

Abbey's Effervescent Salt

The Rev. Father Eugene L. Gervais, Notre Dame de Grace, writes in an unsolicited letter to the Abbey Effervescent Salt Company, to the following effect:—"I take your salt every morning before breakfast, it regulates my bowels and I could find nothing to do me good until I came across your Salts. They are wonderful. You may publish this letter, and any person who writes me, enclosing a stamp, I promise to reply telling them all your Salts have done for me."

Kind Words and True Words.

The Irish Party.

An Appeal for Material Support Issued by the Trustees.

Following the National Convention recently held in Dublin, the National Trustees have issued an appeal to the people of Ireland. The appeal is signed by His Lordship the Bishop of Raphoe; John E. Redmond, chairman of the Irish Parliamentary party, and John Fitzgibbon, of Castlereagh, and is as follows:

The time has come round once again for appealing to you for material support for the maintenance of a pledge-bound and united Irish Parliamentary Party in the House of Commons. We do so with full confidence that your response will be both prompt and liberal.

We are not unaware of the influences, some open, some secret and insidious, which have been exerted to discredit the Irish Parliamentary Party, and the constitutional movement, and thereby to close up the fountain of popular support for both the party and the movement. We are also aware that, so far as the great, overwhelming mass of our people are concerned, these influences have been exerted in vain. The Irish party having remained steadily faithful to the trust committed to them, their supporters have remained faithful to the party, seeing in the attacks made on them only an old and battered device for breaking into pieces the chief weapon that exists for accomplishing the desires of the Irish nation. It remains for the people to show in the coming year, as they have shown in the past, that so far as material aid for the party can secure it, they will not allow these attacks to succeed.

On this occasion, as on the occasion of our last appeal, we feel happy in being able to point to very decided and substantial proofs of the practical utility of a Parliamentary party honestly and earnestly devoted to the service of the country. The first and main object of the Irish party, it need hardly be said, is the restoration of national self-government to Ireland. The pursuit of this object has not been neglected. In our last appeal, twelve months ago, we ventured to say that in the then ensuing session of Parliament the National question would be once more raised in the House of Commons so as to effectively test the opinion of the House, to make manifest the exact measure of support the Government and a party pledged to govern Ireland according to Irish ideas were prepared to accord to the Irish claim, and to render clear the line of demarcation between its friends and its enemies. That promise has been fulfilled, with the result that, for the first time since the year 1893, the whole British Liberal party has been pledged afresh to a full measure of Home Rule, that for the first time a great majority of British members voted for the creation of an Irish parliament, and that once again the subject has been assured a position of prominence before the British electorate. This result has been secured at and ridiculed by persons who have done nothing to advance the Irish cause; but its importance cannot be doubted or obscured by the efforts of faction. The common-sense of the people of Ireland has already recognized it as the forerunner of a great triumph in the not far distant future.

Apart from this great Irish question, there has scarcely ever been a session so fruitful as the last in solid, practical results, gained mainly through the instrumentality of an independent Irish party.

The University question has at last been settled. Not only has a system of university education been established, the working of which will not affront the religious convictions of the people, but University institutions have been established from which British Government influence will be entirely excluded, and which will be of just such a character as the Irish people themselves desire. Such an event is one of vast importance from an educational and political point of view. It constitutes, in fact, a step in the direction of Home Rule itself, the importance of which will be clearly seen as the years go by.

The question of the housing of the working classes in our cities and towns is one of such magnitude and urgency that to deal with it completely it would be necessary for the Government itself to take it in hand, but when the Irish party found that the Government declined to deal with it last session, they took up the burden, feeling that even an imperfect housing act ought not to be any longer delayed. Their proposals were not accepted in full, but they have nevertheless succeeded in getting through Parliament a measure which embodies almost every proposal made by a representative conference which considered the ques-

tion a few years ago in the Mansion House in Dublin, and which actually contains additional provisions to facilitate the erection of working-class dwellings which are not yet in force in either England or Scotland. Cheaper money is obtained, and a nucleus of a Housing Aid Fund has been created which, though not large at present, will certainly be increased, and is an absolute novelty.

Progress has been made, too, for the final settlement of the Land Question. Recent legislation for the relief of evicted tenants has been strengthened, so that some bodies of evicted tenants will be restored to their homes who never otherwise could have been so restored, and there is now a clear prospect that in a comparatively short time practically the whole number will have been put back upon the land. In the second place, the Irish party has succeeded in inducing the Government to produce a general Land Bill which, if amended in certain important particulars, will hasten considerably the completion of the process of land purchase on satisfactory lines the breaking up of the great grass ranches, and the rescue of the congested districts from perennial poverty.

We need make but the merest reference to the vast benefits conferred on our aged poor by the Old Age Pensions Act. That measure is largely the fruit of Irish efforts, and in its progress through the House of Commons the interests of Ireland were effectively safeguarded by the Irish Nationalist representatives.

Turning to the minor successes of the Irish Party in the course of the last Session in Parliament, the Irish people will note that they have succeeded in obtaining an additional grant of £114,000 a year for the National Teachers, and securing the establishment of day industrial schools with a government grant, an amendment to the Children's Bill, the money (amounting to £17,000 a year), which is now paid by way of capitation grant for orphan children in Irish industrial schools, but which the Children's Bill as originally drafted proposed to take away.

This is an imperfect record of the work of the Irish party during the last session. It is a record which affords solid ground for popular satisfaction, especially when it is borne in mind that the work which it sets forth has been accomplished under a fire of hostile and malignant criticism barbed with every form of personal insult, and coming from quarters from which sympathetic consideration, if not co-operation, might rather have been expected.

This year the work before the Irish party will be of unusual importance, largely concerned as it will be with the final settlement of the question of the land, and with the carrying on in the British constituencies of the movement for National self-government, and it will undoubtedly involve a great strain on the members of the party. We are confident that they will face the task set to them with zeal and determination, whether they succeed to the full extent of their hopes or not; but the people who have elected them must be at their back, not only with words of encouragement, but with material support which every other political party as well as they has at all times found to be necessary.

They should answer the taunts and attacks of their enemies in the way that will be most effective—namely, by making the fund by means of which the party must carry on its work ample for the calls upon it. This is the due of the party. The Irish Nationalist representatives have been elected by the people, and the fact of their election by the people ought to entitle them as of right to protection and to an indemnity at the hands of the people. But indeed there is no necessity, especially at this juncture, to urge this consideration on the Irish Nationalists. A National convention, one of the most authoritative that has ever assembled, has just stamped with its emphatic approval the policy and work of the Irish party, and its right to practical support at your hands.

We therefore confidently call upon you, fellow-countrymen, to make the Irish Parliamentary and National fund for 1909 large enough to drown the clamor of the enemies of the party, and to prove beyond question to the party that they have behind them the overwhelming majority of Irish Nationalists at home, as they have of Irish Nationalists in other lands.

Phone Main 5072, to secure Special St. Patrick's Day Number. Price 15c.

An Old Slander.

Ireland is Not a "Lawless" Country.

Writes the Roman correspondent of the Catholic Standard and Times:

Twenty years ago the Roman papers, used to go to the trouble of writing up every week every little crime in Ireland, with a view of painting the Irish people as a nation of criminals for the sake of political reasons. Owing to the action of Irishmen in Rome, that game had to cease. However, we believed a new start was made last month, when a special wire from London announced that the people of Thurles threw a few stones at the policemen, and another followed the week after containing a resume of Sir Edward Carson's (a Unionist member) speech describing Ireland as being in a state of utter lawlessness.

On reading this a young Irish priest went to the office of the "Osservatore Romano"—one of the two papers in which Carson's speech appeared. "That wire," he stated, "came from a private source and is not from a press agency. Now, you will publish an entire article from me to remove the false impression it has made in the minds of the Roman public, otherwise I shall certainly bring my article to the Pope himself."

The "Osservatore" saw it had been duped, and published a long article on the relations of England and Ireland and the comparative crimelessness of the latter country. After drawing attention to the misleading character of the remarks contained in the telegram and those prefixed to it by the "Osservatore," the Irish priest says:

"Regarding Sir E. Carson's speech it was delivered at a Conservative meeting in London, which was held for the purpose of endeavoring to consolidate the Unionist ranks, now so sadly divided on questions of tariff reform. To divert the minds of his audience from this thorny question, Sir E. Carson cleverly directed his remarks to the condition of Ireland—a subject which, as a rule, is very welcome to a Conservative audience, and to bring discredit on the administration of the Liberal government in that country he tried to make out that there exists in Ireland during the past few years a state of lawlessness unheard of before and utterly beyond the power of the English mind to conceive."

The letter then goes on to enlighten his Roman readers on the facts that the Unionists are a little party under men like Sir E. Carson, who are totally adverse to everything Irish.

"On one side we find the people of Ireland, constituting more than three-fourths of the entire population of the country. They are the descendants of the old Irish clans, and are national and Catholic almost to a man. During the century their efforts have been turned in one direction—the adjustment of the land laws, the redress of religious inequalities and the securing of Home Rule. On the other side are the landlords, with no Irish interest beyond that of extracting what have in recent years been proved by the courts of justice to be exorbitant rents from a long oppressed people, sucking the heart's blood from a defenceless tenantry, hardly a penny of which was spent by them in the land that produced it."

The writer then shows how it is the Unionist or landlord game to blacken the name of Ireland among the English and other peoples for the purpose of preventing any concessions being made to them by the Liberals, which concessions they too well know mean the withdrawal of power from the hands of the Unionists, for "while every new measure passed by the Liberals tends to improve the position of the people, it steadily lessens the power and influence of their former tyrants."

Now, a few years ago so vast were the efforts of the Unionists to give Ireland the reputation of criminality (for which purpose even a journal called "Irish Outrages" was founded in London) that the Irish party had to start a counter publication to give the true state of things. This publication took the form of leaflets printed and distributed wholesale from time to time. The following is a quotation made by the writer in the Osservatore for the year 1906:

"All indictable offenses committed: England and Wales 91,665 Ireland 9,465"

"On a strict ratio of population Ireland, if equally criminal, would have had 11,643 offences."

"For the rest, we take England and Wales as, roughly, eight times the population of Ireland."

England and Wales. Ireland.	
Murders	134 19
Attempts to murder	110 11
Manslaughter	129 44
Felonious wounding	1,328 144
Burglary	1,617 159

"But just consider the next table taken as the previous ones, from official statistics:

England and Wales. Ireland.	
Rape and indecent assault	611 60
Unmoral offences and attempts at such	246 7

"We must not forget to add here that in the following year (1907) murders in Ireland were down to seven."

Thus are the Roman public set right once more, and a stop has been put, it is hoped, to false reports of politicians, who, where Ireland is concerned, are totally regardless that the eighth commandment exists.



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History of the Church.

(Continued.)

It seems as if they were created for no other purpose than to show man that with a well proportioned body, with admirable organs, a brain, a tongue, and hands, he would be an extravagant and ridiculous animal if he had not a soul created to the image of God, to the likeness of the Supreme Intelligence. The soul, behold the breath of the Most High which according to the sage of old, renders man intelligent, raises him above all animals and constitutes him, after God, king of the earth. Thou hast made him a little less than the angels, said David to the Creator; thou hast subjected all things under his feet, all the sheep and oxen; moreover, all the beasts of the field, the birds of the air and the fishes of the sea, that pass through the paths of the sea. If he cannot attain to the sun and the stars he will be able to calculate their courses and make use of this calculation to find his position in the different parts of the earth and the different epochs of history.

Fire was a mark of sovereignty in ancient days; it was borne before the Roman emperors and behind the kings of Persia, where it was honored as a symbol of the Divinity. Something similar was seen with the people of Israel, in the perpetual fire which the priests kept burning before the ark of the Most High. Man is the only being to whom God has given this mark of divine power; man is the only being to whom God gave the use of fire. Animals like his heat, particularly cats and monkeys; they may see it made by man hundreds of times, but never will they try to start it or even add fuel to it. A fireplace is enough to show the infinite distance that God has put between the simplest of human beings and the most cunning of animals.

But where the image of God appears most clearly in man, is not only in the superiority which his soul gives him above all other creatures, but in the intimate nature of the soul itself. There is seen a beautiful reflection of the adorable Trinity: God is, he knows himself, he loves himself. Like the Father, it has being; like the Holy Ghost, it has love; like the Father, the Son and the Holy Ghost, it has its being, in its intelligence, in its love, in its happiness and in its life; and this happiness and life is to know and love God, the author of its being, its intelligence and love, to know and love Him for the way He manifests Himself to His creatures; to soar from them to Him, to re-

descend from Him to them; to view Him and love Him in all, and to find in this intelligence and love—a continued increase in love, intelligence and being.

Such a man viewed as incarnate intelligence, such is the extent of his natural faculties. But, infinitely above all this, God, in his unspoken love, prepares for us something all divine.

Created to the image of God, man could not naturally see God as He is, but only by likeness, in his creatures. To see Him in himself, that is as He sees himself, is something naturally impossible, not only to man, but even to any possible creature, for between the most perfect creatures and God there will always be an infinite distance, so that the most perfect creature cannot of itself conceive either the idea of the desire of the divine wisdom. But what the eye of man cannot see, what his ear cannot hear, what his heart could never suspect, God prepares in his infinite goodness. He created us, not only to know Him in His creatures, but also to see Him one day as He is, to know Him as He knows Himself, to live His life, to be happy of His happiness, glorified with the same glory that He filled with the same glory that He filled in the immeasurable interval which separates us from Him? He himself will do it. His love will raise Him out of Himself and carry Him to us, He will make us participants in his own nature so as to elevate us to Himself. This wondrous condescension, this participation in the divine nature, this supernatural gift to every creature is called grace. Our nature itself is a grace, for God gave it to us without our meriting it, since we did not exist. However, we distinguish it, and we give it to ourselves gratis, but by grace He gives Himself to us without merit on our part. So that the difference between nature and grace is as great as that between us and God.

The commencement of this new creation is divine faith; hope is its growth; charity its perfection; eternal glory the ending and reward.

Created to the image of God, as regards the soul, we bring into the world with us that common fund of human reason which we call first principles, principles which are self-evident, innate ideas, which go to make what is called common sense, a natural light which spreads over the soul as the light of the sun spreads over the earth, a natural light which manifests itself and moves itself, like that of the sun. The word of a father or mother penetrating softly into our soul gives a body, a name to our native ideas, by this natural faith which we have

in our father and mother, we enter into a communion of intelligence not only with ourselves, but also with others, our fellow-men. A sort of soul-breathing is established; it takes in the thought with the word it receives, it gives out with the word that it speaks; we begin to live in the atmosphere of human reason an image, participation, although imperfect of the divine reason. Inwardly rejoiced by the truth which it discovers for us, we love them and we love it; we love everyone who participates in them as we do. We love above all Him who created us for this communion of thoughts and words of intelligence and love, and who is the source and centre of all, in a word, God. This is substance divine and human society, or the religion which would be produced by natural faith, hope and charity.

But grace, which does not destroy nature, but on the contrary, supports it and perfects it, comes into place. By means of human speech and reason which we naturally and necessarily believe, God gives a word and a reason infinitely higher. It is not only a certain image of himself that He seems to show us in His creatures, but He desires to show us Himself; He wishes to make us like to Himself. All that human reason can accomplish on this earth is to represent to itself that God is infinitely greater than man, and that if there be anything that we can believe, it is because God has revealed this or that truth. But those truths are so far above us that naturally we cannot understand them; our intelligence could not seize them, our will could not of itself attain to them. Grace then comes to the help of one and the other; it fortifies them, elevates them to the divine truths, entices us to adhere to them; we consent to the attractions of grace, and raised above ourselves, we believe supernaturally in God and all that He has revealed to His Holy Church.

The end, the glory to which He calls us, is naturally impossible to us; but we hope for his goodness for the means to attain it. Helped, sustained by His grace, we love Him above all; we love Him not with our love, but His; His love is ours, ours is his; He is ours, we are His; this is a union to which all other unions are but a shadow. The union of our body and soul, which means natural life, is far less narrow than this union of the soul with God, which means supernatural life. Some learned and holy persons even teach us that the charity which unites the soul to its God is so lively at times, even here below, that it bursts the ties between body and soul. This is dying, not by death, but by life.