

What is Catholic Federation ?

(Continued from Page 1.)

ernment appropriating a sufficient amount of the Indian's own money for his support, education and religion? It is not the money of the government; it is the money which the government has set aside for the property which has been confiscated and taken from the Indian by force and without due process of law.

The Catholic Church from its very inception has always opposed divorce, and never has she, during the nineteen hundred years of her existence, permitted the sacred contract of marriage to be severed or broken. She realized that the destruction of the family meant the destruction of the foundation upon which society rests. What denomination has ever held to this doctrine excepting the Catholic Church? Her position is now being accepted by all Christians, and all conservative-minded citizens, as the only salvation for society and the safeguard of our nation. Along these lines cannot Catholic federation assist and urge upon our legislators the necessity of framing laws which will abolish absolute divorce from our statute books? It may meet with a minority vote in its early progress, but in time the American people will see its justice and its full force.

In our Colonial days divorces were rare, as they were almost exclusively granted by special acts of the Colonial legislature which made the procedure slow and expensive. Each state now enacts its own laws on divorce, the federal government having jurisdiction only in the District of Columbia and our territories. The statistics are alarming when you consider the number of divorces granted yearly in this country. Our country stands at the head of all other countries excepting Japan. For a period of twenty years between 1867 and 1887 there were granted in the United States 328,716 divorces. At the present time the number reaches nearly 40,000 yearly. In Germany there are about ten thousand a year, France has about twenty-one thousand a year, while England has only about three hundred per year.

Our country certainly occupies no enviable position on her divorce record. Every sane man will admit that every contract which is complete and not against public policy should be carried out, if it is valid and sacred before the eyes of the law, yet the greatest of contracts, the contract of marriage, which was instituted by God is, nowadays, being severed and broken because the laws of the various states are opposed to the eternal mandates and designs of God. Let us hope that the verdict of the American people in the near future will be in accord with the position of the Catholic Church, and then the home and the social condition of the nation will receive new life and vigor.

Catholic federation from its first meeting has shown a determination to co-operate with the Church in maintaining her parochial school system. The members of its organization realize and fully appreciate that it is impossible to properly educate the child if religious training is eliminated. I desire to-night to emphasize that position, for I believe it is absolutely necessary for the well-being of society to have religious training go hand in hand with secular training.

The objection offered to the Catholic parochial school system does not emanate from broad-minded Americans, but comes from infidels, materialists, and enemies of good government. The Church is seeking to make no compact, nor striving to proselytize any other denomination by inaugurating parochial schools. She believes that the moral training of the children is first in importance, and will adhere to that principle so long as time lasts. Those false notions, often conveyed to Protestants, that, by the inauguration of parochial schools, Catholics are plotting against the State and government, are un-Christian, unmanly and unpatriotic. The Father of our Country, Washington, in his farewell address, warned this great nation in the following words: "Reason and experience both forbid us to expect that national morality can prevail where religious principles are excluded." Later still the great Daniel Webster said: "It is an insult to common sense to maintain that a school for the education of youth, from which Christian instruction by Christian teachers is sedulously and vigorously shut out is not detestable and infidel in its purpose and its tendency."

The Venerable Leo XIII. ever urged upon Catholics throughout the world the necessity of religious training. He maintained that it was impossible to separate religion from the state. He said there was the same similarity between religion and the state as there was between the soul and the body. You separate the soul and the body is dead. You eliminate religion from the state and anarchy and revolution prevail. Is there anyone to-day in this great republic who is so uncharitable as to say that the great Leo was prompted by any other motive than religious zeal when he requested the Catholics of America to establish parochial schools? During the latter years of his life in conveying a message to America on one occasion, he paid to Americans this beautiful tribute: "I love them and I love their country. I have a great tenderness for those who live in that land, Protestants and all. Under their Constitution, religion has perfect liberty and is a growing power. Where the Church is free, it will increase; and I bless, I love Americans for their frank, open, unaffected character, and for the respect which they pay to Christianity and Christian morals, and my only desire is to use my power for the good of the whole people, Protestants and Catholics alike. I want the Protestants as well as the Catholics to esteem me." That message was a message coming from the heart of the esteemed Pontiff and it was received by the American people with sympathy and love.

What harm will religion do in helping frame our laws, in dealing with vexed international questions? We feel that the public schools of our country have accomplished much along educational lines; still they do not fill the bill. We are glad to acknowledge their efficiency and to acknowledge the proficiency of many of the members of its teaching force, but the sentiment is now coming even from her great army of teachers in this land, that there is something lacking and wanting in our schools to make the system complete. The universal verdict is that the element which is wanting is religious training.

There are fourteen million of children daily attending the various schools in the United States, and out of that vast number not 10 per cent. will ever complete a high school course. Yet many of those children, in after life, are to be our representatives in our halls of legislation, and such are supposed to shape the destinies of this nation. Without any religious training save the little perhaps they receive in a few cases at home, they are absolutely ignorant of religion. How can they be capable of solving great problems of state if the thought of religious training has never entered their minds? They may love their country, their state and its constitution, but the Spartan lad did that. He was taught to love the state and the state only. Sparta has gone, and all that remains of her greatness, the historian tells us, is that her people were brave and courageous. Catholics ask more than that remembrance. They want all people of different faiths to cast aside hatred and bigotry and study that great sermon on the Mount: "Seek first the Kingdom of God and its justice, and all other things shall be added unto you."

The parochial school has not been adopted by Catholics because of any suspicion, hatred or ill-will towards any one, but it is fostered because Catholics believe that it is the only means for properly guiding the youth of the land. Since the Third Plenary Council of Baltimore in 1884, Catholics have made wonderful strides in parochial school work. There are in the United States to-day over one million of children being educated by Catholics at an expense of \$25,000,000 annually. That vast sum is generously given. We say that no matter whether the state at the present time sees fit to assist us, this great work will go on and the results coming therefrom will prove a blessing to the American people. We have a right to make such a prediction, because our loyalty and our patriotism, shown on all battlefields of this Union, attest our love for the Stars and Stripes. The Catholic religion never caused a deserter in the ranks of the American army, but the Catholic religion has furnished Sisters of Charity to administer to the wants of the dying, wounded and suffering soldiery of America. The Catholic religion has built up institutions and filled them with religious men and women who

have cared for the poor and down-trodden of every clime. These noble men and women have sheltered the young and the old, the poor and the blind, and our country is none the poorer, but the richer. A great orator once said: "How poor a nation would be without the memory of its departed dead." Might I not add to this and say how poor a nation would be without its religious and almsgiving institutions?

The old adage "In Union there is Strength," was certainly fulfilled in Germany. In no country was there greater opposition offered to the parochial school system than in that country. In 1872 Bismarck declared himself hostile to the Catholic Church and attempted to separate the Church in Germany as far as possible from the control of the Roman Pontiff, and make it subservient to the State. He attempted to secularize the parochial school and eliminate religious training therefrom. He was aided in his drastic measure by Dr. Folk, who in May, 1873, caused to be passed the famous "Folk Laws" or "May Laws," as they were styled. These iniquitous laws, together with the policy of Bismarck, banished the Jesuits and affiliated orders from the Kingdom. Crucifixes and holy pictures were removed from school buildings and supervision of schools was denied the clergy. The control of education of the clergy was given to the State. The State was to be supreme in religious matters. This un-Christian spirit manifested by Bismarck towards the Catholics of Germany did not intimidate them. Bismarck and his abettors could not prevent the Catholics and some Protestants from seeking truth, freedom and justice which was granted to them under the liberal constitution of Frederick William IV. in 1850. That constitution gave to all citizens equality of creeds, freedom for religious orders, parochial schools, religious teaching by ecclesiastics. Under the Bismarckian policy these rights had been threatened and invaded, but it was left for the great "Centrum party," styled by Bismarck, the "Religious party," to thwart his plans. It was the union of Catholic forces, led by that immortal leader, Windthorst, that caused the downfall of Bismarck.

So aggressive did Bismarck become that in the Reichstag on May, 14, 1878, when outlining his policy against the Catholics, he made use of his famous saying, "Fear not. We shall not go to Canossa, neither in body nor in spirit." He wanted it understood that he would make no concessions to Rome nor bow to the Church or her party, "The Centrum." But the Iron Chancellor was forced to go to Canossa. He was compelled to recede from his arbitrary ruling and to treat with Pope Leo on terms designated by the Venerable Pontiff. He asked Leo XIII. to arbitrate the affairs of the Caroline Islands, a matter which was in itself purely political. He said in 1887, "My desire is to make peace with the Pope. Whether religious orders are necessary or not depends upon the opinion of our Catholic people. I regard the 'May Laws' for the education of the clergy a failure." He said on the 21st day of April, 1887, "We must make concessions to our Catholic citizens. The good of the State demands it. It is time to end the fight. If you trust me you will unanimously adopt the law. Should it fail to pass, I will be compelled to resign for my own political honor and authority."

The Catholic schools of Germany are recognized by the German Emperor to-day as a great benefit to his country and to society. I believe that he would prefer the loss of the national schools rather than the abandonment of the Catholic schools. I have referred to parochial schools as long as I feel that no man can seriously deny that the stand taken by the Catholic Church on this question is but just and proper. Our fondest hope will be that our own good country, in the near future, may see the justice of our claim and lend its financial support to make our schools more useful and efficient.

Let us not forget that, besides the Catholics dwelling within the confines of the United States, there are seven million of Catholics dwelling in the Philippines who are looking to us for support, comfort and consolation in their hour of need. Let us on all occasions send a greeting and a message to them, assuring them that, although they are eight thousand miles away, our support and co-operation will always be extended to them in their hour of distress. Let us extend to them our congratulations for keeping the grand old faith which they received from the Spanish Friars over three hundred years ago. Let us say to them, "You have enjoyed peace and contentment since you possessed that faith, and our efforts shall be that

Are there children in your family? Are they reading?
"The Sunday Companion,"
a weekly, illustrated periodical? Try it for one year.
RATES: All subscriptions received before September 1st, 1906, Fifty cents. After that date Seventy-five cents.
"The Helper,"
a monthly periodical for those interested in the Christian education of children. TERMS: One Dollar per year, in advance.
Send for sample copies.
THE SUNDAY COMPANION PUBLISHING CO.
10 Barclay Street, New York City.
Special rates ten clubs of 12 or more.

SYNOPSIS OF CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

ANY even numbered section of Dominion Lands in Manitoba or the Northwest Provinces, 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 may be made personally at the local land office for the district in which the land is situated, or if the homesteader desires, he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent receive authority for some one to make entry for him.
The homesteader is required to perform the conditions connected therewith under one of the following plans:
(1) At least six months' residence upon cultivation of the land as 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 offered 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 the said land.
Six months' notice in writing should be given to the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.
N.B.—Unauthorized publication of this advertisement will not be paid for.
W. W. CORY,
Deputy Minister of the Interior.

RELIGIOUS INSTITUTIONS
HAVING DESIGNS AND ENGRAVINGS DONE SHOULD APPLY TO
LA PRESSE PUB. CO.
PHOTO ENG. DEPT.
EXPERT ILLUSTRATORS.
ENGRAVERS OF THE TRUE WITNESS

CATHOLIC SAILORS' CLUB
ALL SAILORS WELCOME
Concert every Wednesday Evening
All Local Talent invited. The finest in the City pay us a visit
MASS at 9:30 a. m. on Sunday.
Sacred Concert on Sunday evening.
Open week days from 9 a. m. to 10 p. m.
On Sundays from 1 p. m. to 10 p. m.
ST. PETER and COMMON STS

perfect liberty and freedom shall be yours in the exercise of your religious belief.
Let not this Federation of German Catholic Societies adjourn its proceedings without offering a protest against the unjust laws and unfair treatment of France towards Catholics. We have a right to protest in no unmistaken tones against these iniquitous laws which have been passed by that government. When we see a nation adopting measures more drastic toward Christians than those enacted in the days of Pagan Rome, we are horrified. Over sixty thousand of the members of religious orders have been banished and their property confiscated; religion is eliminated from all schools and hospitals, young seminarians no longer are exempt from military duty, public prayers are forbidden at the beginning of each Parliamentary session; the religious character is effaced from the judicial oath; the signs of mourning which were used on board ships on Good Friday have been suppressed, all emblems serving in any way to recall the idea of religion is banished from the courts, schools, army and the navy. This is not Christianity. It is not the act of a sane and Christian nation. It should receive the unanimous condemnation of all Catholics and all citizens as partaking more of paganism than Christian civilization.

SOCIETY DIRECTORY.
ST. PATRICK'S SOCIETY—Established March 6th, 1856; incorporated 1863; revised 1840. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Mr. F. J. Curran, P.P.; President, Mr. F. J. Curran; 1st Vice-President, W. P. Kearney; 2nd Vice, E. J. Quinn; Treasurer, W. Durack; Corresponding Secretary, W. J. Crowe; Recording Secretary, T. P. Tansey.

ST. PATRICK'S T. A. & B. SOCIETY—Meets on the second Sunday of every month in St. Patrick's Hall, 92 Alexander street, at 3:30 p.m. Committee of Management meets in same hall on the first Tuesday of every month, at 8 p.m. Rev. Director, Rev. Jas. Killoran; President, J. H. Kelly; Rec. Sec., M. J. O'Donnell, 412 St. Paul street.

C.M.B.A. OF CANADA, Branch 26—Organized 18th November, 1883. Branch 26 meets at New Hall, (Inglis Building) 485 St. Catherine street, west. The regular meetings for the transaction of business are held on the 2nd and 4th Wednesdays of each month, at eight o'clock p.m. Officers: Spiritual Adviser, Rev. J. P. Killoran; Chancellor, J. M. Kennedy; President, J. H. Maiden; 1st Vice-President, W. A. Hodgson; 2nd Vice-President, J. B. McCabe; Recording Secretary, R. M. J. Dolan, 16 Overdale Ave.; Asst. Rec. Sec., E. J. Lynch; Financial Secretary, J. J. Costigan, 504 St. Urbain st.; Treasurer, J. H. Kelly; Marshal, M. J. O'Regan; Guard, J. A. Hartenstein. Trustees, W. A. Hodgson, T. R. Stevens, D. J. McGillis, John Walsh and Jas. Cahill; Medical Officers, Dr. H. J. Harrison, Dr. G. H. Merrill and Dr. E. J. O'Connor.

CHURCH BELLS
Church Chime Peal
Memorial Bells a Specialty.
McHassell Bell Foundry Co., Baltimore, Md., U.S.A.
MENEERY BELL COMPANY
22, 24 & 26 RIVER ST., 177 BROADWAY, TROY, N.Y., NEW YORK.
Manufacture Superior CHURCH, CHIME, SCHOOL & OTHER BELLS.
SELF-RAISING FLOUR.
BRODIE'S CELEBRATED SELF-RAISING FLOUR
Is the Original and the Best.
A PREMIUM given for the empty bag returned to our Office.
10 BLEURY ST., MONTREAL.

J. J. M. Landy
416 QUEEN ST., IW.
Chalices, Ciboria, Ostensoria.
Gold and Silver Plating and Engraving of all Altar Vessels at very reasonable prices. Write for quotations.
MISSIONS supplied with Religious goods. Write for catalogue and quotations
Long distance phone M. 2768.
J. J. M. LANDY,
416 QUEEN ST. WEST, TORONTO

CANDLES and Oils for the Sanctuary
Best quality—as cheap as the cheapest, All goods absolutely guaranteed.
W. E. BLAKE, 123 Church St.
Premises lately occupied by D. & J. Sadler & Co
Toronto, Ont.
Telephone Main 2808

Wm. P. Stanton & Co.
WE HAVE IN STOCK SECOND HAND ROLL FLAT, DOUBLE AND SINGLE BOOKKEEPERS DESK, THAT WE WILL SELL AT SACRIFICE TO MAKE ROOM.
38 & 37 St. Frs. Xavier Street.

BUSINESS CARDS.
M. J. MORRISON JOHN A. O'SULLIVAN
MORRISON & O'SULLIVAN
Advocates, Barristers, Solicitors, Etc.
From 7 to 10 P. M. Merchants Bank Building, 153 Island Street. 205 St. James St. TEL. MAIN 4335 TEL. MAIN 3114
DISTRICT OF BEAUFORT OFFICE TELEPHONE No. 14 VALLEYFIELD.

Bell Telephone Main 433.
JOHN. P. WHELAN
M. A. B. C. L.
Advocate and Solicitor.
103 St. Francois Xavier St. MONTREAL.

J. C. WALSH, B.A., B.C.L. THOMAS E. WALSH, B.A., B.C.L.
WALSH & WALSH
Advocates, Barristers, Etc.
80 St. Gabriel St., Montreal.
Bell Telephone Main 218.

H. J. KAVANACH, K. C. H. GERIN LAJOIE, K. C. PAUL LACOSTE, LL.B.
KAVANACH, LAJOIE & LACOSTE,
Advocates.
7 PLACE D'ARMES, MONTREAL.

D. R. MURPHY, K. C. Francois-Xavier Roy
MURPHY & ROY,
Advocates, Solicitors, Etc.
97 St. James Street.
Tel. Main 2279.

ROBT. T. MULLIN
Advocate
Room 6, City and District Savings Bank Chambers, 180 St. James st. Montreal.

C. A. BARNARD CASIMIR DESSAULLES
BARNARD & DESSAULLES,
Advocates.
Savings Bank Building, 180 St. James Bell. Telephone Main 1679.

Atwater, Duclos & Chauvin,
ADVOCATES
Guardian Building, 160 St. James St. A. W. Atwater, K. C., C. A. Duclos, K. C. H. N. Chauvin.

P. J. COYLE, K. C.
LAW OFFICE.
Room 43, Montreal Street Railway Bldg. 8 Place d'Armes Hill. Tel. Main 2784.

J. LONERGAN,
Notary Public and Commissioner of Superior Court
68 St. James St., Montreal.
Bell Tel. Main 3552. Night day & service

CONROY BROS.
228 Centre Street.
Practical Plumbers, Gas and Steamfitters.
ESTIMATES GIVEN.
Jobbing Promptly Attended To.
Telephone Main 553.

Esinhart & Maguire
CHIEF AGENTS
Scottish Union and National Insurance Company of Edinburgh
German American Insurance Co. New York; and
Insurance Brokers.
Office, 117 St. Francois Xavier Street, MONTREAL.

Established 1864.
G. O'BRIEN,
House, Sign and Decorative Painter
PLAID AND DECORATIVE PAPER-HANGER
Whitewashing and Tinting. Orders promptly attended to. Terms moderate.
Residence, 75 ALEXANDER STREET, OFFICE, 67 DUNDAS STREET, EAST OF BLEURY STREET, MONTREAL.
Bell Telephone, 7p 205.

LAWRENCE RILEY, PLASTERER.
Successor to John Riley. Established in 1864. Plain and Ornamental Plastering. Repairs all kinds promptly attended to. Estimates made. Postal orders attended to.
15 PANS STREET, Point St. Charles.

SOLIT
BY REV.

CHAPTER XXXVIII.—
"Paul," said the old boy, squeezing and wringing the boy's hand until it became a less ache at the end of the wrist, while the tears chased another over the round cheek "Paul, Paul, Paul!"
And that was the only word the gentleman could speak for minutes. The memory of all endured since Paul's departure, the joy of seeing his favorite, too much for the excitable "Let us go home to the attic," said Paul, "and review times."
Peter shook his head and a groan of such agony as touched the poet's heart.
"I'll take you to an attic, by," said Peter, when his voice returned; "but it's me own—you own, and no other's."
"You are not, then, at De la by's?" said Paul.
"No. I've been kicked out of my own hand, like the first of paradise. Here I am, old age, eating cabbage and when roast fowl or lamb would be better. Did ye order lamb? They do it well here."
"Never mind the lamb," said "but come on to your lodgin' have much to say, and something give you."
"I hope it's what I need, come along and hear the gentleman of rank elevated to sky-bad cess to it! I never how close it was till I lay to it."
A poky room was the philosopher, tossed and tumbled out all semblance of order, ridiculed and badly furnished.
"That row of houses yonder a familiar look," said Paul, thoughtfully at them, "and t one-way, if it isn't De Ponce sure enough! And how came have De Ponceby?"
"Put out, of course. What could an old fool expect? Isn't shame to think an old gray hasn't more sense than mine was Barbara began it—the entrancing Barbara. Ye didn't I was Francis' father, did ye, I?"
"No," said Paul, who under this only as the usual vagary "Did ye ever hear them talk Lynch that was, by?"
"Somewhat. I believe he v' disreputable bummer, and, tho' good family, had no instincts for a bar-room. De Ponceby well rid of him."
"Mea culpa, mea maxima culp' groaned unhappy Peter. "I a man-Parker Charles Lynch, to his journalistic brethren as Carter, a gentleman once, and a jolly old reprobate waiting taste of what you have in pocket, me b'y? Come, out it."
"Not until I hear an explanation of those words," said Paul, whose mind a thousand r' brances flashed the truth which he declared. "Are you in e h what you say?"
"Let us drink, Paul, to the statement of a gentleman in rights. I spent an estate on Ponceby, and now she wo send the tenth of the boarding revenues on her husband—me, Carter, alias P.C.L."
Here Peter executed the inevitable step. Paul, in hope of the mystery explained, filled u glass for him, which the jour glanced through with watery There was a vast change i from that distant night when Florian's rooms he had saluted liquor as the tears of Erin.
"The sunlight never looks so when I see it through this old Peter huskily. "Here's jo me own Frances, and confusio all boarding-house mistresses!"
"Ye see," he began, without hesitation, "I was bound the with a gizzard would never Frances, and so I let out on name. I told Wallace, right to case, and madame was present Frank, that I was the only ancial Lynch. Madame didn't t, and Frank—ah! she's the creature—threw her arms and hugged me as if I wa most aristocratic Lynch in land."
"What did Merriion have to do with it?" said Paul shrewdly.
"Wasn't she after Florian?"
"She a great start—"and was a man after her, the mean hound, her to opera and balls