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Mr. Hartigan Reads the Daily Witness.

(Apologies to Mr. Dooley.)

"This paper I'm readin' says," said Mr. Hartigan, "that a French paper in Paris said that a lot of priests, on the point of escaping, I suppose, have written a petition to the Pope, askin' his leave to get married, and the editor wants the Pope to give his consent."

"Glory be," exclaimed Mr. Duffy, "an' what paper is that?"

"What paper indeed! The only religious daily of a certain sort in Canada, the Daily Witness, sometimes called Witless or Wickedness by the profane, as Madigan would say. It's the paper that was silenced by the Bishop a long time ago, when Billy Down used to go about Griffin-town prayin' for the Pope at the top of his voice; and be the looks of things, the same Witness will have to be makin' a search among the lamps to the feet and other bric-a-brac to thry and find the ould muck again before being shot for three-pass. It's a wonder they weren't cute enough to put the article among the readable paragraphs where nobody could see it."

"And what will the Holy Father say to that?" asked Mr. Duffy.

"He won't say anything at all; he can't, because the Witness says he won't, an' that settles it. Wouldn't it be great, Duffy, if the parish priest was a married man, surrounded by everything that would make his miserable life more so. Yer wife ud get wake in the middle o' the night, 'Jimmie,' says she to you, 'I'm dyin'.' Run and get the priest, because I'm thinkin' I'm not long for this world.' So you get into yer boots an' away you go on the dead run. You have hot words on the way with the neighbors' dogs and arrive out o' breath at the priest's verandah. You thrip over a tin rattler an' destroy an instalment plan baby carriage in yer fall. Yer ring the bell after gettin' up from the debris, and after fifteen terrible long minyts, that seem a year, a nightcap appears at the windy above yer head.

"Is Father So-and-So in, or is it the Missus?"

"What d'ye want at this hour o' the night?" says the voice under the nightcap.

"Me wife is dyin'," says you.

"An' is that any reason for you to break everything in the house and frighten the life out o' the childer?"

"I want the priest," says you.

"Me husband," says the woman, "is gone lookin' for soothin' syrup for the baby," she says.

"Come yerself," says you.

"I'm not very well myself either," says she. "Go home," she says, "like a decent man," she says, "or call the doctor an' get a nurse, an' we'll both be on hand for yer poor wife's funeral. How many candles will ye want, an' will ye want the organist down for the service? I'll go to the church door for the corpse."

meself an' me big boy, an' his sister 'll carry the candleman' if ye haven't engaged yer undertaker, I'd recommend as decent a man as ever laid out a client dead or alive, where Mikey is learnin' his thrade."

"Wouldn't that be terrible, Duffy. The Witness says, too, that in times gone by priests used to get married. Saint Martin Luther for wan, but he had to go to a convent to get a bride, savin' yer presence. The Witness laves that part out, for want o' space, I suppose, an' it doesn't mention that he stopped sayin' mass an' hearin' confessions. The Witness is in a terrible pickle about our priests. What is the reason of all that spite? Does the editor want companions in his thrubbles? I'll go bail he's married himself, an' that's just what he's after," said Mr. Duffy. "Faith, then," said Mr. Hartigan, "I don't think that that can be the reason, for I never heard his name connected with any weddin' beyant collectin' a quarter for puttin' an account of it in his paper. It bates all."

"How would you like to make yer Alister to a married man of a priest?" asked Mr. Duffy.

"Before I'd make the sign of the cross, I'd want a certifiket under oath that the reverend gentleman hadn't the habit of talkin' in his sleep," said Mr. Hartigan.

COPYLEFT.

Explain Work of Crusade.

His Grace Archbishop Bruchesi addressed the Women's Temperance Union on Saturday evening. Several hundred were present to hear him. The crusade against intemperance inaugurated by His Grace has been the subject of much discussion among the temperance societies of Canada, and he had been importuned to give his views before the above mentioned society.

His Grace began his eloquent address by calling the attention of his hearers to the fact that temperance did not constitute religion in its entirety, for a man or woman although free from the baneful effects of intoxicants, might not be a Christian, but intemperance was at the present day one of the greatest ills that humanity is heir to, and he held that it was the duty of all good people to do their utmost to lessen or extirpate so great an evil. This was a work to which all good citizens might apply themselves irrespective of their religious creed or national affiliation.

Mgr. Bruchesi then told the story of the crusade he had undertaken in this province, and of the splendid results that had been obtained. He detailed the formation of societies in the parishes and towns and cities of his archdiocese and the great numbers that had in this manner been induced to give up the drink habit, and of the encouraging reports that were constantly coming in from the reverend fathers thus engaged as well

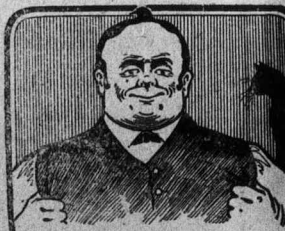
as from the parish priests who also had evinced a most commendable zeal in the great work. The Archbishop also referred in the most touching terms to the progress that the movement had made in the Roman Catholic schools of the city as well as in the educational establishments of the rural districts and he thanked God for the success that had been attained amongst the future fathers and mothers of this province. The drinking habit, His Grace maintained, was brought about either from a lack of temperance propagation in the schools of our land or because a good example had not been found in the home circle. There were in consequence two causes, one positive and the other negative.

Mgr. Bruchesi said he did not believe that temperance reform to any great extent could be accomplished by statutory enactments although there was no doubt that wise legislators could do a great deal in aid of the good work. Restriction of licenses was very much to be desired and it was likewise to be hoped that greater attention would be paid to the administration of those laws now in existence.

The Archbishop gave an important detail to the effect that the information which he had in his possession went to show that the number of licenses to sell strong drink had greatly decreased in this section of the province since the good Franciscan Fathers had commenced their mission amongst the people. His Grace had, however, always believed, and his later experience had strengthened the opinion that it was impossible to any great extent to make a temperance man out of the so-called confirmed drunkard or the long and inveterate drinker. There were, of course, isolated cases, but long and ripe experience went to prove that the reformation of this class is a hopeless task. He would, therefore, strongly urge that the efforts of good temperance workers be concentrated in the moral suasion of the young. It was here, in Mgr. Bruchesi's opinion, that the great battle for temperance and for temperance reform had to be fought and won.

"Teach the little girls and little boys on the benches of the country and city schools that it is degrading to acquire the habit of drinking strong liquors and these children will grow up temperance men and women and temperance fathers and mothers," said His Grace.

The Archbishop also referred to the time honored custom of the black wooden cross, which had played such a splendid part in all Catholic temperance crusades both past and present in this province. Its presence, he said, stood for greatly improved lives all over the land, and its color testified in an eloquently effective manner the self-sacrifice which these good and sincere people had imposed upon themselves and upon their families.



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By Order,
FRED. GELINAS,
Secretary.
Department of Public Works,
Ottawa, May 22, 1907.
Newspapers will not be paid for this advertisement if they insert it without authority from the Department.



Synopsis of Canadian North-West HOMESTEAD REGULATIONS

ANY even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

Entry must be made personally at the local land office for the district in which the land is situate. The homesteader is required to perform the conditions connected therewith under one of the following plans:

(1) At least six months' residence upon and cultivation of the land in each year for three years.
(2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for, the requirements as to residence may be satisfied by such person residing with the father or mother.
(3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements as to residence may be satisfied by residence upon said land.

Six months' notice in writing should be given the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.
W. W. CORY,
Deputy Minister of the Interior.
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