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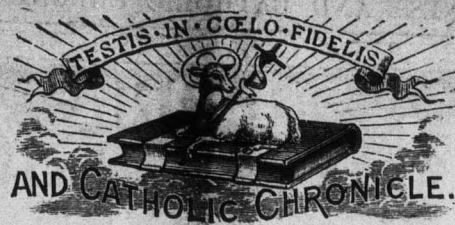
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The True



Witness

Vol. LVI., No.

MONTREAL, THURSDAY, MAY 16, 1907

PRICE FIVE CENTS

France Made Poor Bargain.

Nation Now Reaping Fruits of De-Christianization. Vice is Rampant. Rev. Bernard Vaughan on the Relation of Church and State in France.

Father Bernard Vaughan, whose widely quoted sermons on the sins of society have made his name familiar everywhere, gave a lecture recently in the Dublin Rotunda on "Church and State in France." He dwelt especially on the amazing inconsistencies and contradictions of those who are endeavoring to exterminate Christianity in France.

He pointed out, in the first place, that when the Associations law, under Waldeck-Rousseau and Combes, was passed in France, it was professedly with the object of protecting the secular clergy from the grasping, avaricious religious of France. The law was to take by the scruff of the neck every religious because he was plotting against the State, because he wanted the downfall of the Republic, to run him across the country and drop him out somewhere else. In other words, they wanted to destroy the religious life. But they were so merciful, and they wished to do everyone full justice, and so they proclaimed to the world at large that any of those religious bodies that chose to go through the formality of requesting for authorization would remain untouched in the possession of all they had and of all the liberties they had previously exercised. There were some of the religious orders a bit too wide-awake. They thought that perhaps Clemenceau, Waldeck-Rousseau and Co., might say one thing and possibly mean another, and so what did they do? They packed up their goods and chattels and they crossed the frontier, coming to Ireland, England and Scotland, Belgium and America, and where not. In the meantime, the press of Europe wrote articles condemning the action of these religious; it showed a want of trust in their countrymen. Why did they not trust the word of the Minister, why were they not true followers of the Republic, why did they not, in a word, ask for authorization and remain where they were instead of playing the traitor to their country?

BETRAYED.

In the meantime, also, some confiding religious orders and congregations gave inventories of all they possessed, and at the same time formally asked for authorization to remain in their organized authority where they were. How was that request met? They knew that the schools were closed, the property was confiscated, and all those religious, practically with rare exceptions, were bidden to cross the frontier, to leave their country, and to go forth with what they stood in without a stick of their own to carry with them. They heard nothing more from the press. Why didn't the press stand up now? Why didn't the press of Europe tell this infidel Government that it had lied, that it had said one thing and done another? What about all those charges of plotting against the State? They had heard no more of these since then; nothing had been proved against the religious; no more had anything been proved against Monsignor Montagnini, though they had been told that he had been plotting against the State and had instigated free juries to do the same and violate the laws of France—these were no more proved against the religious than against the Nuncio's Secretary. The press was silent. Why did Waldeck-Rousseau and Co. suppress the religious orders in France? Was it because they were exercising too much power and interfering with the secular clergy—was it that they were plotters against the State? No, it was because they were teachers of Catholic youth, giving them a Christian education.

THE REVOLVER INSTEAD OF THE CRUCIFIX.

What did Waldeck-Rousseau mean? It was to starve out Christianity. Their cry since 1882 had been one

and the same cry—it was the cry to dechristianize France. They were trying the impossible—to get on without God. Did Waldeck-Rousseau say from more than one platform that France needed not two types of youth, but one type only—not the type brought up in the shadow of darkness, but in the full illumination of science. It was not science that France needed, it was religion. She was teaching her children to-day to use—what would he say—blasphemy instead of prayer; training them to use petroleum instead of holy water; training them to lay hold of the revolver instead of the Crucifix. What France needed was not Freemasonry, but Christianity. What France needed was not racial suicide, but motherhood; what France needed was a race of men and women like the race represented before him. She wanted great men and pure women, and docile sons and daughters. She wanted families; she wanted to do her duty before God and her country and her home. She wanted Christianity, and the present Government was trying to make her

EXCHANGE CHRIST FOR VOLTAIRE.

and wanted her to take up the weapons of Freemasonry, and to-day they were already seeing that having sown the wind she was beginning to reap the whirlwind. Look at the state of her navy; was her army any better? Look at the state of society—honeycombed with vice. Look at the ruffianism among her young men, and women unsafe in her streets; boys and girls accused of all sorts of crimes—murders and suicides, and vices which St. Paul would not allow him to mention.

The Associations Law had for its object to starve Christianity out from among the laity, and since that law another had been passed called the Separation Law.

The government said that the Concordat was at an end, and that all the property belonging to the Church handed over to the Church as some little compensation for the millions taken from her, would become State property, and all these thousands of churches and convents that the laity had in the meantime erected out of their private munificence would be taken too. In fact, there were highway robbers all over the country.

THE MODEST DESIGN OF THE GOVERNMENT.

Father Vaughan proceeded to refer to the formation of the Associations Cultuelles or the Associations of Worship. The formation of these associations meant that in every parish in the future the laity might form themselves into associations and run the Church to suit themselves. Imagine the Catholic Church, which was a living organization, with the Pope as the centre of all authority and jurisdiction, sending forth his Bishops, and the Bishops appointing their clergy, and forming various parishes, and the laity under those parish priests all of a sudden finding that the French Government had come to change the organization of Christ's Church, and saying that they could arrange it much better; that they could dispense with the Pope and with the Bishops, and that they could get a few laity to run the Church for them! The press asked: "Why cannot you accept those terms?" Their answer was—"We cannot accept them, because we are not Presbyterians. We cannot accept them because we happen to be Catholics, and we cannot change the organization of the Church. The Church is the organization of Jesus Christ."

Father Vaughan condemned in strong terms the robbery of the archives of the Nunciature. Several of the French newspapers professed to give authentic copies of these

France's Message to America.

Archbishop Amette Pleads for a Full Comprehension of a Criminal Regime Which Crushes Liberty. An American Journalist's Estimate of the Present Government.

Ernest L. Aroni, who is in France studying the situation there, sends the following to his newspaper, the Evening Mail, New York:

Monsieur Amette, Coadjutor Archbishop of Paris, successor to Cardinal Richard and the active head of the Church in France to-day, sends this message to America:

"What do we ask of our brothers in the United States? We entreat them to arouse and exert the force of the public opinion of a great nation. That is all we have a right or the will to ask.

"I cannot speak officially, nor issue nor utter an official message. You must understand clearly that my position gives me no such authority. But I can speak as a Catholic to Catholics, and to unbiased Americans as an observer who knows the questions in issue.

ASKS ONLY FULL UNDERSTANDING.

"To all our countrymen, therefore, I would make this plea: Give us your full understanding of the conditions which exist in France and which encompass Christianity in this country. Study the questions for yourselves.

"If you distrust our words because you believe they are founded on self-interest, ignore them. But do not accept the false phrases of our implacable enemies for the facts. Once you have gained comprehension of the truth, and the whole truth, we are assured of your sympathy.

"As a Catholic speaking to the Catholics of America I would say: 'We need your comfort and sympathy in this hour of trial. But our request of you, above all else, is for you to awaken your compatriots to full understanding of the tyranny, the despotism and the oppression which masquerades in France to-day under the names of freedom and liberty.'

"The impact of the thought of a great people truly free is bound to be felt throughout the civilized world.

"This is our plea to America—comprehension of a criminal regime which crushes liberty in the name of liberty, and whose aim is not merely spoliation and oppression of the Church in France, but the extermination of the Christian faith and of all religion."

CARDINAL RICHARD PINING AWAY.

The nominal head of the Church in France is a very old man, who is slowly dying. The truth about Cardinal Richard has not been told since the doors of his new home closed after his first entrance. It can be gleaned only by inference, even after the doors of 50 Rue de Bourgogne are passed. Yet the truth is as simple as it is sad.

"Stubborn as a Breton" is an old French proverb. "Sturdy as a Breton" is another phrase as good. But

archives. But how could they be all authentic when they differed from one another? Nothing, so far, had appeared from these archives to disturb the map of Europe, or, indeed, to disturb the peace of mind of any sane man. He thought the most damaging thing in the robbery was the robbery itself. They might ask him how it came that the great French nation, how a great Catholic people like the French, sat down under this state of things—how their Celtic blood had not rebelled. It was a most difficult thing for those who did not know the inner working of France to understand. Absolutism, centralization, were at the root of the matter. A Minister of France could press a button and could make his power felt all over France, as far as the Prefect, the Mayor, and down to the railway

the oak that withstands a thousand tempests is killed if transplanted. Cardinal Richard, that splendid old son of Brittany, will be seen henceforth only by his household.

He was evicted like a defaulting East Side tenant last January. He was the guest of M. Denys Cochin for a time. Then he moved to a new residence so near his old one that there is really no great difference in the size and exterior of the properties.

HIS PRESENT RUDE LODGINGS.

In the Rue de Grenelle, however, Cardinal Richard had lived longer than the lifetime of the average man. It may be that the new archiepiscopal palace may grow to be less brave and crude and cold during the coming decades.

At present, however, it is an office building and lodging—nothing more—a different place from the dismantled house near by, where the workmen are busy transforming the ancient archbishopric into the Ministry of Labor.

The grape vines which Cardinal Richard planted and tended daily with his own hands until last New Year's are still growing. They will be pruned hereafter by the Minister, Viviani, who boasted last winter that the star of Bethlehem had been extinguished forever.

He is an ardent horticulturist in his hours of leisure. So Cardinal Richard's vines will not suffer. But their former gardener lies bedridden in the new home that is no home to him, calmly waiting the end.

HOW HE CHOSE HIS SUCCESSOR

It was characteristic of Cardinal Richard that when age began to weigh upon him and a coadjutor was needed to share the burdens of his office, he held no conference with his fellow prelates, and, as the story goes, did not even ponder in his own mind the merits and defects of those eligible to succeed him.

He went simply as a child to his friend and confessor, the head of the Sulpicians, and a few days later all France was surprised to hear that the young Bishop of Bayeux, Monsigneur Amette, had been chosen Coadjutor Archbishop of Paris, with succession assured.

The choice of this young prelate—barely in the fifties, with the look and physique of a man of thirty-five—no longer causes surprise, except at the wisdom of the selection.

That the world will hear much of him in the years to come is the opinion of all observers who have watched the calm, untroubled, patient diplomacy with which he is conducting the affairs of the Church in the most trying period of its history.

It is from his lips that the message to America, which leads this letter, came at the close of a long interview in the archiepiscopal palace.

porters and the boys selling papers in the streets. Father Vaughan referred to the manner in which men in France were persecuted for their profession of the Catholic faith. He believed France, with that wonderful recuperative power which belonged to a nation which had given so many sons and daughters to God, would rise again. She would rise from the lowest depth, and from the poorest of her people. The Bishops were doing well. Where the clergy were turned out, and where the priest was not supported, he was withdrawn by the Bishop, and the poor people, finding their fathers and mothers dying without the sacraments, their little ones unbaptized, and finding there was no altar to go to for the great Sacrament of Matrimony, were beginning to appeal, and they would see that the

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"Having made use of Abbey's Salt for some time in our Hospital, we are pleased to say that it is a very good medicine in cases of indigestion."

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Buy a Cadillac!

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We're selling these machines as low as \$1100 and recommend them for all sorts of service in town or country. There is more certainty of good value and thorough satisfaction in a "Cadillac" than in any other car in sight.

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voices of the people would prevail before God. She would rise in her strength, she would gather about her her people, and the Church would, for the first time in a hundred years, and more, live a free existence, assert herself, demand her rights, claim her own, gather about her a great Catholic Party, and France would once more be able to look Christinity in the face.

THE MONTREAL CITY AND DISTRICT SAVINGS BANK.

At the 60th annual meeting of the Montreal City and District Savings Bank, held last week, a most gratifying report was made. Our last week's issue showed that the net profits for the year were \$156,614.95 and the balance brought forward from last year's profit and loss account was \$51,005.54, making a total of \$207,620.49. From this amount have been paid two dividends to shareholders, and \$100,000 have been transferred to the reserve fund, increasing the latter to \$900,000, leaving a balance at credit of profit and loss of \$7,620.49 to be carried forward to next year.

The retiring board, as follows was re-elected: Hon. J. Ald. Oulmet, Mr. Michael Burke, Hon. Robert Mackay, Ald. H. Markland Molson, Messrs. R. Bolton, G. N. Moncel, Robert Archer, M. Nowlan de Lisle, Hon. R. Dandurand, Hon. C. J. Doherty.

PERSONAL.

Mr. James H. Farnand, Recording Secretary of Division No. 1, A.O.H., Buckingham, Que., left recently on a business trip for Edmonton, Alberta. He purposes being absent for six or eight months.

CATHOLIC SAILORS' CONCERT.

Last evening witnessed another of the weekly gatherings given by the friends of the sailors. The entertainment was under the auspices of the Literary Committee, and did credit to its promoters. Shortly after 8 o'clock, Mr. Felix Casey, President of the Club, introduced Mr. B. McNally, who was to act as chairman of the evening. The programme was very well carried out. Special mention is due to Misses Carey, Fawcett and McCaffery, as also to Messrs. Miller, Flynn, Wallace, Kelly, O'Hara, Greenwood, Nevit, Waldron, Phillips, Ramsay, Wright and Master Goodyear, all of whom seemed to vie with one another in making the entertainment all that could be desired.

The new accompanist, Miss Good-year, displayed both tact and ability in the important work which she has undertaken.

It was announced that next week's concert would be under the patronage of Mrs. W. E. Doran, when a treat is certainly in store for those who will attend.