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SOCIETY NEWS.

ADDRESS AND EUCHE BY DIVISION No. 10, A.O.H.

A pleasant evening was spent by the members of Division No. 10, Ancient Order of Hibernians, and friends, Wednesday, 30th ult., in their hall, upper St. Denis street, the event being a free eucbre for a valuable prize donated by the Division, and the reading of an address to Mr. W. H. Turner, of this city, who had recently donated to Division No. 10 a magnificent regalla, saddle cloth and sash.

The meeting being called to order by President P. Heagerty, the presentation of the saddle cloth and sash was formally made through a member of the Division, after which the following address was read: W. H. Turner, Esq., Montreal.

Dear Sir: The officers and members of Division No. 10, Ancient Order of Hibernians, Hochelaga County, Que., welcome you here this evening. We have recognized in you a man who had risen to the highest position in our order, that its members of the Province of Quebec could bestow; a man capable of raising our order to that status from which its lustre would be observable to all friends of freedom, and from which position its true, its real, original and pure aims could be more readily understood and securely conserved.

While circumstances rather than the wish or the will of the great majority of the members of the order in this province caused you to temporarily step aside from the ranks of the A.O.H., its members have not been unmindful of the many beneficial and generous acts on your part toward the Irish cause, acts which speak louder than words, and which more indelibly stamp the man whose mind and heart are intertwined with green and gold, and whose genuine Irish spirit impels him to deeds of generosity and true friendliness toward his fellow-countrymen whenever occasion permits.

Among your recent contributions in this regard was your generous donation to Division No. 10 of that handsome, that rich and skillfully executed sash and saddle cloth here displayed, worthy to accompany a Sarsfield or an O'Neill in a battle for Irish freedom. The members of Division 10 accept with grace and full recognition your worthy gifts and will ever cherish them with double appreciation, the more particularly because of the faith you have reposed in the members of this young Division of the North End.

On the last anniversary of the immortal Manchester Martyrs, Div. 10 first displayed your rich gifts. Their blend of green and gold glittering in the autumn sunlight served to remind the thousands of spectators and attendants assembled, that the story of dear old Erin's woes is ever and ever being transparently re-echoed from generation to generation of her exiled children's children; over valley and mountain, over lake and ocean, wherever an Irish heart beats and wherever an Irish sympathizer is found, never to be stayed until every shamrock that springs from her fertile soil shall grow upon land governed by her own people from a parliament of her own selection.

Your generous act has stirred a deeper chord in the hearts of your fellowmen of this Division, and has inspired them to more vigorous exertions in making our Division stronger and more hopeful, to the end that it may prove the more worthy of such contributions, and through time be a more powerful agency in placing the right men as standard bearers of our order and encouraging them in the broad and noble work which it was the purpose of our constitution to assist and to achieve.

The following lines of the immortal Tom Moore may be suggestive: The thread of our life would be dark, Heaven knows, If it were not with friendship and love intertwined;

And I care not how soon I may sink to repose, When these blessings shall cease to be dear to my mind.

For they who have loved the fondlest, the purest, Too often have wept o'er the dreams they believed; And the heart that has slumber'd in friendship secure, Is happy indeed were it never deceived.

Mr. Turner replied to the address at some length, being frequently applauded as he touched upon themes particularly dear to the Irish heart, or awakened thoughts revered by every lover of Erin and by every sympathizer in her long and patient struggle for freedom.

Remarks by Messrs. W. D. Burns and J. J. A. Murphy were listened to with much attention, the former dwelling at some length on Irish history.

The eucbre followed, in which sixty took part, the prize being an exquisite carving set, the guest of the evening, Mr. Turner, and Mr. T. J. Tobin, being even winners. In the final saw-off Mr. Turner was successful.

SUPREME COUNCIL, C. M. B. A., ADOPT IMPORTANT RESOLUTIONS.

The following resolutions were unanimously adopted by the Supreme Trustees of the Catholic Mutual Benefit Association at a meeting held in the city of Buffalo, New York, on the tenth day of January, 1907:

Whereas, the Government of France by recent legislation has sought to control and interfere with the rights of conscience, and most iniquitously to prevent the free public exercise of religion by the members of the Catholic Church in France by prescribing the manner in which they shall conduct public worship against the protest of the properly constituted authorities of the Catholic Church;

Whereas, under the guise of a separation law, the infidel French Government has assumed possession and control of all the ecclesiastical properties, accumulated, purchased and endowed by the pious Catholics of France during past centuries, and by this unparalleled act of confiscation and spoliation has robbed the Catholic Church of property valued at hundreds of millions of dollars;

Whereas, the said law of separation deprives the Church of the fundamental right of conducting her internal affairs in accordance with her own constitution, and "confers on" cultural associations rights which not only belong exclusively to the ecclesiastical authorities in the practice of worship and in the possession and administration of ecclesiastical property, while the same associations are rendered independent of the ecclesiastical hierarchy, and instead are placed under the jurisdiction of the lay authorities;

Whereas, it is the avowed purpose of many of the infidel leaders holding high position in the French Government to root out the ancient faith, hoping to replace Christianity with free thought, and heedless of the hideous train of evils that must necessarily follow from de-Christianizing the nation;

Resolved, That we, the Trustees of the Supreme Council of the Catholic Mutual Benefit Association, representing over fifty-seven thousand Catholics of the United States of America and Canada, protest against the war upon the Catholic Church and Christianity inaugurated by the atheistical French Government;

Resolved, That we denounce as a crime against Christianity the attempt of the French Government to compel the Catholic Church to place the administration of its own affairs in the hands of lay associations over which the Church can exercise no control;

Resolved, That we denounce the efforts of the French Government to subject the ministry of the Catholic Church to an ignominious servitude; we denounce its brutal persecution of the Church and its spoliation of ec-

clesiastical property; Resolved, That we extend our heartfelt sympathy to the persecuted Catholics in France, and express the belief that, no matter how bitter the conflict may be, the faith can never be uprooted from the soil of that land which by its fidelity to the old faith earned the title of "Elders Daughter of the Church."

Resolved, That the above resolutions be published in the C.M.B.A. Advocate, and that copies be furnished to the newspapers of the City of Buffalo.

JOHN J. HYNES, Supreme President. JOSEPH CAMERON, Supreme Recorder. T. P. HOBAN, JOHN H. BREEN, JAMES L. WHALEN, C. X. SCHLAUDECKER,

Trustees of the Supreme Council of the Catholic Mutual Benefit Association.

ANNUAL MEETING OF Y. L. C. B. A.

A large number of members of the Young Ladies' Canadian Benefit Association assembled in the Hall of St. Anthony's Villa on Wednesday evening for the general annual meeting. Rev. Father Wulstan, O.F.M., presided, and addressed the members in very encouraging terms for the good and noble work in which they are engaged.

Reports show that this organization, which is the only English Catholic work of its kind in the city, is making the rapid progress it deserves. During the year the membership has turned the one hundred mark.

One hundred and sixty-two sick visits have been paid, homes provided for two members, ten members have received free medical attendance, and whilst not a wealthy organization, still a good surplus remains to the credit of the Association.

The Lady patronesses are, Lady Hington, Mrs. J. G. H. Bergeron, Mrs. C. F. Smith, Mrs. F. D. Monk, Mrs. C. Doherty, Mrs. Thomas Collins, Mrs. S. Beaudin, Mrs. J. Hammans, Mrs. A. Merrill, Mrs. H. R. Gray, Mrs. M. J. Walsh, Mrs. C. A. McDonnell, Mrs. J. C. Meagher, Mrs. G. Bury. Physician, Dr. F. J. Hackett.

The officers for the coming year are: Honorary president, Miss Margaret Sheridan; Hon. Vice-Presidents Miss Evelyn Wall and Miss Maud Sexton; President, Miss Maud Neville; Secretary, Miss Helen Boyden; Treasurer, Miss A. Watters.

After concluding the business portion, a very enjoyable musical programme was executed by Mrs. Schmidt and her three talented children, to whom much praise is due for the manner in which they entertained the audience. Miss Sharp and Miss McAnally also contributed to the evening's success.

YOUNG IRISHMEN'S LITERARY SOCIETY.

The Young Irishmen's Literary and Benefit Society will hold a social and eucbre this (Thursday) evening, the 7th instant, in the Conservatory Hall, St. Catherine street. Refreshments will be served during the entertainment.

THE ENCYCLICAL OF OUR HOLY FATHER THE POPE.

(Continued from Page 1.)

constituent elements proper to public meetings, and though in matter of fact to seek to put them on a level with such meetings is offensive to the Church, to avoid greater evils, might have been induced to tolerate this declaration. But when it was enacted that "the parish priest or minister shall for the future be" in his own church "only an occupier without legal title, and that he shall have no right to perform any act of administration," the clergy, in the actual exercise of their ministry, were placed in such a humiliating and indefinite position, that under such conditions the declaration could not be accepted.

THE NEW LAW A LAW OF SPOILIATION.

There remains the law lately passed by the two chambers.

As regards ecclesiastical property, this law is a law of spoliation, a law of confiscation, and it has completed the pillage of the Church. Although her Divine Founder was born poor in a manger, and died poor on a cross, and although she herself has been acquainted with poverty from her cradle, none the less the goods which she held in her hands were her own, and none had the right to rob her of them. This proprietorship, incontrovertible from every point of view, had also been officially recognized by the State:

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the State, therefore could not infringe it. Viewed from the standpoint of public worship, the law is organized anarchy. What it really establishes is uncertainty and caprice. There is uncertainty whether the church-buildings, while always liable to alienation, will be placed at the disposition of the clergy and the faithful, or not; uncertainty whether they will be allowed to retain them and for how long a time. Administrative caprice has the arrangement of the terms of possession, which is thus rendered extremely precarious: public worship is to exist under as many different conditions as there are communes in France: in every parish the priest is to be at the mercy of the whims of the municipal authority, with the result that strife will be practically organized from one end of the land to the other. On the other hand, there is the obligation of defraying all the expenses, even the most burdensome, and at the same time the strictest limitation of the means available for that purpose. Hence this law, a product of but yesterday, has already evoked countless severe criticisms from men belonging equally to all political parties, and professing all religious views, and these criticisms alone are its sufficient condemnation.

From what We have put before you, Venerable Brethren and beloved children, it is evident that this law is an aggravation of the separation law, and therefore We cannot but condemn it.

PERSECUTION NOT POPULAR.

The equivocal and ambiguous text of some of the articles of this law throws a new light upon the design of our enemies. Their aim is to destroy the Church and de-Christianize France, as We have already said, but they wish to do this in such a way that it will not attract the notice and attention of the people. If their project were really popular, as they pretend, they would not hesitate to prosecute it without disguise, and to accept boldly the entire responsibility for it. But instead of taking this responsibility they shrink from it, they decline it, and in order the better to attain their object, they cast it back upon the Church, their victim. This is the most evident of all proofs that they have not the support of the country in their iniquitous work.

And indeed, after they have placed us in the cruel position of being obliged to reject the laws which they have made, it is futile, when they see the evils they have brought upon the country, and perceive that universal condemnation is slowly stealing like the tide upon them, to try to mislead public opinion and to transfer the responsibility for these evils to us. Their artifice will not be successful.

WHAT HISTORY WILL SAY.

As for Ourselves, We have Our duty, as every other Roman Pontiff would have done. The exalted Office with which it has pleased Heaven to invest Us in spite of Our unworthiness, as also indeed the Christian faith itself, which you profess in common with Us, has dictated to Us Our course of action. We could not have acted otherwise without trampling Our conscience under foot, without violating the oath which We took when We ascended the Chair of Peter, and without outraging the Catholic Hierarchy, which is the foundation given by Our Lord Jesus Christ to His Church. We therefore confidently await the verdict of history. It will say that, with Our thoughts firmly fixed on the defence of the prior rights of God, Our intention has been not to humiliate the civil power or to combat a particular form of Government, but to safeguard the inviolable work of Our Lord and Master Jesus Christ. It will say that We have defended you, beloved children, with all the might of Our great love: that what We have claimed and do claim for the Church, of which the Church of France is the eldest daughter and an integral part, is respect for her hierarchy, the inviolability of her possessions, and liberty: that if Our request had been heard, the peace of religion would not have been disturbed in France, and that on the day when Our voice is listened to, this

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peace, so much to be desired, will be restored. Lastly, it will say that if, assured from the outset of your noble generosity. We have not hesitated to tell you that the hour of sacrifice has struck, it is in order to remind the world, in the name of the Lord of all things, that man must be solicitous here below about higher things than the transitory concerns of this life, and that the supreme, the imperishable joy of the human soul on the earth is found in the supernatural performance of duty. cost what it may, and thereby honoring, serving and loving God in spite of all.

Confident that the Immaculate Virgin, Daughter of the Father, Mother of the Word, Spouse of the Holy Ghost, will obtain for you from the Most Holy and Adorable Trinity brighter days and as a prelude of the calm which, We firmly trust, will follow the storm. We from the bottom of Our heart bestow upon you, Venerable Brethren, upon your clergy and upon all the people of France, Our Apostolic Benediction.

Given at St. Peter's, Rome, on the Feast of the Epiphany, the 6th day of January, 1907, in the fourth year of Our Pontificate.

PIUS PP. X.

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Father

Very Rev. Michael F. I., D.D., rector of Church, Buffalo, N.Y., by at the University Cl present crisis between State in France. Father "An obscure but keen has wisely said that th sides to every question there is the truth. Th surrounding the discuss present crisis in France the Catholic point of v fact that only one side trovery has been fully the American public, an that the University Clu has chosen to hear the Audi alteram partem classical motto that fi cular appropriateness if of university men. Wh fair-minded and impar ter truth if not those w blessed with the pri tages of a liberal educa "And yet, in the rema make to you to-night, quarter and I offer non to speak by the book. pared to give chapter a every statement I mak been told until the rete become nauseating that the century of the Well, all the Catholic with regard to this or question is a fair field. She objects to a game cards have been stacke or against her. She lov both for its own sake consequences. Poisoning she abhors as a mean a vice unworthy even of France, the wells of been shamefully and fr soned.

"Still, I admit that of a cause should not n the resources of which pose; a proper compreh realities is the highest political wisdom, and sent case, humanly spe odds against the Cathol overwhelming. But she ply or mainly a polit There are occasions whe nature and constitution claim to be a divine cannot yield. With on occasions she is now fa France.

BEGINNING OF IT

"The seeds of the pr were sown deep in the long ago. Every read acquaintance with that which men call the Fr tion of 1789, but only student has other than knowledge of its comple its far-reaching effects. "Its basic principle passion for universal k was founded on half tr ver shams and unreal and thinly veiled hypoc berty was shelled like lity, legalized slavery, hood, mutual blood, pretenses put honest me pale of the law and hu victims to the scaffold. was a public denial of of God; its morality a worship of a comm placed on the altar of de Paris, under the titl des of Reason.

"The present persecu tion in France is a rev sanguinary but quite fashion of the worst ex dreadful days when ev was pure and high and fered equally and indie "To believe that the which Catholics are no in France are of a sudd origin would betoken a norance of the philosoph of the last centu imagine—as many pe the law of last year co alleged separation of O State stands alone, or grievance of the Cath against the French would indicate an utta acquaintance with the fa case.