the others and sent him to tend cattle on the mountain of Slieve-Mis. In his confession, writing of this period of service, he said: "After I had come to Ireland I tended cattle continually and prayed many times in the day * * * and I would even remain in the woods and on the mountains, and before the light rouse myself to prayer—in snow, in frost, in rain, and I took no hurt, nor had I any slothfulness, because, as I now see, the Spirit was then fervent within me."

During the seven years of his slavery he learned the language, customs and habits of the people whom he was later to bring to Christianity. At the end of that time he made his escape, and reaching a haven, found a ship ready to depart. At first the master refused to take him because he had no money, but relented later. They were three days at sea, and afterwards wandered in a desert without food until Patrick assured his companions that if they had faith his God would send them sustenance. Soon after a herd of swine appeared, and they found some wild honey. Reaching his old home, he was warmly welcomed by his relatives and announced his purpose of ultimately returning to the land of his captivity to convert the Irish.

This he did because of a vision in which he saw a man named Victorius, who brought him a letter in which he heard the voice of the Irish people beseeching him to return to them. Studying at various places on the continent, he was successively ordained deacon, priest and bishop, receiving as priest the name of Magonius. Heathenism was stil dominant in Ireland, so that Bishop Palladius, who had been sent by Pope Celestine to convert the Irish, was forced to fly to North Britain, and Pope Celestine, seeking for his successor, selected Patrick, who straightway set for the island, and, having first landed on the coast of Wicklow, from which he was driven back by the pagan population, went northward to a bay in what is now called the County Down, where his preaching so touched the heart of the lord of the district that he was not only converted, but gave his barn to serve as Patrick's church. This first church was therefore called "Sabhall Phadraig" (Patrick's barn), wherefore the parish of Saul in Down derives its name. This barn, made into a church, stood north and south instead of east and west, which circumstance led to the building of other churches in the same unorthodox fashion, and these, too, were named sabhall.

It is interesting in connection with this first church of Patrick's to note that his work may be traced by the names of places where he sojourned in its performance. Assuming that he was born in Scotland, we find him at Kilpatrick, the church of Patrick; Dalpatrick, the district of Patrick; Cragphadrig, the crag of Patrick; Portpatrick, Patterdale, Patrick's Dale; Sambadrig, Patrick's Causeway; Innis Patrick, the Island of Patrick; Holmpatrick Sabhall Patrick, the barn of Patrick; Vroaghe Patrick, the crag of Patrick; Temple Patrick; Romnach padraig. Woods and rocks and wells named for him abound throughout the land whose patron saint he is.

Dichu was the first chieftain whom Patrick won to his cause. The baptism of the chieftain was at once followed by the adhesion of the clan. This policy of first winning the ruler was followed in each tribe until all had adopted Christianity. Everywhere churches, schools and monasteries were established, the old pagan festivals were converted to Christian solemnities and Christianity became a national institution. This great work was accompanied by many miracles, such as raising the dead and healing the blind, the deaf and the lame. Patrick traveled continually until the later years of his life, which he passed alternately in Armagh, where he had established a cathedral, and in the Abbey of Sabhall, where he died, some authorities say in 465 others, 493. Before his death it was announced to him that four petitions which he had asked of God would be granted to him. One of these was that he should be the judge of all the Irish in the last day.

Propagator of a faith, organizer of a church, a living spiritual force, until this time the people whose ancestors he converted, whom he loved and hoped to judge mercifully, do honor to his memory on this his day.

Stop that tickling cough! Dr. Shoop's Cough Cure will surely stop it, and with perfect safety. It is so thoroughly harmless, that Dr. Shoop tells mothers to use nothing else even with very young babies. The wholesome green leaves and tender stems of a lung healing mountainous shrub furnish the curative properties to Dr. Shoop's Cough Cure. It calms the cough and heals the sensitive bronchial membranes. No opium, no chloroform, nothing harsh used to injure or suppress. Demand Dr. Shoop's. Take no other. Sold by all druggists.

Russia is becoming a great buyer of British-grown teas. Partly owing to the enormous increase in the quantity they are using, the price of tea at the gardens has advanced greatly during the past year, making it necessary for the "Salada" Tea Co., in order to maintain the high standard of qaulity for which "Salada" is noted, to advance the price of "Brown Label" from 25c. to 30c. per pound.

SALE OF

RUBBERS

400 pairs of WOMEN'S and MISSES RUBBERS, sizes 2, 2 1-2, 3, 3 1-2, 7, 7 1-2 and 8, to be closed out at

34c. a pair

Come quickly and avoid disappointment.

Hatty, Lahood & Hatty

282 BRUSSELS STREET

LADIES and GENTLEMEN!

Get Your Spring Suit Now.

10 p. c. Cash Discount.

WILCOX BROS.,

Dock St. and Market Sq.

OBITUARY

E. C. Holt

The Anamosa, Iowa, Eureka, of November 14, 1907, contains an item on the obsequies of the late E. C. Holt, formerly of St. John, who died in Anamosa on the 4th of November last, after a length illness of cancer of the kidneys. The funeral services were conducted by his friend and pastor, Rev. Father Powers, who, in the course of a long address, referred in eloquent terms to the many sterling qualities of the deceased, who, in his American home, had won for himself a multitude of friends.

Edward C. Holt was born in the county of Wicklow, Ireland, and at the early age of three years accompanied his parents to St. John, where he spent his earlier years and learned his trade as a mason and builder, removing to Anamosa in 1857, when that city was still in its infancy.

In August, 1861, he was married to Miss Mary A. T. Soles, a daughter of Dr. Nathan Soles, a distinguished citizen of Jones county and of the state of Iowa. To their union were born eight children, two dying in infancy; those still surviving being Tirzah (Mrs. O. L. Perfect), Josephine (Mrs. C. R. Howard), James, Edward, Clara (Mrs. Clifford L. Miles), and Miss Nellie. Mrs. Holt predeceased her husband over 2½ years ago.

The funeral was held from Mr. Holt's late residence in Anamosa on Nov. 7th interment being made in Riverside cemetery at that place.

He was a son of the late James T. Holt, formerly of Carleton, and who died in Colorado about ten years ago.

Bartholomew J; James and Edward Holt of this city are nephews and Mrs. T. Donovan of Carleton and Mrs. A. Warner of the east side are nieces of the deceased.

Mr. Holt and his eldest daughter visited St. John in 1901, after Mr. Holt had been absent from the city for more than forty years.

Among the principal buildings which were erected by Mr. Holt in Anamosa are the public school, the city library and many others.

Mrs. Ann Graham

Juvenile, N. B., March 14—Mrs. Ann Graham, widow of Arthur Graham, died at her home after a short illness Tuesday evening, March 3rd, at the age of 82 years, 11 months, leaving two brothers, Thomas and James Bill, also a son, James W., two daughters, Mrs. Charles McKenzie, Mrs. Geo. T. Kirkpatrick, to mourn the loss of an affectionate and Christian mother. Six grandsons acted as pall-bearers. Service was conducted by Rev. T. Spencer Crisp, of Welsford circuit.

Mrs. W. A. Cathers

The death of Mrs. William A. Cathers, formerly Miss Ada Kearns, which occurred at her home, 268 Duke street, west end, at six o'clock this morning, will be heard with sorrow and regret by her many friends. She was very well known as a woman of splendid character and has always been highly regarded. For some years previous to her marriage she was a trusted employe of J. & A. McMillan, and business people with whom she came in contact had none but the kindliest feelings toward her. She had been suffering from tuberculosis for the past three months, the same malady with which her husband was taken away within a year. She was about 45 years of age. She was a daughter of the late William Kearns, and is survived by three sisters—Mrs. Walter Lamb, St. James street, Mrs. J. James, Brooklyn, N. Y., and Miss Ellen Kearns, who has been residing with her in the west end. Mrs. (Dr.) Barton and Miss Lottie Lamb of Ferguson & Page employ, are nieces. The funeral will be held on Thursday from her late residence, 268 Duke street, west end.

Are You Ageing too Fast?

So many women grow old before their time, perhaps your wife or sister. A little while ago, buoyant, full of vigor and activity—she enjoyed life and imparted pleasure to the whole family; but now in a few short years she has faded and lost color and strength. She is just ready to develop some disease that will further weaken and debilitate. You remember how it began, failure of appetite, tired in the morning, found housework burdensome, always nervous and a little irritable. Its a shame to let her go down hill further when you can build her up so quickly with Ferrozone. The change this nourishing tonic makes in a weak woman is surprising. It gives great zest for food, increases appetite and digestion enormously. The blood gets rich and stronger and adds new life to every organ in the body. A rebuilding process works through the entire system. The first week will show an improvement, and a month or two will fatten up the thinnest, most run-down woman you can think of. Take Ferrozone for lost color, for nervousness, for weakness—use it when run-down and feeling poorly—it will do you more lasting good, keep you in better health than anything else. Just as good for men and children too, because Ferrozone is harmless and safe, 50c. per box, or six for $2.50, at all dealers.

EVERY DAY CLUB

Best General Entertainment of the Season Held Last Evening

The Every Day Club was crowded last evening until after 10 o'clock, at the best general entertainment of the season. There were solos by Messrs. Pringle, Watson, McDonald and Rees, of the steamship Athenia, as well as a piano solo and remarkably clever step-dancing by Mr. Watson; readings, John Salmon; solos, by the Logan brothers and Messrs. Macey, Winter, and Gordon Allen; dancing by Nye and Hurley; dancing by Ramsay and McFadden, of the Eastern Vaudeville Co., and a solo by Mr. Stack, of the same company. The president of the club made a vigorous brief address. The names of a number of new members were received last evening.

All members are urged to attend a business meeting at 7 o'clock this evening or as soon thereafter as possible. The Dominion Fife and Drum Band will be at the club this evening. The work of organizing the minstrel circle is to be taken up at the business meeting. The boys from the Athenia were given a great reception last night.

BEGGING MONEY

St. John, N. B., March 16, '08.

Editor Times:

Sir,—I would like to call the attention of the public to an incident which happened on Waterloo street this afternoon as I was coming along that street. Two girls were standing by Shaw's bakery, the smaller girl, who said her age was 10, said, "Please, mister, give me five cents?" I asked her what she wanted the money for. She in reply said "to buy something to eat." It seemed strange to me that a girl so well dressed as she was should beg for bread on the streets of St. John. The little girl was dressed in a black frock, a dark brown coat and a light fur on her neck, and a black tam on her head. She gave me a name, and said she lived at 14 Erin street. By this time the big girl, who was dressed in black, had walked away slowly. I walked down to her and asked her name. She gave a name and said she was fifteen. I had taken down her address in my note book and was going to hand it to an officer of the Salvation Army, but this was needless, as the girls ran off, leaving me speechless as a fool. No doubt the girls put up this scheme in order to get money to go to the Nickel. What else would they get up such a scheme as this for? F. B.

A wedding which will be read of with interest by many in this city, took place on the 11th inst., when Miss Alma Silliphant became the wife of Maurice Morrill. The ceremony took place in the home of the bride's cousin, Ernest Craig, Lowell (Mass.), and was performed by Rev. Asa Reed Dilts. The couple were unattended. The groom's gift to the bride was a beautiful locket set with rubies and diamonds. Many lovely gifts were given them. After a short wedding tour, they will reside in Lowell.

Variety in Coal!

No matter what your fancy may be in regard to the best kind of Coal to burn, it is well to know that you can get that particular kind from Gibbon & Co.

OUR SCOTCH HARD COAL is all screened before it is put in the bags in Glasgow. It is the kind that burns up clean, making very little ash. We have Scotch Chestnut, Scotch Nut or Stove Coal and Scotch Jumbo for furnaces. We deliver it right into your bin.

THE AMERICAN HARD COALS we are selling are the best that can be procured in New York and Philadelphia. We have some large, No. 1 American Chestnut, which is very nice for cooking ranges, Stove Coal for Self-feeders and Egg and Broken for Furnaces.

Soft Coals.

WINTER PORT, our own New Brunswick Coal, is economical to use as a good coal.

BROAD COVE is the quick lighting, clean burning Soft Coal that makes very little ash. Broad Cove is the favorite Soft Coal with those who like a steady lasting fire.

SPRINGHILL ROUND is a quick, pleasant burning Coal, that gives satisfaction.

RESERVE is a good Cape Breton Coal.

THE OLD MINE SYDNEY is the fancy Coal for open grate fires.

Wood.

We also supply Kindling in bunches and by the Load. Sawed Soft Wood, Furnace Wood at $1.50 a load, and best Sawed Rock Maple for grates.

J. S. GIBBON & CO.,

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