

The Montreal Temperance Societies

Send Delegate to the St. John's Nfld., Total Abstinence Society to Study its Workings.

(Special Staff Correspondence.) At a recent meeting of the three temperance organizations of Montreal, it was decided to send a delegate to the Total Abstinence and Benefit Society at St. John's, Newfoundland, for two reasons. 1. To congratulate the said Society on the completion of the 46th anniversary of its organization, and secondly, to study the workings of the Society, as it is one of the most prosperous of its kind on the continent of America, in order to raise the standard, numerically and financially, of the St. Patrick's, St. Anne's and St. Gabriel's Total Abstinence and Benefit Societies of Montreal.

Montreal, June 11, 1904. St. John's Total Abstinence and Benefit Society, St. John's, Newfoundland: Gentlemen,—The St. Gabriel Total Abstinence and Benefit Society, desiring to increase and multiply its membership and to spread and encourage the great and noble cause of temperance, and being willing to cooperate with all bodies having the same noble aspirations, and hearing that the St. John's Total Abstinence and Benefit Society of Newfoundland is one of the most prosperous bodies of its kind in North America, would respectfully solicit that body for the ways and means adopted by its Society in the work, and we delegate Mr. R. J. Louis Cuddihy, a member of our Society, to study the workings of your Society, and also to present to your honorable body the following resolutions.

THAT whereas we have heard with sincere pleasure that the St. John's Total Abstinence and Benefit Society is celebrating its 46th anniversary. THAT whereas during its long period, the Society has a record of unqualified success in the cause of temperance, thereby benefiting thousands and bringing peace, joy and happiness to their homes and prosperity to their families.

Be it resolved that we, the officers and members of St. Gabriel Total Abstinence and Benefit Society, tender our heartfelt congratulations to our sister society at Newfoundland, on such an important event. Be it resolved that we wish them an augmentation of membership and a blessing on the noble work that they have upheld so nobly and honorably, in placing the Society as the most prosperous in North America.

Be it finally resolved, that we also wish the Catholic Cadet Corps, which is a great acquisition, a credit add an honor to the Temperance Society, the motto, "Upward and Onward."

(Signed) PATRICK O'BRIEN, Pres. HUGH DUNPHY, Vice-Pres. WM. H. O'DONNELL, Rec-Sec. E. J. COLFER, Fin. Secy. PATRICK POLAN, Treas. JAMES KANE, R. J. L. CUDDIHY, Comt. REV. P. McDONALD, Spiritual Director.

After the reading of the resolutions Mr. Cuddihy was called on to address the meeting, and in flowery language and fine voice, he delivered the following address. Rev. Director, Mr. President, Officers and Members of the St. John's Total Abstinence and Benefit Society, Gentlemen: It has been my good pleasure to be delegated to your honorable body by the three temperance societies of the metropolis of Canada, the Rome of America, the city rich in public and other institutions, the city wherein hundreds of the exiled sons and daughters of this fair land live, the grand old city of Montreal.

I come here in the first place, to congratulate your magnificent society on the completion of its 46th anniversary. In the second place, I come here to show the bond of union and charity existing between societies having the same noble end in view. Though the broad Atlantic's mighty roar, the noble and beautiful expanse of water, the St. Lawrence river, in a word, the mighty deep, separate us, still that charity of which St. Paul says, "Worketh no evil," still binds us together.

In the third place, I come here to learn a good object lesson from your society, so that the temperance bodies of Montreal may take a leaf from your book and go on increasing numerically, financially and otherwise until they become like yours, an honor to the Church, to yourselves, and not only to your city as well as to the whole island, but to the world at large.

"Remember all that time has brought, The starry hope on high; The strength attained, the courage gained, The love that cannot die."

I say that the St. John's T. A. & B. Society stands to-day, with its proud banner floating to the world, proclaiming the grand results of labor, genius, thought, energy, courage and perseverance.

"The smallest bark on life's tumultuous ocean Will leave a track behind for evermore; The lightest wave of influence set in motion, Fretted and widens to the Eternal Shore."

Would to God this night I could say before this fine body of men that the banner of the St. Patrick's, St. Anne's and St. Gabriel's Temperance Societies could float with the same motives with the same success.

Societies could float with the same motives with the same success. Let me give you the standing of the Montreal bodies both numerically and financially. St. Patrick's, the oldest temperance organization in North America, being 64 years established, contains 150 members, with a balance of \$4,000 on hand. St. Anne's 250 members and \$4,747 on hand. St. Gabriel's 43 members and \$2,600 on hand.

So that in the three bodies we have only 443 members out of an Irish Catholic population of 46,000—very small indeed. But you might justly ask me, "Why are we so low as regards temperance in that great centre of Catholicity? There are many reasons, but I attribute a good part of it to insincerity, hypocrisy and indifference. In the first place I said insincerity, that is, many join the different societies, but after a short time they fall by the wayside, trodden down by the awful foe. They remind me of an example of an experience a priest had with a tramp a few years ago. The tramp called at the presbytery and asked for something to eat. The priest, a very kind-hearted man, ordered the servant to prepare a good breakfast for the man. While the breakfast was in preparation the priest asked "The Knight of the Road" if he would like a little of something "to sharpen his appetite." The weary traveller protested loudly that he had not tasted liquor for years, and the mention of it now would only bring back the temptation. The priest asked him again to have an eye-opener, but to no avail. The breakfast was served to "Weary Willie," and needless to say he did ample justice to it. He thanked the priest for his kindness, and as he was leaving his reverence gave him a quarter. About 4 o'clock that day the priest had business down in the village, and a short distance from the presbytery he observed a man coming up the road, and he in a state of intoxication. As he approached the priest took particular notice of the man, and going over to him said: "Excuse me, are you the man who called at my house this morning?" "Yes, Father," answered the tramp. "I thought," said the priest, "that you did not drink." "Well, it was this way," said the tramp, "you see, Father, when you asked me to have some liquor I knew you would only give me a glass, but when you gave me the quarter I bought six glasses with it." Like the unfortunate tramp, many sacrifice their honor and character for a few glasses of that poison, "which steals men's brains away."

The hypocrite is the man who is doing the Society to which he belongs an immense harm, for he is an obstacle to many who would willingly join its ranks. He is a barrier in the way of the progress of the Society, for on every occasion he is seen by persons who know him at the bar-room or coming out of the "Shebeen" house. He is dishonest before God and man. He boasts that he is a total abstainer, yet he drinks when he feels like it. He is seen in the ranks of the Society in parades and other public gatherings, only to be laughed at by those who know him, and thus through this means the Society gets a bad name.

The indifferent person could easily help the good cause of temperance by joining the ranks. Notwithstanding the many evils attached to the awful sin of intemperance, thousands, yea millions, run headlong into its awful trap. For though war has slain its thousands, liquor has slain its tens of thousands. Archbishop John Ireland, of St. Paul, speaking on the subject, says: "The great cause of social crime is drink. When I hear of a family broken up, and ask the cause—drink. If I go to the gallows, and ask its victim the cause, the answer—drink. Then I ask myself in perfect wonderment: Why do not men put a stop to this thing?"

The liquor traffic is increasing daily. It is going ahead at an awful rate. Its promoters are gaining ground at the rate of 75 per cent., whereas the workers of temperance are moving at the rate of 25 per cent. It behooves the temperance organizations the world over to bestir themselves to action.

"Write it on the copy book That the young man may at it look, Write on ev'ry page and nook; Where there's drink there's danger."

Write it on the prison gate, Write it on the school-boy's slate, Write, oh! write the drunard's fate; Where there's drink there's danger."

Write it on the graveyard mound, Where the drunken slain are found, Deep and deep into the ground; Where there's drink there's danger."

I am glad to see the grand motto of St. Peter's Epistle, "Be sober and Watch," still to the fore. In my boyhood days I often read it in the old hall which I the famous conflagration of 1892 swept out of existence.

The juvenile branch of your society, I am glad to learn, is in a flourishing condition, for I am proud to be able to say that in my younger days I had the happiness to be a member of that body. I am also glad to see the Catholic Cadet Corps in such good standing and in particular I must compliment that body on its fine band, whose dulcet notes brought back pleasant memories to the Mount Cashel Garden Party a few evenings ago.

In conclusion, gentlemen, let me thank the officers for their extreme kindness to me and in doing all to make my mission a successful one. And you pioneers of this society, you whose locks have grown silvery with time, you who have seen the day of joy and sorrow, the day of prosperity and adversity, the rise and fall, and have lived to witness the crowning of your arduous labor, by seeing your grand body on the highroad to prosperity, it is to you I say that this society owes an everlasting debt of gratitude. Your work is not yet ended. Continue to be as true to your noble calling as the sun is to its dial, noble in your endeavors, and brave and loyal to the end, will that star which guided the three wise men of the East to the Saviour be a figure of that star of temperance which will guide you to Eternal Felicity.

"And when life's lamp has fled from thee, Amid peace and joy sublime, May angels' smiles salute thee, In Heaven's happy clime."

"Servant of God, well done! Rest from thy loved employ."

The battle is fought and the victory is won. Enter now into your Master's joy."

Once again, gentlemen, I thank you for this magnificent reception, and I say with all my heart, "God bless the grand old Temperance Society of St. John's, Newfoundland." (Loud applause.)

At the conclusion of Mr. Cuddihy's address Mr. John L. Slattery proposed a vote of thanks to the delegate for his eloquent address and the three societies he represented. Mr. Slattery's speech, though short, was vouched in pleasing language. Mr. G. P. Power seconded the resolution, who also added a few remarks. The vote of thanks was carried amidst applause. The president, Mr. J. J. Bates, spoke kindly of the delegate, and Mr. Cuddihy thanked the Society for the hearty vote of thanks. Rev. Dr. Kitchen gave a short but beautiful address, and in well-chosen language paid a glowing tribute to Mr. Cuddihy, whom he styled "a strange Newfoundland and a patriotic Newfoundland." The speech was worthy of the learned doctor and may the society long have the pleasure of having a guide as Rev. Dr. Kitchen. Mr. Cuddihy thanked the Rev. gentleman for his kind remarks to him personally, and said that at all times and on all occasions he would be ready to defend his countrymen abroad, for after the love of God came the love of country.

"Breathes there a man with soul so dead, Who never to himself hath said: 'This is my own, my native land.'"

Mr. Cuddihy said that he hoped that he would be one of the many delegates from the grand old city of Montreal to take part in the Golden Jubilee of the foundation of the St. John's Total Abstinence and Benefit Society to be held four years from now, when he hoped that more encouraging news would be brought from the Montreal bodies.

Then Mr. Cuddihy presented the officers of the St. Gabriel's T. A. & B. Society, of which the gallant, loyal and devoted Alderman and Member

of Parliament D. Gallery is President and the Rev. Father McPhail, C.S.S.R., is Spiritual Director. Among the latter are three Newfoundlanders, Messrs. M. J. Ryan, W. Howlett and J. R. Walsh.

Mr. Cuddihy feels very grateful to the worthy President, Mr. J. J. Bates, and the obliging Secretary, Mr. George J. Coughlan, for their extreme kindness and attention paid to him during his sojourn.

In a future issue I'll deal with the workings of the St. John's T. A. & B. Society.

The officers assembled on Wednesday morning at the wharf to wish bon voyage to Mr. Cuddihy, who by this time has reached his adopted home.

TEMPERANCE. St. John's, Nfld., Aug. 12, '04.

of Parliament D. Gallery is President and the Rev. Father McPhail, C.S.S.R., is Spiritual Director. Among the latter are three Newfoundlanders, Messrs. M. J. Ryan, W. Howlett and J. R. Walsh.

Mr. Cuddihy feels very grateful to the worthy President, Mr. J. J. Bates, and the obliging Secretary, Mr. George J. Coughlan, for their extreme kindness and attention paid to him during his sojourn.

In a future issue I'll deal with the workings of the St. John's T. A. & B. Society.

The officers assembled on Wednesday morning at the wharf to wish bon voyage to Mr. Cuddihy, who by this time has reached his adopted home.

TEMPERANCE. St. John's, Nfld., Aug. 12, '04.

of Parliament D. Gallery is President and the Rev. Father McPhail, C.S.S.R., is Spiritual Director. Among the latter are three Newfoundlanders, Messrs. M. J. Ryan, W. Howlett and J. R. Walsh.

Mr. Cuddihy feels very grateful to the worthy President, Mr. J. J. Bates, and the obliging Secretary, Mr. George J. Coughlan, for their extreme kindness and attention paid to him during his sojourn.

In a future issue I'll deal with the workings of the St. John's T. A. & B. Society.

The officers assembled on Wednesday morning at the wharf to wish bon voyage to Mr. Cuddihy, who by this time has reached his adopted home.

TEMPERANCE. St. John's, Nfld., Aug. 12, '04.

of Parliament D. Gallery is President and the Rev. Father McPhail, C.S.S.R., is Spiritual Director. Among the latter are three Newfoundlanders, Messrs. M. J. Ryan, W. Howlett and J. R. Walsh.

Mr. Cuddihy feels very grateful to the worthy President, Mr. J. J. Bates, and the obliging Secretary, Mr. George J. Coughlan, for their extreme kindness and attention paid to him during his sojourn.

In a future issue I'll deal with the workings of the St. John's T. A. & B. Society.

The officers assembled on Wednesday morning at the wharf to wish bon voyage to Mr. Cuddihy, who by this time has reached his adopted home.

TEMPERANCE. St. John's, Nfld., Aug. 12, '04.

of Parliament D. Gallery is President and the Rev. Father McPhail, C.S.S.R., is Spiritual Director. Among the latter are three Newfoundlanders, Messrs. M. J. Ryan, W. Howlett and J. R. Walsh.

AN EXPLANATION

Rev. T. M. O'Donoghue, C.M., Tells of the Exclusion of Colored Catholics from His Church.

(From the Baltimore Sun.) As a result of the representations made by a number of colored members of the Catholic Faith to Cardinal Gibbons regarding the incident which occurred recently at Immaculate Conception Catholic Church, Mosher and Division streets, when several negroes were requested to cease attending certain masses at the church, the Cardinal has put an investigation on foot in order to get at the facts of the matter. He promised to look into it and to adjust the difficulty if he found that injustice had been done. Rev. T. M. O'Donoghue, rector of Immaculate Conception Church, has submitted a report of the matter, the full text of which follows:

"To His Eminence Cardinal Gibbons: My predecessor, Father Hartnett, had ordered new pews, which were put in the church a year ago last winter. Owing to the style of pew, the seating capacity of the church was 120 less than with the old pews. At the 8 and 9.15 masses we saw the mistake, and suffered for want of more seats. The 8 o'clock mass is for pewholders—very popular and always crowded. The 9.15 o'clock mass is the children's mass, with privilege to adults to enter as far as vacant seats permit. It is the most crowded mass of our entire four masses.

"To remedy the pressure mentioned above, I was not until Passion Sunday, March 20, 1904, that I wrote and had read at each of the masses the following announcement, which I now give verbatim:

"Although our colored Catholics have their own church and parish, we have in the past left four or five pews for their service or convenience but in the future all pews in the church are needed at the 8 and 9 o'clock masses, so that hereafter, if colored Catholics come here at all,

Government in its ignoble contest against the faith held by such a vast majority of the people of France. No one that has the slightest knowledge of the character of Pius X. can imagine for a moment that he will yield to the reckless demands of the French Minister. Be the consequences what they may, Pius X. will not waver for an instant. The current of ingenious falsehoods—those lies that plead with babe-like innocence to be believed—which the Government will let loose, will be repeated, and the French people will be told over and over again that the whole trouble comes from the obstinacy of Pius X. The manoeuvre is an old one, and every schoolboy knows it by heart, in the fable of the Wolf and the Lamb—the wolves are always right!—the Press says so, and what other resource have you?

And yet it is with sadness that one remembers that France was the nation that enjoyed, in a special manner, the honored reputation throughout all Europe of being the grand chivalric nation, in which gentleness and politeness, and the last outcome of courtesy, in act and in language, seemed to have been the inheritance of the race! To think of this, and to read what is said about the Pope in their papers, shows to what base uses they have returned.

The Bishop of Laval, who is the man most talked about in France at the present moment, is a Southerner, and was born at Saint Symphonien-sur-Coise, in the Rhone, in 1845. He studied at Lyons, was in that city for some years after ordination and in 1896 succeeded Mgr. Cleret as Bishop of Laval. He is a famous preacher, and many of his sermons and a panegyric of Joan of Arc have been published. Four years ago Mgr. Geay was censured by Rome and he was obliged to submit to certain measures which were arranged by the Holy See and the Government, over which M. Waldeck Rousseau then presided. The Bishop did what he was told to do, and was continuing his ordinary work in his diocese, showing himself, however, not unfriendly to M. Combes, and a friend of M. Dumay. It may be asked—Why is M. Dumay? Well, he is the Director-General of the Public Works Department, the right-hand man of M. Combes, the chief instigator of the laws against the Orders, or, as has been said, of the Kulturkampf campaign. He was a petty, obscure clerk for years in the Ministry of the Interior. Then he tried to add to his meagre pay by writing farces and curtain-raises for theatres, was promoted, and is now a fat, burly Government official, who orders Bishops about, and gives himself the airs of a bureaucratic "boss."

The hand that has a long time held a violet doth not soon forego its fragrance.

Government in its ignoble contest against the faith held by such a vast majority of the people of France. No one that has the slightest knowledge of the character of Pius X. can imagine for a moment that he will yield to the reckless demands of the French Minister. Be the consequences what they may, Pius X. will not waver for an instant. The current of ingenious falsehoods—those lies that plead with babe-like innocence to be believed—which the Government will let loose, will be repeated, and the French people will be told over and over again that the whole trouble comes from the obstinacy of Pius X. The manoeuvre is an old one, and every schoolboy knows it by heart, in the fable of the Wolf and the Lamb—the wolves are always right!—the Press says so, and what other resource have you?

And yet it is with sadness that one remembers that France was the nation that enjoyed, in a special manner, the honored reputation throughout all Europe of being the grand chivalric nation, in which gentleness and politeness, and the last outcome of courtesy, in act and in language, seemed to have been the inheritance of the race! To think of this, and to read what is said about the Pope in their papers, shows to what base uses they have returned.

The Bishop of Laval, who is the man most talked about in France at the present moment, is a Southerner, and was born at Saint Symphonien-sur-Coise, in the Rhone, in 1845. He studied at Lyons, was in that city for some years after ordination and in 1896 succeeded Mgr. Cleret as Bishop of Laval. He is a famous preacher, and many of his sermons and a panegyric of Joan of Arc have been published. Four years ago Mgr. Geay was censured by Rome and he was obliged to submit to certain measures which were arranged by the Holy See and the Government, over which M. Waldeck Rousseau then presided. The Bishop did what he was told to do, and was continuing his ordinary work in his diocese, showing himself, however, not unfriendly to M. Combes, and a friend of M. Dumay. It may be asked—Why is M. Dumay? Well, he is the Director-General of the Public Works Department, the right-hand man of M. Combes, the chief instigator of the laws against the Orders, or, as has been said, of the Kulturkampf campaign. He was a petty, obscure clerk for years in the Ministry of the Interior. Then he tried to add to his meagre pay by writing farces and curtain-raises for theatres, was promoted, and is now a fat, burly Government official, who orders Bishops about, and gives himself the airs of a bureaucratic "boss."

The hand that has a long time held a violet doth not soon forego its fragrance.

Government in its ignoble contest against the faith held by such a vast majority of the people of France. No one that has the slightest knowledge of the character of Pius X. can imagine for a moment that he will yield to the reckless demands of the French Minister. Be the consequences what they may, Pius X. will not waver for an instant. The current of ingenious falsehoods—those lies that plead with babe-like innocence to be believed—which the Government will let loose, will be repeated, and the French people will be told over and over again that the whole trouble comes from the obstinacy of Pius X. The manoeuvre is an old one, and every schoolboy knows it by heart, in the fable of the Wolf and the Lamb—the wolves are always right!—the Press says so, and what other resource have you?

And yet it is with sadness that one remembers that France was the nation that enjoyed, in a special manner, the honored reputation throughout all Europe of being the grand chivalric nation, in which gentleness and politeness, and the last outcome of courtesy, in act and in language, seemed to have been the inheritance of the race! To think of this, and to read what is said about the Pope in their papers, shows to what base uses they have returned.

The Bishop of Laval, who is the man most talked about in France at the present moment, is a Southerner, and was born at Saint Symphonien-sur-Coise, in the Rhone, in 1845. He studied at Lyons, was in that city for some years after ordination and in 1896 succeeded Mgr. Cleret as Bishop of Laval. He is a famous preacher, and many of his sermons and a panegyric of Joan of Arc have been published. Four years ago Mgr. Geay was censured by Rome and he was obliged to submit to certain measures which were arranged by the Holy See and the Government, over which M. Waldeck Rousseau then presided. The Bishop did what he was told to do, and was continuing his ordinary work in his diocese, showing himself, however, not unfriendly to M. Combes, and a friend of M. Dumay. It may be asked—Why is M. Dumay? Well, he is the Director-General of the Public Works Department, the right-hand man of M. Combes, the chief instigator of the laws against the Orders, or, as has been said, of the Kulturkampf campaign. He was a petty, obscure clerk for years in the Ministry of the Interior. Then he tried to add to his meagre pay by writing farces and curtain-raises for theatres, was promoted, and is now a fat, burly Government official, who orders Bishops about, and gives himself the airs of a bureaucratic "boss."

The hand that has a long time held a violet doth not soon forego its fragrance.

Government in its ignoble contest against the faith held by such a vast majority of the people of France. No one that has the slightest knowledge of the character of Pius X. can imagine for a moment that he will yield to the reckless demands of the French Minister. Be the consequences what they may, Pius X. will not waver for an instant. The current of ingenious falsehoods—those lies that plead with babe-like innocence to be believed—which the Government will let loose, will be repeated, and the French people will be told over and over again that the whole trouble comes from the obstinacy of Pius X. The manoeuvre is an old one, and every schoolboy knows it by heart, in the fable of the Wolf and the Lamb—the wolves are always right!—the Press says so, and what other resource have you?

And yet it is with sadness that one remembers that France was the nation that enjoyed, in a special manner, the honored reputation throughout all Europe of being the grand chivalric nation, in which gentleness and politeness, and the last outcome of courtesy, in act and in language, seemed to have been the inheritance of the race! To think of this, and to read what is said about the Pope in their papers, shows to what base uses they have returned.

The Bishop of Laval, who is the man most talked about in France at the present moment, is a Southerner, and was born at Saint Symphonien-sur-Coise, in the Rhone, in 1845. He studied at Lyons, was in that city for some years after ordination and in 1896 succeeded Mgr. Cleret as Bishop of Laval. He is a famous preacher, and many of his sermons and a panegyric of Joan of Arc have been published. Four years ago Mgr. Geay was censured by Rome and he was obliged to submit to certain measures which were arranged by the Holy See and the Government, over which M. Waldeck Rousseau then presided. The Bishop did what he was told to do, and was continuing his ordinary work in his diocese, showing himself, however, not unfriendly to M. Combes, and a friend of M. Dumay. It may be asked—Why is M. Dumay? Well, he is the Director-General of the Public Works Department, the right-hand man of M. Combes, the chief instigator of the laws against the Orders, or, as has been said, of the Kulturkampf campaign. He was a petty, obscure clerk for years in the Ministry of the Interior. Then he tried to add to his meagre pay by writing farces and curtain-raises for theatres, was promoted, and is now a fat, burly Government official, who orders Bishops about, and gives himself the airs of a bureaucratic "boss."

The hand that has a long time held a violet doth not soon forego its fragrance.

Government in its ignoble contest against the faith held by such a vast majority of the people of France. No one that has the slightest knowledge of the character of Pius X. can imagine for a moment that he will yield to the reckless demands of the French Minister. Be the consequences what they may, Pius X. will not waver for an instant. The current of ingenious falsehoods—those lies that plead with babe-like innocence to be believed—which the Government will let loose, will be repeated, and the French people will be told over and over again that the whole trouble comes from the obstinacy of Pius X. The manoeuvre is an old one, and every schoolboy knows it by heart, in the fable of the Wolf and the Lamb—the wolves are always right!—the Press says so, and what other resource have you?

And yet it is with sadness that one remembers that France was the nation that enjoyed, in a special manner, the honored reputation throughout all Europe of being the grand chivalric nation, in which gentleness and politeness, and the last outcome of courtesy, in act and in language, seemed to have been the inheritance of the race! To think of this, and to read what is said about the Pope in their papers, shows to what base uses they have returned.

The Bishop of Laval, who is the man most talked about in France at the present moment, is a Southerner, and was born at Saint Symphonien-sur-Coise, in the Rhone, in 1845. He studied at Lyons, was in that city for some years after ordination and in 1896 succeeded Mgr. Cleret as Bishop of Laval. He is a famous preacher, and many of his sermons and a panegyric of Joan of Arc have been published. Four years ago Mgr. Geay was censured by Rome and he was obliged to submit to certain measures which were arranged by the Holy See and the Government, over which M. Waldeck Rousseau then presided. The Bishop did what he was told to do, and was continuing his ordinary work in his diocese, showing himself, however, not unfriendly to M. Combes, and a friend of M. Dumay. It may be asked—Why is M. Dumay? Well, he is the Director-General of the Public Works Department, the right-hand man of M. Combes, the chief instigator of the laws against the Orders, or, as has been said, of the Kulturkampf campaign. He was a petty, obscure clerk for years in the Ministry of the Interior. Then he tried to add to his meagre pay by writing farces and curtain-raises for theatres, was promoted, and is now a fat, burly Government official, who orders Bishops about, and gives himself the airs of a bureaucratic "boss."

The hand that has a long time held a violet doth not soon forego its fragrance.

Government in its ignoble contest against the faith held by such a vast majority of the people of France. No one that has the slightest knowledge of the character of Pius X. can imagine for a moment that he will yield to the reckless demands of the French Minister. Be the consequences what they may, Pius X. will not waver for an instant. The current of ingenious falsehoods—those lies that plead with babe-like innocence to be believed—which the Government will let loose, will be repeated, and the French people will be told over and over again that the whole trouble comes from the obstinacy of Pius X. The manoeuvre is an old one, and every schoolboy knows it by heart, in the fable of the Wolf and the Lamb—the wolves are always right!—the Press says so, and what other resource have you?

And yet it is with sadness that one remembers that France was the nation that enjoyed, in a special manner, the honored reputation throughout all Europe of being the grand chivalric nation, in which gentleness and politeness, and the last outcome of courtesy, in act and in language, seemed to have been the inheritance of the race! To think of this, and to read what is said about the Pope in their papers, shows to what base uses they have returned.

The Bishop of Laval, who is the man most talked about in France at the present moment, is a Southerner, and was born at Saint Symphonien-sur-Coise, in the Rhone, in 1845. He studied at Lyons, was in that city for some years after ordination and in 1896 succeeded Mgr. Cleret as Bishop of Laval. He is a famous preacher, and many of his sermons and a panegyric of Joan of Arc have been published. Four years ago Mgr. Geay was censured by Rome and he was obliged to submit to certain measures which were arranged by the Holy See and the Government, over which M. Waldeck Rousseau then presided. The Bishop did what he was told to do, and was continuing his ordinary work in his diocese, showing himself, however, not unfriendly to M. Combes, and a friend of M. Dumay. It may be asked—Why is M. Dumay? Well, he is the Director-General of the Public Works Department, the right-hand man of M. Combes, the chief instigator of the laws against the Orders, or, as has been said, of the Kulturkampf campaign. He was a petty, obscure clerk for years in the Ministry of the Interior. Then he tried to add to his meagre pay by writing farces and curtain-raises for theatres, was promoted, and is now a fat, burly Government official, who orders Bishops about, and gives himself the airs of a bureaucratic "boss."

The hand that has a long time held a violet doth not soon forego its fragrance.

Government in its ignoble contest against the faith held by such a vast majority of the people of France. No one that has the slightest knowledge of the character of Pius X. can imagine for a moment that he will yield to the reckless demands of the French Minister. Be the consequences what they may, Pius X. will not waver for an instant. The current of ingenious falsehoods—those lies that plead with babe-like innocence to be believed—which the Government will let loose, will be repeated, and the French people will be told over and over again that the whole trouble comes from the obstinacy of Pius X. The manoeuvre is an old one, and every schoolboy knows it by heart, in the fable of the Wolf and the Lamb—the wolves are always right!—the Press says so, and what other resource have you?

And yet it is with sadness that one remembers that France was the nation that enjoyed, in a special manner, the honored reputation throughout all Europe of being the grand chivalric nation, in which gentleness and politeness, and the last outcome of courtesy, in act and in language, seemed to have been the inheritance of the race! To think of this, and to read what is said about the Pope in their papers, shows to what base uses they have returned.

J. E. SEAGRAM DISTILLER AND DIRECT IMPORTER OF WINES, LIQUORS AND MALT AND FAMILY PROOF WHISKIES, OLD RYE, ETC. Also Manufacturers of those Renowned Brands "OLD TIMES" and "WHITE WHEAT." Conceded by Connoisseurs to be the Choicest Flavored Whiskies on the Market. WATERLOO, ONTARIO

Two French Bishops Who Stand By Combes

Two French Bishops have acted in a manner that called for remonstrance from the Sovereign Pontiff, speaking through the intermediary of Cardinals Vanutelli and Merry del Val. One of these, the Bishop of Laval, has been cited to appear before the Holy Office here in Rome, on the 22nd of July, to answer certain charges concerning neglect of administration of affairs in his diocese during some years past; the other, the Bishop of Dijon, has had the misfortune to create a dislike to him in the minds of his seminarists which led to a refusal on their part to be ordained by him, and brought about a considerable degree of trouble. His case, however, is not at all so serious as that of the Bishop of Laval. The communications which the Holy See made to these Bishops the Council of Ministers desire to see withdrawn, under the usual threat. The Governmental Press declares that the Concordat, or the Organic Articles, or some other bond which M. Combes alone knows is outraged by the Pope's demands; but this is one of the many misleading statements that are so plentifully employed to "poison the wells," by the French

Educational

St. Michael's College

IN AFFILIATION WITH TORONTO UNIVERSITY Under the special patronage of His Grace the Archbishop of Toronto, and directed by the Basilian Fathers. Full Classical, Scientific and Commercial Courses

Special courses for students preparing for University Matriculation and Non-Professional Certificates. TERMS, WHEN PAID IN ADVANCE: Board and Tuition, per year.....\$160 Day Pupils.....\$30 For further particulars apply to REV. J. R. TEEFY, President.

Loretto Abbey...

WELLINGTON PLACE, TORONTO, ONT. This fine Institution recently enlarged to give twice its former size, is situated conveniently near the business part of the city, and yet sufficiently remote to secure the quiet and seclusion so congenial to study. The course of instruction comprises every branch suitable to the education of young ladies. Circular with full information as to uniform, terms, &c., may be had by addressing LADY SUPERIOR, WELLINGTON PLACE, TORONTO

Calendar with full information may be had on application. A. T. LAING, Registrar.

School of Practical Science

TORONTO The Faculty of Applied Science and Engineering of the University of Toronto. Departments of Instruction: 1-Civil Engineering, 2-Mining Engineering, 3-Mechanical and Electrical Engineering, 4-Architecture, 5-Analytical and Applied Chemistry.

Laboratories: 1-Chemical, 2-Assaying, 3-Milling, 4-Steam, 5-Metrollogical, 6-Electrical, 7-Testing. Calendar with full information may be had on application. A. T. LAING, Registrar.

ST. JOSEPH'S Academy

St. Alban Street, TORONTO. The Course of Instruction in this Academy embraces every Branch suitable to the Education of Young Ladies. In the ACADEMIC DEPARTMENT special attention is paid to MODERN LANGUAGES, FINE ARTS, PLAIN and FANCY NEEDLEWORK. Pupils on completing the NORMAL COURSE and passing a successful EXAMINATION, conducted by professional and awarded Teachers' Certificates and Diplomas. In this Department pupils are prepared for the Degree of Bachelor of Music of the University of Toronto. The Studio is affiliated with the Government Art School and awards Teachers' Certificates. In the COLLEGIATE DEPARTMENT pupils are prepared for the University, also for Senior and Junior Law, Primary and Commercial Certificates. Diplomas awarded for proficiency in Phonography and Typewriting. For Prospectus address, MOTHER SUPERIOR</