the principles and history of the Ancient Order of Hibernians. And hence your organization have always had and ever shall have my sympathy, my encouragement and my blessing.

You express the hope that my return to your midst to work among you will rally you "more than ever beneath the standard of the Cross, in intimate union with the See of Peter, mother and mistress of all Churches." You have put in words the dearest wish of my heart and the highest ambition of my life—to aid, be it ever so little, in restoring all things to Christ and in extending the boundaries of His Holy Church.

In the firm conviction that, in this work, I shall always have the loyal assistance and co-operation of the Ancient Order of Hibernians, I joyfully impart to it, and to all its members, my Episcopal Benediction.

A RISING TIDE OF ANARCHY

FRANCE THREATENED BY DELUGE MORE DESTRUCTIVE THAN FLOODING SEINE

A very able review of the question at issue in France between Christian parents and the government, appears in an article in the Charleston, S. C., News-Courier, by J. N. Brodhead, who writes from San Remo, Italy, under date of January 28, 1910.

"During the last eight years," says Mr. Brodhead, "I have often wondered in reading the blasphemies bandied around in the French Parliament that lightning did not strike the Palais Bourbon. One of the latest of these utterances was that of M. Clemenceau, who ironically replied to a remark of a Deputy by these words: *'I attends avec tranquilite les jugements de Dieu.'* 'I await the judgments of God with tranquility.' Since then he, the tumbler of ministers, tumbled himself out of the premiership last July in the most deplorable and tactless manner. To-day the Palais Bourbon is invaded by the Seine, and worse still by the contents of broken sewers. Nevertheless they sat for a whole week discussing the 'Joint Pastoral of the French Episcopacy,' who denounced to parents the notorious violation of 'neutrality' in public primary schools and condemned fourteen text books in particular. As a consequence of this episcopal circular strikes of school children who refused to use those books have been going on all over France, while many more have been expelled for the same reason.

CONFISCATION NOT EVEN PROFITABLE

"At the period of the Renaissance there were formed in Milan and other cities groups of child inquisitors, who went around collecting obscene books, pictures, false hair, rouge pots and other implements of female vanity, with which they made bonfires on the market place. To-day, French children have in many places been treating the text books of Atheism, materialism and anti-Catholic calumnies in the same way, much to the disgust of those who had counted on these State primary schools to dechristianize France. Twenty thousand religious schools were closed, the teaching congregations were exiled, their property confiscated, or 'liquidated,' as they say. The result is the same, save that instead of the famous 'milliard,' which Waldeck Rousseau said was to be a nest egg for old pensions, the taxpayers have had to find more than five millions to cover the expenses of the 'liquidators,' etc.—assets, there are none!

"Immediately these poor French Catholics went to work and reopened 'pay free primary schools' to replace the suppressed religious schools. The difficulties were great, as the ex-congregationists were deprived by law of the right to teach, which was their only means of earning their living when they were turned out of their homes. However, these schools now educate nearly one million children, and if the government does not yet suppress them it is only from lack of funds.

THE MOST DANGEROUS RISING TIDE

"Since the suppression of the teaching orders the government has laid aside the mask of 'neutrality' inscribed in the law of 1882, when State primary schools were organized. Religion, Christianity and the very existence of God are all brushed aside and Catholic children of six to thirteen are taught the Protestant doctrine of 'choosing their religion or having no religion at all.'

"Recently the spokesman of the government proclaimed in Parliament that in so doing the instituteurs were quite right. It is easy to understand that under these circumstances there can be no accord between a State atheocracy bent on paganizing the rising generation and Catholic parents, equally resolved to transmit to their children the faith of their fathers—and save them and their beloved France from the corruption and disintegration of which the material condition of Paris at present is merely a symbol; a rising tide of anarchy and dissolution, fed by fetid streams, represented by broken sewers, are sapping the very foundations of the whole social fabric in France.

THE MAKERS OF FRANCE

"The Bishops of France were threatened with eighty prosecutions by the instituteurs and the authors of the condemned text books to recover damages for the injury done them by the pastoral letters. Hitherto only one of these cases has been begun. The Archbishop of Reims, Msgr. Lucon, had the honor of appearing before the Tribunal of Reims on January 22. His declaration to the Court is a twentieth century echo of the Apostle's: 'It is better to obey God than to obey men.' 'It is a duty of our Episcopal charge that we have fulfilled,' said the Archbishop. 'It is a right we have exercised and this right we hold not from men, but from Jesus Christ, our God, Who has commanded us to teach all nations.' 'Do you think you can constrain us to hold our peace when Catholic children are compelled to frequent schools where they are taught that Christianity is an error, human liberty a fiction and eternal life a delusion? Would we be the worthy successors of the Bishops who made France if we assisted at the destruction of their work without doing our utmost to save it from would-be destroyers?

"Gibbon, it will be remembered, said 'that the Bishops made France as bees make a hive.'

"The case was postponed, I suspect it will be the first and the last to be tried. All the bishops are most anxious to appear, not before the Civil Tribunal but before the Cour d'Assise, and prisons have no terrors for them. There was a time when Bismarck had every Prussian Bishop in prison, and that was the end of Bismarck! Recently the Archbishop of Bordeaux was condemned to pay a fine of 500 francs. He flatly refused to do so, and they never dared to imprison him. The State official whose duty it was to collect the money pretended he had received it from some unknown person. The fact is that the government is somewhat in a quandary. There is nothing so admirable in this world as the spectacle of force locking horns with utter weakness. The Third Republic (alias the Grand Orient, alias the Yodeo Masonic coterie,) is absolutely master of the situation. It has destroyed and robbed all the teaching congregations, whose deserted convents are to-day sheltering thousands of flood victims; it has stripped the Church clean of every scrap of real and personal property and devised against it all kinds of penal laws, which it does not dare to apply; and now it finds itself bearded in its own schools by small children, who tear up its impious text books and burn them on the market place! To-day this French State, that has gorged itself with so much ill gotten wealth, is so poor that it cannot put up more than a paltry $400,000 to succor the flood victims!

RELIEF FUNDS MAY BE DIVERTED

"But millions are pouring into its treasury from abroad, and I fear it will be used to break the resistance of these poor Catholic parents, who are making a brave fight to save the souls of their children. It must be remembered that the rich continue to send their children across the border to be educated in the schools opened by the exiled congregationists all along the frontier. San Remo is full of them! The poorer classes and the functionaries are compelled to send theirs to State schools, of which the best that can be said is that they are Godless. I earnestly beseech charitably disposed people to send their offerings to the Archbishop of New York or of Paris, or to some in Paris other than to State functionaries.

"Red tape always has a way of entangling millions in the handling."

THE "ITALIAN MISSION"

In a recent discourse in Manchester Bishop Vaughan (brother of the famous Jesuit preacher, Father Bernard) made some very interesting observations and suggestions on the question of the conversion of England. He said that the English people are difficult to convert, mainly because they have a strong bias against the Faith, and are extremely prejudiced. They are proud and self-centred, and hate what is foreign and un-English. This is not only a weakness, but a weakness of which our enemies are only too ready to take full advantage.

From a tactical point of view, continued Bishop Vaughan, I know nothing so clever as the line taken by the late (Protestant) Archbishop of Canterbury, who designated the Catholic Church in this country not by its true name as the old Church, or as the Church before the Reformation," nor even simply as the Catholic Church, but as the Italian Mission. This was a direct appeal to the Englishman's spirit of patriotism—what in another connection would be called playing to the galleries. It must be presented as Italian—foreign—an exotic from another clime; unsuited to our character—an import and with no old associations with the past to recommend it.

The term was intended to and did in reality stir up a feeling of opposition and antagonism between Englishmen and the Church of God; and it suggests what is foreign and alien. This trick has succeeded, like any other Shibboleth, to an astonishing degree. Protestants talk and argue and chatter away as though there were something in an Englishman's character which is incapable of assimilating the doctrines and practices and principles of the Catholic Church, quite forgetting, in their heated harangues and impassioned eloquence, that England was Catholic to the core for by far the greater part of its history—yea, for over a thousand years—and that no Englishman was anything but Catholic during the four-fifths of her civilized life.

As a matter of fact and history it was as Catholic and Roman and Papal that England first rose into prominence and became a nation, and laid the foundation of her constitution and government. Her greatest universities were opened; her noblest cathedrals were built and her greatest battles were not only fought but won, while she was essentially and unmistakably Catholic.

But this, the present Church of England, though not yet four hundred years old, is anxious that we should forget. Anglican bishops and parsons are openly and unblushingly declaring that there never was a Roman Catholic Church in this land. The Bishops of London and Bristol, to name but two out of many, would fain persuade us that they, and not we, are the lineal descendants and the spiritual brethren of our glorious old saints like SS. Dunstan, Anselm, Cuthbert, Thomas, etc., every one of whom would have gladly gone to the stake and been burnt alive rather than have joined in any of their services; or have signed their Thirty-nine Articles.

Bishop Vaughan's plan to offset British bias against Catholicity is to bring the past more eloquently and more emphatically before the minds of the English people and with this view he makes an interesting suggestion. We put up altars, he says, to St. Anthony, and to St. Francis, and to St. Patrick, and others, and now we are putting one up in Westminster Cathedral to Jean d'Arc, etc. Well, I am not complaining of this; this is all very well, but it makes me wish to ask why we do little or nothing to enourage devotion to our own great saints, and why we leave them in the background. What is needed is to make more of our own. The display of foreign and the absence of British saints among the statues and altars in our churches seems to give some color to the "Italian Mission" theory, not, of course, in our minds, but in the minds of non-Catholics. Of course, in the true sense of the word there are no foreign saints, for we are fellow-citizens with all the saints, and within the Church, as St. Paul reminds us, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for we are all one in Christ Jesus."

Still, people have their preferences. And, just as the Irish have an exceptional devotion to St. Patrick, and as a Benedictine or a Dominican has a special devotion to the founder of his Order, so we who are English, should honor our native saints and invoke them in an especial manner to pray for the conversion of their own country.

Bishop Vaughan went on to say that there are thousands who come to the English Catholic churches and who are interested in the services, who never either see or hear anything to remind them that England was once Catholic from shore to shore, and rich with its own galaxies of virgins, saints, confessors, and martyrs. What they do see are statues of St. Anthony, St. Philip, and St. Aloysius, and they say: "Ah! see, they have only foreign saints!" Now, if they found statues of St. Bede, St. Cuthbert, and St. Thomas, etc., they would exclaim: "Oh! what were these English worthies—Roman Catholics? I thought the Roman Catholics in England were a new sect? I did not know that Roman Catholic saints lived and labored in England from the sixth to the sixteenth century."

It cannot be denied that Bishop Vaughan makes out a good case. Certainly the saints of England in the centuries when England almost as much as Ireland was a land of saints onght to be brought into prominence in the Catholic Church of England to-day, and we have no doubt the result would be a material aid in promotion of the great work of conversion which English Catholics have so much at heart.—N. Y. Freeman's Journal.

PERSONAL SKETCH OF BORDEN'S LIEUTENANT

Tangible evidence of the reorganization of Opposition ranks at Ottawa, was presented unexpectedly a week ago, when ex-Judge Doherty, member for St. Anne, Montreal, rose and presented Mr. Borden's requests in certain matters during the leader's absence from the House. This was taken to mean that Mr. Foster, who, however, is still absent for his health, and the sub-lieutenants of the old school have been passed over for the dignified Irish lawyer who recently quitted the bench for the bar and subsequently politics.

Mr. Charles J. Doherty is looked upon by the members of both parties in Montreal and in the Province of Quebec as one of the most fearless and able men in the ranks of the Opposition and one of the best platform speakers. One does not usually see a retired judge starting out on a new and strenuous career, but ex-Judge Doherty is an exception to the rule. When, after fifteen years as a judge in the superior court of Montreal, he retired, with his pension, he was not an exhausted old man, but a youngster of fifty-one, apparently in the very plenitude of his powers.

Naturally, he again entered upon an active professional career, opening offices in Montreal as a consulting lawyer, and starting at once upon the delivery of a special course of lectures on commercial subjects before the law students of McGill University. This was in November of 1906. The members of the Conservative party approached him with a view to securing his active services, but he announced that he had no intention of taking any further interest in party politics.

When, however, he had taken a long-planned trip to Europe he yielded to the solicitation of his friends, and presented himself in the general election of 1908 as a candidate for St. Anne division of Montreal. After an exciting campaign he defeated the Liberal candidate, Mr. J. C. Walsh, by 2,881 votes to 2,811. Years before this Mr. Doherty had twice come forward as a party candidate for the Provincial Government — first in December, 1881, for the Montreal West division, and again in October, 1886, for Montreal Centre. On both occasions he was defeated.

Mr. Doherty is a descendant of some of the oldest and most distinguished Irish families in Canada. His father was the Hon. Marcus Doherty and his mother Elizabeth O'Halloran. He was born in Montreal on May 11, 1855, and was educated at St. Mary's College (Jesuit), Montreal, afterwards following the law course at McGill University. He graduated B. C. L. in 1876 winning at the same time the Elizabeth Torrance gold medal. In 1892 he obtained the D. C. L. degree at McGill University, and in 1895 inscribed his name on the honor roll of Ottawa University as an LL. D. He was called to the bar in 1873, and during his professional career was engaged in many important trials, including appearances before the Privy Council in London. He was created a Q. C. in 1887, and was for a time president of the McGill Literary Society. About that time also he was appointed to the chair of civic and commercial law in the law faculty of that university—a position which he has retained uninterruptedly down to the present time.

After his brilliant career at the bar it caused surprise to no one when in October, 1891, he was raised to the bench of the superior court, to succeed his father, who retired after eighteen years' service in the judiciary. Possessor as he is of a dignity which never fails, Mr. Doherty while on the bench worthily upheld the traditions of the court, and without visible effort maintained the strictest discipline. Then, as now, however, back of his serious mien could always be observed a merry twinkle of the eye. Those who enjoy his acquaintance know him as a charming conversationalist, possessed in full measure of that sprightly wit for which his race is famed. Possessed of an ample competency, he entertains largely, especially at his beautiful summer home in the Laurentians.

In the Northwest rebellion of 1885, Mr. Doherty, at that time a captain in the 65th Regiment Carabiniers, Mont-Royal, marched with his regiment and saw service at Batoche and other points against rebels under the notorious Louis Riel. He was awarded a medal for services in the field.

In 1889 Mr. Doherty married Catherine Lucy, daughter of the late Mr. Edmund Barnard, K. C., one of the most distinguished members of the bar of Montreal in his day. He has three daughters—Kathleen, Eileen and Margaret, and one son—Marcus Cahir. He is a Roman Catholic, and has long been an ardent supporter of home rule for Ireland; in fact, he was for many years president of the Irish National League in Montreal.— Toronto Globe.

CONFIRMATION AT ST. PETER'S

Confirmation services were held yesterday morning in St. Peter's Cathedral, and between two hundred and fifty and three hundred children, and many young men and women were confirmed. His Lordship, Bishop Fallon, made a stirring address to the class, dealing particularly with swearing and intemperance. It was a strong deliverance on these subjects, and made a deep impression upon the very large congregation present. Prior to the confirmation, His Lordship expressed his thanks to the parish for the admirable way in which the consecration services were conducted on Monday last, and the hospitable treatment of visitors to the city for that ceremony. He thanked the non-Catholics of London, the newspapers and others for their kindness to him, and to his friends. He said:

"I desire to offer to you, my beloved people, my sincere thanks for the admirable way in which you all worked together for the glory of God and of the Church in the Consecration ceremonies of Monday last. I am thankful to the Catholics of this parish for giving up their own rights that they might show to the many visitors and guests on that occasion, true Catholic kindness and courtesy. I heard on all sides from the visitors the highest praise for the courtesy and kindness shown them. I desire to thank the ushers for their kindness too, both inside the Church and outside. I want to thank the choir for their assistance. No labor or pains were too hard for them, and they added greatly to the glory of the occasion by their music, "I want to express, through you, to the non-Catholic people of this city, my thanks for their courtesy and many acts of kindness shown to me and my friends during their stay in the city. Not a few have been the favors I have received at their hands and I am grateful for them. They are tokens of that broadmindness, and Christian spirit that should prevail everywhere. I am particularly grateful to Rev. Father Aylward, and his assistants, for the successful manner in which the ceremonies were carried out. Bishop Foley of Detroit told me after the ceremony that he had attended sixty consecrations, but he had never seen one carried out from beginning to end with such harmony and religious devotion. I know only too well the tact, the energy, the care necessary for the proper carrying out of so important a ceremony, and you will agree with me in giving him my thanks for his great care and energy on this occasion. It was all done by you and the clergy for the glory of God, and for the glory of our own Mother Church. My only return for this kindness is that God may give to you all His choicest blessings and most abundant graces."

His Lordship expressed his gratitude to the press for their cordial treatment.

Then followed the confirmation services. This beautiful and inspiring ceremony was conducted with due impressiveness. It was indeed beautiful to see the children in their white dresses and wreaths, and the boys with the white ribbon of purity on their arms. They were excellently drilled and the ceremony was conducted with a precision and a decorum that were indeed noteworthy. Father Aylward deserved great credit for handling so large a class so efficiently. His Lordship briefly addressed the class when they were presented to him.

"The first time you came to church," he said, "you have no memory of. You were brought by your parents. This was the beginning of faith. You were made Christians — children of God. Later on there came a a day of such beauty, such glory, such spiritual joy that you can never forget it. There came a day when your little hearts beat with joy and grateful anticipation, when Jesus Christ was to come to you at the Holy Table, when was to be laid upon your tongue the sacred Body of the Lord. You have come now to take part in a sacrament—the sacrament of confirmation, when every trace of sin may be washed from you, by which you will be made strong and perfect Christians. There is so much need of strength in these days, so much need of strong Christians because so many enemies of Jesus Christ are abroad. You know what it means to kneel and receive this sacrament, by which you will receive the Great Spirit from on high, to make you strong to fight the battles of the Church. I wonder if you know what it means? I am sure you do. You will pray in unison that the seven-fold gift of the Holy Ghost may come down upon you and bless you and sanctify you, and make you strong, and continue to make you strong to fight the battles of God until the end of your lives. Now that you have received the Holy Ghost, in the Holy Sacrament, it behooves me to tell you your duty. Many a boy came to this altar as well disposed as you and fell away. Many a girl as well disposed and as well prepared as you has come to this altar, and received the sacrament, and has fallen away. This land is covered with men and women, who, in the days of yore, as children knelt at this altar, and made the same promises and have gone out and forgotten them. Some have gone out of the Church. Some are dead wood in the Church, the scandal, the stumbling block, the rock of offence, the evil example in the Church. You have begun by promising to be guided by the Holy Ghost, and follow the example set for you. I would say to you—avoid evil company. Evil communication corrupt good manners. Beware of bad company. They ruin the grace of God, and destroy the soul. You will be truthful, you will be honest, you will be upright, you will be pure, you will be meek, you will be good. I would tell you to watch the words that come from your mouth that you do not scandalize your neighbor or offend God. It seems that one cannot be a man now unless he knows how to curse and swear. It seems now that one cannot enjoy the dignity and stature of a man if he cannot, in contempt and derision, in cursing and blasphemy, take the Name of God in vain. Shun cursing. Shun swearing. Shun the company of the man or boy who profanes the Name of God or of Jesus Christ. I say to you—watch your words. To the girls I would give the same admonition. You have the great example of Mary, Mother of God to follow. Be kindly, be courteous, be careful of your company and your conduct, looking ever at the great supernatural example left for you, in Mary the Virgin, Mother of God.

There is an old custom in this diocese—and I wish I had a thousand tongues to add to its power and strength—for the confirmation class to make a solemn promise before God, and before those seated about you to avoid until your twenty-first year what is the most awful pitfall in the paths of the citizens of any country—strong drink. I have seen many a boy, I have seen many a girl come to confirmation, and in ten years' time, I was ashamed of them, ashamed to meet them, ashamed that I ever knew them, ashamed of them because of the disgrace they brought to the Church—all because of strong drink. I have seen a man take a beautiful girl from a home, and pledge faithfulness, service and honor to her, and ten years later, O God! what misery. Drunkenness has brought into the home every vice and degradation. I have seen fathers scandalize their children. I have seen mothers bring hell into the homes. I have seen sons and daughters bring the grey hairs of their fathers and mothers in sorrow to the grave through this, one of the most damnable vices of men. No man was ever made better by drinking liquor, and millions have been made worse. No man was ever made stronger or nobler or purer by strong drink while millions have been damned, first in body, then in mind and soul by the great vice of intemperance. You will know what I mean. One has but to go around the street any hour to see men who are destroying their intellects, degrading their bodies, and blackening their souls by this damnable curse."

The children all repeated the pledge in unison, making a very effective temperance sermon.

Mr. and Mrs. M. P. McDonagh acted as sponsors.

"I promise you all, strength of intellect, strength of body, and I give you the promise of prosperity if you keep that pledge," continued His Lordship. "This means the great happiness of earth, as well as the richer happiness of Heaven. If you keep it until you are twenty-one years of age, there will no longer be the temptation to drink. The most malicious, the most cold blooded, the most abominable of all sins is the deliberate remaining from the celebration of the Holy Sacrifice of the Mass. I can understand how one can commit the ordinary sins, but how a Catholic can wilfully remain away from the Holy Sacrifice of the Mass, is beyond my comprehension. It is a most malicious sin, and I warn you against it. Go to confession and Communion often, assist at the Holy Sacrifice of the Mass and if you continue to walk in the paths of virtue here below I promise you the reward of everlasting life hereafter."

At 7 o'clock His Lordship visited St. Mary's church to administer confirmation. The procession was formed at the house, headed by the cross bearer with acolytes, followed by the boys and girls of the confirmation class; then came the clergy, Father Tobin and Father Aylward of the cathedral. The Bishop pontificated at Vespers having as deacon Father O'Neil and sub-deacon Father Nagle. Father McKeon was master of ceremonies. Just before administering confirmation Father McKeon, the pastor of the Church, advanced to the railing and welcomed the Bishop to the parish of St. Mary's. He said that as the Bishop had intimated that he would not receive any addresses he had great pleasure in speaking in his name and in the name of Father Tobin and the people of St. Mary's the great pleasure he had in welcoming him on his first official visit. He wished to assure His Lordship that himself and Father Tobin had for the past eight years received generous support from the people of this parish and he felt sure that the loyalty and devotion they showed to him they would show to the new Bishop, and His Lordship would not find in any parish in the diocese more devotion or more loyalty. The Bishop responded by thanking Father McKeon and the people of St. Mary's for the great kindness extended him.

THE VATICAN AND MR. ROOSEVELT

The Osservatore Romano has given the following statement of the facts connected with the recent incident in which the Vatican and Mr. Roosevelt were involved:

To prevent this incident from giving rise to erroneous and exaggerated comment, some specimens of which have already been furnished by a certain section of the press which is inspired solely by animosity and hatred to the Holy See, we believe that nothing can serve better than the following bare and genuine exposition of the facts. While Mr. Theodore Roosevelt was still far away he forwarded to the Vatican through the Right Rev. Mgr. Kennedy, Rector of the North American College, the expression of his desire to pay a visit to the Holy Father on the occasion of the brief sojourn which he was soon about to make in our city. Mgr. Kennedy, after having executed the commission, made known the result of the steps he had taken to the person who had entrusted him with it, Mr. Leishman, Ambassador of the United States, who hastened to send Mr. Roosevelt the following reply: "The Holy Father will be delighted to grant audience to Mr. Roosevelt, and hopes nothing will arise to prevent it such as the much regretted incident which rendered impossible the reception of the ex-Vice-President of the United States, Mr. Fairbanks." It is known that Mr. Fairbanks was not able to visit the Holy Father, because after having had the audience accorded, and before it took place, he announced that he was to deliver a conference in the Methodist Church in Via XX Settembre.

Now it is notorious to all, both Romans and strangers, what this Methodist Church is, i. e., a hotbed of wiles and hostilities against the spiritual power of the Supreme Pontiff in his very See, a centre for all the material and moral encouragements and aids destined to further in Rome the propaganda of apostasy, and, in a word, to encourage and favor in every way and by every means open war and rebellion against the Church. There was, therefore, no question of offending in any way Mr. Roosevelt's liberty of action and conscience who was quite free to fulfil elsewhere the duties of his religion (for that matter Mr. Roosevelt is not even a Methodist,) but only of abstaining from placing the authority and prestige of his name at the service and disposition of that very institution which is carrying on a work of open rebellion and treacherous war on the Catholic Church in its very metropolis, on a basis of calumny and seduction. There was no imposition, therefore, and no diminution of a person's liberty, but a mere fulfilment and defence on the part of the Supreme Pontiff of the duties and rights strictly appertaining to his spiritual power itself.

To the communication received from Mgr. Kennedy, Mr. Roosevelt had the following reply sent on March 26, through the American Embassy; "It would be a real pleasure to me to be presented to the Holy Father for whom I entertain a high respect, both personally and as the Head of a great Church, I fully recognize his entire right to receive or not to receive whomsoever he chooses for any reason that seems good to him, and if he does not receive me I shall not for a moment question the propriety of his action. On the other hand, I, in my turn, must decline to make any stipulations or submit to any conditions which in any way limit my freedom of conduct. I trust on April 5 he will find it convenient to receive me." To this communication Mr. Roosevelt received the following reply on March 28 through Mgr. Kennedy: "His Holiness would be much pleased to grant audience to Mr. Roosevelt for whom he entertains high esteem, both personally and as the former President of the United States. His Holiness recognizes Mr. Roosevelt's entire right to full freedom of conduct; on the other hand, in view of circumstances for which neither His Holiness nor Mr. Roosevelt is responsible, the audience could not take place except on the understanding expressed in the former message. It was in reply to this last answer that Mr. Roosevelt has thought well to abstain from presenting a formal request for the audience with the Holy Father.

In a later reference to the subject, the Osservatore Romano wrote as follows:

When all is said and done it is a question of common courtesy. The Holy See did not impose upon Mr. Roosevelt, as has been wrongly asserted the condition of not approaching Methodists or other non Catholic religious bodies in Rome. There are several non-Catholic centres in the City which do not behave in a bitterly hostile and offensive manner towards the Pope and towards everything that his Holiness and all Catholics hold most dear. The Methodist centre in Via Venti Settembre systematically joins hands with the worst and most anti-Clerical and anti-Papal elements in the City of the Popes and in Catholic Italy, and they do so notoriously and in the most aggressive and insulting manner. Mr. Roosevelt himself has had a mild and limited sample of their attitude in the declaration just published by them and which he has felt bound to disavow. The Holy See after the unfortunate Fairbanks incident had every reason to fear that Mr. Roosevelt, unwittingly and in perfect good faith, might be led into showing open sympathy and friendship for this hostile centre of aggression against the Catholic Church in the centre of the Catholic world. Consequently, when Mr. Roosevelt applied indirectly and confidentially for an audience with His Holiness, the hope was courteously expressed that he would avoid being dragged into the objectionable position of appearing to publicly support the offensive campaign against the Pope in his residence. Mr. Roosevelt replied refusing all conditions or agreement, and thus allowed the possibility of his accomplishing what would be so offensive to his Holiness. This was amply confirmed by his own secretary, Mr. O'Loughlin, who, when asked whether, without any formal promise or expressed condition, Mr. Roosevelt would as a matter of fact not go to the Methodist centre in Via Venti Settembre, replied that "he could give no assurance, and that, in his opinion, Mr. Roosevelt was the man to do it." In view of this attitude the audience became impossible. It is simply a question of common courtesy, and surely common courtesy is not incompatible with the rights and freedom of an American citizen.

THE LAST RESORT

When all else failed, the Doctors said, "try Fruit-a-tives"

And "Fruit-a-tives" cured Mrs. Cadieux

PLANTAGENET, ONT., JANUARY 31ST, 1910.

"About March 1st 1909, I was taken deathly sick with Stomach Trouble, Backache and General Breakdown. I failed from 125 pounds down to 80 pounds, was confined to bed for eight weeks, and was unable to eat or keep anything on my stomach, vomiting nearly all the time. I expected to die, and took many remedies as well as employing different physicians. The doctors said they could do nothing for me and, as a last resort, one of the doctors told me *"to try Fruit-a-tives*—if they would not cure me, nothing would".

MDE LAURENT CADIEUX

My husband bought "Fruit-a-tives" from Mr. Arthur Koleau, merchant of Plantagenet, and I started taking them at once, and *inside of ten days*, I was able to leave my bed. My stomach got strong and I could eat and retain my food. I gained rapidly and soon had my usual good health back again, and today I weigh as much as ever, 125 pounds."

MDE. LAURENT CADIEUX.

Even the doctors are recommending "Fruit-a-tives". They realize now that these wonderful fruit juice tablets will positively cure all Stomach Troubles, Indigestion and Dyspepsia—and they are using "Fruit-a-tives" in their practice.

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