

# The True



# Witness

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PRICE FIVE CENTS

## Father Fallon Flays France.

Very Rev. Michael F. Fallon, O.M.I., D.D., rector of Holy Angels' Church, Buffalo, N.Y., spoke recently at the University Club on the present crisis between Church and State in France. Father Fallon said: "An obscure but keen philosopher has wisely said that there are two sides to every question—and then there is the truth. The misfortune surrounding the discussion of the present crisis in France lies, from the Catholic point of view, in the fact that only one side of this controversy has been fully presented to the American public; and I am glad that the University Club of Buffalo has chosen to hear the other side. Audi alteram partem is an ancient classical motto that fits with peculiar appropriateness into the lives of university men. Who shall be fair-minded and impartial seekers after truth if not those who have been blessed with the priceless advantages of a liberal education?"

"And yet, in the remarks I have to make to you to-night, I seek no quarter and I offer none. I propose to speak by the book. I am prepared to give chapter and page for every statement I make. We have been told until the reiteration has become nauseating that we live in the century of the 'square deal.' Well, all the Catholic Church asks with regard to this or any other question is a fair field and no favor. She objects to a game where the cards have been stacked, either for or against her. She loves the truth, both for its own sake and for its consequences. Poisoning of the wells she abhors as a mean and cruel device unworthy even of pagan warfare. And concerning the struggle in France, the wells of history have been shamefully and frightfully poisoned."

"Still, I admit that the defenders of a cause should not misunderstand the resources of which they can dispose; a proper comprehension of realities is the highest and rarest political wisdom, and in the present case, humanly speaking, the odds against the Catholic Church are overwhelming. But she is not simply or mainly a political machine. There are occasions when by her very nature and constitution and by her claim to be a divine teacher, she cannot yield. With one of these occasions she is now face to face in France."

### WALDECK-ROUSSEAU'S LAW.

"This century-old contest entered upon its newest phase by the law of M. Waldeck-Rousseau in 1901 directed against the religious orders. M. Waldeck-Rousseau sought his inspiration in the principles of the French Revolution, and he found a precedent for his proposed legislation in an old revolutionary law which proscribed and made illegal any meeting of more than twenty persons."

"This modern Robespierre, however, went much further in his projected law. It was a clever mixture of deceit, cunning, hypocrisy and demagoguery. These religious orders, said M. Waldeck-Rousseau, have accumulated a gigantic and dangerous fortune aggregating one billion francs. He then proceeded to abuse public credulity and arouse public covetousness by the alluring and hypocritical pretense that this immense wealth would be employed by him for the establishment of a pension fund for the benefit of the working classes. Many of the religious congregations were also lulled into an unfortunate sense of security by the lying promise that authorization would be granted them under the law, if they made out a good case, and that, in any event, they would receive life annuities from the proceeds of their property."

"This Waldeck-Rousseau law of 1901 was essentially an infamy and an injustice; it violated the first article of that solemn contract between France and the Holy See—the Concordat—which guaranteed the free exercise of the Catholic religion in France. When the law was put into effect, every promise of its promoters was broken in the letter and in the spirit by the methods of its execution. I proceeded to prove these assertions. Fifty-four religious orders of men and eighty of women made application for authorization under the new law, presenting at the same time their reasons for so doing. They were condemned in a lump, without discrimination and little discussion, by a parliamentary committee that had been carefully selected for the purpose."

"M. Waldeck-Rousseau then calmly told the religious orders that their organization had been illegal, immoral and invalid from the beginning. 'By pronouncing your vows,' he said to them, 'you violate the civil law, which forbids the alienation of things that are not allowed to be dealt with. By the vow of obedience you make yourselves slaves, by the vow of chastity, you cease to be useful members of society and break the moral law.'"

"It is difficult to keep one's patience in dealing with the infamous sophistry of this finished hypocrite. The authority which gave protection to societies of stock gamblers, decreed as outside the law, associations of priests whose purposes were religion and education. Fallen women might, and do, associate and organize for the purpose of prostitution, French law will recognize them and give them protection. But it forbids the association of pure women who offer their lives in the service of God and of humanity."

### THOUSANDS MADE HOMELESS.

"Thirty thousand men and 130,000 women, many of them aged and infirm, and all of them unaccustomed to the ways of the world and unable to accommodate themselves to its circumstances after years spent in retirement, saw themselves suddenly notified to prepare to quit and to forfeit forever their homes and their property, the result of decades and even centuries of economy and work, and all of which were held by them mainly for the benefit of the poor, the helpless and the afflicted. There are statistics to prove that—especially among the expelled sisters—some shortly died of grief. Many suffered the pangs of hunger, others were forced to accept the most menial service and many were taken into the almshouses where they are now living under the classification of paupers."

"I recall that not so many years ago the great American republic up-

held the action of its chief executive when, smashing diplomatic precedents to pieces, he remonstrated with the Russian Government because of the sufferings of the Jews within its jurisdiction. Has the age of chivalry passed so soon? Not quite. The powerful and independent press of Great Britain and America is today hard at work manufacturing public indignation against fictitious atrocities in the Congo, but it sees nothing in the legalized robbery and cruel plunder of inoffensive and defenceless Catholic sisters in France to call forth even a mild protest."

### FICTION OF A PENSION FUND.

"But what became of the promised workmen's pension fund? Waldeck-Rousseau, its author, had disappeared, in one of those political catastrophes so common in France. His mantle fell on the shoulders of Edgar Combes. Coarse brutality stepped into the empty shoes of hypocrisy. But the mad work of confiscation and injustice went on uninterrupted. No benefit, however, came to the workmen. The law has now been in force five years; every dollar's worth of property, both movable and immovable, real and personal, belonging to the religious orders, has passed into the possession of the government. Ready lawyers, greedy officials, government agents, have reaped the abundant harvest. They seek by every means to have the agreeable sweetness long drawn out. But no dollar has gone to the fund that was to succor the laboring-man in his declining years. Let me cite a few facts to show how the confiscated property was shamefully sacrificed at public auction. I quote from the authentic reports made to the French Parliament, and in the few examples I give, I follow the alphabetical order:

### LEGALIZED BRIGANDAGE.

"In the department of Ain—property valued at 1,610,720 francs was sold for 219,250 francs, or about thirteen per cent. of what it cost its owners."

"In Allier, property worth 850,000 francs went for 185,000 francs, or a little over one-fifth of its value."

"In the Alpes-Maritimes, 1,300,000 francs worth of property went for 685,810 francs, one-half of its value."

"In the Basses-Alpes, a piece of property assessed at 25,000 francs brought at auction less than 10 per cent. of its value, namely, 2200 francs."

"In the Bouches-du-Rhone, the real estate of the religious orders brought only 44 per cent. of its value, being worth 1,149,000 francs, and selling for 507,110 francs."

"And so the story goes on through a list of over 3000 auction sales, and we are only at the beginning."

"I select, also, as typical of another aspect of the case a few characteristics examples. An attorney in St. Four allowed himself 1950 francs for legal services which the law assesses at 130."

"For a property at St. Brieu, which could not be sold, and upon which a price 72,000 francs was placed, the auctioneer charged up 2406 francs for advertising and 20,349 francs for his fees. This total of 22,755 francs will be made up by some other victim."

"Twelve hundred arbitrary lawsuits have been entered merely as a matter of form, against the Christian Brothers, to discover the ownership of buildings which they had rented. Forty-eight hundred lawyers are busy with the briefs in these cases. The total cost is already 565,000 francs, and not a single case has yet come to trial. The property of the religious orders will, of course, stand the expense."

"The convent of the sisters at Lismoges was sold for 5320 francs, a ridiculous price. The expenses running up to the sale were 2707 francs; the auctioneer allowed himself 2500 francs as his fees; there remained the stately and suggestive balance of thirteen francs to be divided between the workmen's pension fund and the sisters' annuities."

"So much for the barefaced political brigandage of Waldeck-Rousseau and Edgar Combes. Five years of legalized plunder have brought ill-gotten gain to some, misery to many and national disgrace to France."

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### EPISCOPATE OF FRANCE.

#### Text of the Reply of the Bishops to the recent Encyclical of the Holy Father.

The most notable event of to-day is the publication by the Osservatore Romano, of Rome, of the reply of the French Episcopate to the Pontifical Encyclical. "Most Holy Father," says the Bishops, "at the moment when, for the third time, we Cardinals, Archbishops and Bishops of France find ourselves united in plenary assembly to deliberate upon the interests of that very noble portion of the Catholic Church of which we are the immediate pastors, our first want is to send to your Holiness the expression of our deepest gratitude for the new pledge of most paternal and Apostolic solicitude which you have deigned to give to us, to our clergy, and to our well-beloved people, in addressing to us the Encyclical of the 6th of January."

"We hasten to add to this sentiment of gratitude the assurance of our complete and steadfast adhesion to the judgment passed by your Holiness on the legislation on religious affairs which began by the Law of 1905, and which is continued by the law of 2nd January, 1907."

"Is it possible, Most Holy Father, to cast a more clear and decisive light, better than your Holiness has done, upon the most obscure points of all this tenebrous enterprise? We do not think so."

"With you, and with a soul profoundly saddened, because in the enormities which the recent law consummates we no longer recognize the generous and so fundamentally honest soul of our dear France—we protest against the violence which has been done to the most sacred interests."

"We, in our turn, following you, declare that religious peace, terribly disturbed amongst us, will be re-established only on the conditions expressly laid down in your encyclical, and they are the same in our consciences, namely: respect for the hierarchy of the Church, the inviolability of its property, and its liberty."

"Until then we will not subscribe to the accomplished fact."

"Your Holiness deigns to tell us that the spectacle of our such perfect union—a mutual union and upon to the See of Peter—in such circumstances, is a joy to you. You deign to add that for this spectacle which we give to the world, you wish that we may be praised before the whole Church."

"Thanks, Most Holy Father; what renders us singularly sensitive to this praise is that it represents for our dear Christian land a title of glory in continuance of those which our venerated ancestors gained for her in times past that were equally difficult."

"Most Holy Father, we desire to say aloud that the sentiments which we here express spring forth spontaneously from our hearts—the hearts of French Bishops."

"Among the calumnies of which the Church has been the object in these latter days, there is one which was at the same time aimed at your august person and at ours—a calumny which your Holiness has, undoubtedly, neglected to mention in your Encyclical."

"Now, it is too painful for us that we should be silent upon it."

"At the very time that the Holy See was represented as dominated or influenced in the present conflict by preoccupations more or less foreign to its sacred ministry, did they not dare to say that the French Episcopate followed after the Pope with more discipline than conviction? and that the beauty of the spectacle of our union was lessened by the passiveness of our obedience?"

"To this calumny, by which we were wounded, we reply that in historical fact as in divine right, it is enough to the Pope to confirm his brethren, without absorbing them."

"And having said that, strong in the union on which your Holiness has bestowed your praise, illumined by your light, encouraged and sustained by your benedictions, we commence our labors in the plenitude of our liberty."

## Abbey's Effervescent Salt

### When you are out of sorts.

When appetite fails, digestion not good, your daily task a labor in place of a pleasant duty—things not going right, everything wrong—try Abbey's Salt for one or two mornings and note the effect.

ALL DRUGGISTS, 25 and 60c. BOTTLE.

"In concluding, Most Holy Father, we ask your Holiness that it may be permitted us to repeat, in the face of the misguided ones who calumniate us, how dearly we love our country; submissive to its institutions, respectful of power, we will know always how to make to the country all the sacrifices compatible with our faith and our honor."

"Paris, January 15th, 1907."

"For the Cardinals, Archbishops and Bishops of France."

"FRANCOIS, CARD. RICHARD, Archbishop of Paris."

### PARLIAMENT OPENS

#### Irish Legislation Paramount

London, February 12.—The second session of the second parliament of the present reign, which promises to be full of interest and importance as a consequence of the projected Liberal attack on the House of Lords and their introduction of an installment of Home Rule for Ireland, was opened by King Edward this afternoon with all the imposing ceremonies which have attended those functions since his accession.

In reference to Ireland, the King's speech says: "Your attention will be called to a measure for further associating the people of Ireland with the management of their domestic affairs and otherwise improving their system of government in its administrative and financial aspects. Proposals will also be submitted to you for effecting a reform of university education in Ireland, by which, I trust, the difficulties which have so long retarded higher education in that country may be removed."

The document foreshadowed a full and busy session devoted to Ireland, army reform and temperance, apart from the overshadowing question of the House of Lords. After the usual reference to the good relations prevailing between Great Britain and the other powers the speech deplored the loss of life and destruction of property resulting from the earthquake at Kingston.

"I have seen with satisfaction," said the King, "that the emergency has been met by the Governor and his officers with courage and devotion, and by the people with self-control. The occasion has called forth many proofs of practical good will from all parts of my Empire, and I recognize with sincere gratitude the sympathy shown by the people of the United States and the assistance promptly offered by their naval authorities."

### HOME RULE BILL THE ONLY SOLUTION, SAYS SECRETARY BIRRELL.

London, February 13.—In the debate on the address in reply to the speech from the throne, in the House of Commons to-day, Walter Hume Long, at one time chief secretary for Ireland, raised the Irish question, and Augustine Birrell, the present chief secretary, replied that he, like Premier Campbell-Bannerman, was perfectly satisfied that the only solution satisfactory to the great majority of the Irish people was what is generally called the Home Rule Bill, and that neither he nor the Premier would assume responsibility for any measure likely to obstruct or interfere with the fulfilment of these hopes. This statement was greeted with loud ministerial and Nationalist cheers.

One of the greatest blessings to parents is Mother Graves' Worm Exterminator. It effectually expels worms and gives health in a marvellous manner to the little one.

President Suspenders, Style, comfort, service. 50c everywhere.

### Death of Bishop Stang

#### Head of Fall River Diocese Succumbs After Operation for Tumor.

Right Rev. William Stang, D.D., Bishop of Fall River, Mass., died on February 1 at St. Mary's Hospital, Rochester, Minn., following an operation for tumor of the bowels. As in the case of the late Archbishop Montgomery, of San Francisco, the news of the death of this active and brilliant New England prelate came with a shock of surprise to the country at large. Only a short time ago the Bishop attended a testimonial given to him by the Knights of Columbus at Fall River, and made one of the strongest and most stirring addresses he ever delivered. He had been ill for some time, however, and the operation was finally deemed absolutely necessary. Bishop Stang was born at Baden, Germany.

May 1, 1904, he was consecrated Bishop of the newly-created See of Fall River. He was the author of several books on pastoral theology, Scripture and religious controversy. His latest work, entitled "Socialism and Christianity," was published in 1905.

### Mr. J. J. McGee Resigns.

#### Gives up Position as Clerk of the Privy Council.

Ottawa.—The Clerk of the Privy Council, Mr. J. J. McGee, has, owing to failing health, tendered his resignation, to take effect in three months' time, during which he has been granted leave of absence. He will be succeeded in the office by Mr. Rodolphe Gourdeau, private secretary to Sir Wilfrid Laurier.

Mr. McGee was appointed clerk of the Privy Council May 20, 1882, holding a commission under the Great Seal of the Dominion empowering him to administer the oath of allegiance and of office to all persons appointed to any office under the Great or Privy Seals. He was also Deputy Governor to His Excellency the Governor-General under Lord Aberdeen's Privy Seal.

He was born in Wexford, Ireland, in 1845, was educated at St. Peter's, Wexford, and in 1863 came to Canada, at the instance of his brother, the late Hon. Thomas D'Arcy McGee. In 1868 he became a provincial land surveyor, and served on Government surveys in Algoma, after which he took the science course at McGill, Montreal. After thirteen years in outside service with the Intercolonial Railway, he entered the Dominion lands survey branch of the Interior Department, from which he was appointed to the high office he held with such credit to himself and honor to the service for 25 years.

### English Journal in Rome.

"Rome" is the name of an English journal printed in the Eternal City. It is edited by Vox Urbis, one of the ablest Catholic writers in the world, and one who has special facilities for obtaining news of importance. It is published weekly and the first number is a most creditable one.

### ANOTHER CONVERT NUN.

Report has it that the Countess Markuer, of the Russian embassy at Washington, and a recent convert to the Church, will enter the Sisters of Mercy Order, in Paris.

HOME INTERESTS.

Conducted by HELENE.

There are many women capable of the most exalted friendship—great of heart, broad in sympathy, wise in counsel.

THE MAN WHO SINGS AT HIS WORK.

Give us, O give us the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness.

These are the gifts I ask Of Thee, Spirit serene: Strength for the daily task, Courage to face the road,

CATHOLIC ACTRESS TO FOUND DRAMATIC LIBRARY.

Maria Cahill, the actress, has offered to found a library of value to dramatic students at Georgetown University, and the offer has been accepted by the Rev. Father Buell, S.J., the president of the college.

It is possible to educate the stage by encouraging educated men and women to interest themselves in dramatic affairs, for with educated actors, playwrights and managers the stage will naturally elevate itself.

IN PRAISE OF WOMANHOOD.

The Church of God greatly exalts two types of womanhood! One is aureoled from the Lamb Whom she followed in virginity, reproducing in herself His patience and purity.

LUBY'S advertisement for hair care products, including 'LUBY'S' and 'LUBY'S'.

earth, listening to the sad music of our humanity. Very greatly does the Church regard that true woman. Her praise is sung in the offices of the Church wherever Monica is mentioned, whenever that holy Blanche, the mother of St. Louis, is praised; whenever Elizabeth of Hungary or Portugal is named.

THE TINIEST OF MANUSCRIPTS

One of the tiniest manuscripts ever recorded is a little Bible in a walnut shell the size of a small hen's egg, an account of which has been preserved among the Harleian manuscripts by Peter Bales, an Englishman and a clerk of the chancery.

WHY DON'T YOU?

Why don't you answer your friend's letter at once? Why don't you make the promised visit to that invalid? She is looking for you day after day.

If you are a sufferer from colds get a bottle of Bieckle's Anti-Consumptive Syrup and test its qualities. It will be found that no praise bestowed on it is too high.

TIMELY HINTS.

The curves and crevices in willow furniture may be successfully cleaned by rubbing in damp salt with a stiff brush.

Soap improves with keeping, so it should always be bought in large quantities. Before storing it, however, it is well to cut the bars into convenient pieces, for this is most easily done when it is soft.

For staircases pieces of old blankets may be folded neatly and placed on each step separately, taking care to cover the edge. This is pleasant and soft to walk on and will make the carpet wear double the time.

FATHER KOENIG'S NERVE TONIC advertisement with logo.

A Wonder of the Universe.

HAMILTON, Ont. July 12, 02. My nerves were very weak and at times I would be afflicted with melancholy spells, all this being the effect of a miscarriage.

My case, I believe, came from hard work and other troubles, exposed to heat as well as cold. I was subjected to considerable illness, my stomach was out of order, and I had no appetite.

FREE A Valuable Book on Nervous Diseases and a Sample Bottle to any address. Poor patients also get the medicine free.

FUNNY SAYINGS.

SOUND ADVICE.

"Doctor," said a young lady, "I want you to suggest a course in life for me. I thought of journalism."

"What are your natural inclinations?" "Oh, my soul yearns and throbs and pulsates with an ambition to give a life work that will be marvelous in its scope and weirdly entrancing in the vastness of its structural beauty."

"My dear madame, you were born to be a milliner."

"Mrs. Stobbins is a very mean woman."

"What has she done?" "She gave her little boy a slice of bread and butter and told him to go out and sit where he could smell the blackberry jam Mrs. Perkins was making."

A comely young woman applied at one of our leading hospitals last week. She wanted to learn nursing.

"Do you think you would like nursing?" the head nurse asked.

"Oh, yes," the young woman answered.

"Have you had any experience at all?"

"Rather. Two of my brothers play football and father has an automobile."

BUSINESS AS USUAL.

Lady Curzon made a point of collecting any amusing attempts made by Hindus to write English that came under her notice and had many curious specimens in her scrap book.

"Gentlemen.—We have the pleasure to inform you that our respected father departed this life on the 18th inst. His business will be conducted by his beloved sons, whose names are given below. The opium market is quiet and Mal. 1500 rupees per chest. O death, where is thy sting? O grave, where is thy victory? We remain," etc.—Pittsburg Press.

HE WONDERED HOW.

Mrs. Jones was in the habit of giving Henry a large piece of chocolate cake whenever he came to see her; but one day, when she was expecting company, she left the cake uncut, and did not offer him any.

For a time Henry waited, and then remarked: "Mrs. Jones, it seems to me I smell chocolate cake!"

Mrs. Jones laughed, and going into the cupboard, cut him a tiny slice.

"That's all there is for you to-day, Henry," she declared, as she returned with it.

"Thank you, Mrs. Jones," said the child, politely, disappointed, and then added, with a great sigh: "Seems strange that I should smell so small a piece."

NO ROOM.

An Irishman was recently traveling in a train accompanied by a minister, when two stout ladies entered the compartment. They placed themselves one on each side of Pat, who was, of course, much crushed.

The minister, on seeing him so placed, said: "Are you sure you are comfortable, Pat?"

To this question Pat quickly replied: "Sure, your honor, I haven't much room to grumble."—London "Tit-Bits."

"WHERE THE TREASURE IS," ETC. "Harold," said the heiress, "I have been thinking."

thinking that were you to marry me everybody would say you only did so in order to get my money."

"What care I for the unthinking world?" "But, oh, Harold, I will marry you!"

"My own dar'—"

"And I will not have people say unkind things about you, so I have arranged to give all my fortune to the missionaries. Why, Harold, where are you going?"

Harold paused long enough on his way to the door to look back and mutter, "I'm going to be a missionary!"—Judge.

"Now, children," said the teacher, "in your copybooks you have read: 'Every cloud has a silver lining.' What does that mean?"

"I know what it means in the winter time," said Willie.

"Well?"

"Why, when the snow comes down over the clouds yer git 10 cents for shovellin' it off the pavement."

PUZZLED THE PARSON.

Parson Jones was writing when his little daughter walked into the study. "What are you writing, papa?" "I am writing a sermon, pet."

"How do you know what to write, papa?" "God tells me," said her father gravely.

After watching her father a few minutes the child remarked: "If God tells you what to write, papa, why do you scratch some of it out afterwards?"

SCHOOLBOY 'HOWLERS.'

Amongst the gems of a collection of schoolboy 'howlers' given in the University Correspondence and College Magazine, are the following: Socrates died from a dose of wedlock.

The name of Caesar's wife was Caesarea; she was above suspicion. Simon de Montfort formed what was known as the Mad Parliament—it was something the same as it is at the present day.

The Star Chamber was a room decorated with stars in which tortures were carried out. From this we have the modern expression 'to see stars'—that is, to be in pain.

The Tories objected to the passing of the Reform Bill because they thought that the House of Commons would soon be filled with republicans and sinners.

"Cabal" is a short name for the English Prime Minister; ca stands for Campbell, and ba for Bannerman and the l at the end means that he is a Liberal.

The Duke of Marlborough was a great general, who always fought with a fixed determination to win or lose.

Crippled With Rheumatism

CURED BY GIN PILLS

Mr. Derragh certainly did have a hard time of it, winter before last. Caught cold, and it settled in his kidneys. First thing he knew, he was in bed with Rheumatism. He nearly went mad, the pain was so intense.

Then a friend stepped in and said, "Why don't you try GIN PILLS?" After a great deal of persuasion, Mr. Derragh did try GIN PILLS. You never such a happy man in your life, after he had taken two boxes. Pain all gone—stiffness and lameness completely left—that ache in back and hips disappeared—and he was well in no time.

That was two years ago and he has been in perfect health ever since.

Contracted a severe cold. Rheumatism followed and the sharp pains took me so often and were so severe that I had to take to bed. For several months I could get no relief, until I started to take "Gin Pills." In five days I was up and around the house. My pains are gone and I have not had a return of the old trouble since. I wish also to say that "Gin Pills" gave me the first painless passage of urine I have had in two years.

How about you? Haven't you suffered enough without going all over it again this winter? Get Gin Pills now—and cure yourself at home. Mention this paper and we will send you a free sample to try. The Bole Drug Co., Winnipeg, Only 50c. a box—6 boxes for \$2.50. 87

LITERARY REVIEW.

Another book has appeared from the pen of Rev. J. Guinan, whose "Priest and People in Doon" and "The Soggarth Aroon" were so much enjoyed. This new story, "The Moores of Glyn," is a rather sad little story of Irish life.

To quote the author's own words concerning his theme, "Be ours the congenial task to relate the story of the simple joys and sorrows, the hopes and fears and cares of an humble, God-fearing Irish family who dwell in this unknown corner of the land."

Father Guinan lays stress on the mistake so often made by Irish parents in forcing their sons to study for the priesthood. In his tale, the misfortunes of the family seem to date from the return of the "cut student."

Some passages seem just a little

THE POET'S CORNER

THE HILLS OF CARRICKBEG.

The hills o' Carrickbeg, a gradh, I'm dreamin' of 'em yet, An' many a time with tears for 'em, me poor ould cheeks are wet, Me poor ould cheeks are wet, a gradh, me heart is sick an' sore

With longing for the Irish hills I'll ne'er be seeh' more. The hills o' Carrickbeg, a gradh, 'tis I that know 'em well, 'Tis often I could see 'em and I walkin' to Clonmel, a gradh, from Carrick down below, The sight of 'em would cheer me every step I had to go.

The hills o' Carrickbeg, a gradh, are green as green could be, No hills in all America are half so green to me, No hills in all America, me longin' e'er could cure, To see the hills o' Carrickbeg that rise beyond the Suir!

I love the hills o' Carrickbeg, I love each blade of grass, O'er which I used to ramble on a Sunday after Mass, Ah, Sunday after Mass, a gradh, young heart an' lively leg, I roamed with friends an' neighbors o'er the hills o' Carrickbeg!

'Tis often as a boy, when I remembered Ireland's wrong, Or when the heart within me thrilled at some old Irish song, In fancy I could hear the noise o' battle rise and swell, An' see the foemen flyin' from the hills I loved so well!

The hills o' Carrickbeg, a gradh, I never more shall see, Until I die they'll only be a memory to me— Ah, many a place in dreams I trace from Coolnamuck to Oregg, But first and best of all the rest, the hills o' Carrickbeg! —Denis A. McCarthy.

AN IRISH LULLABY.

Hushen, hushen! thou little pink ray of the dawn! Son of a hundred kings—in thy nest 'mid the ripening corn; Sleep, while thy mother sings Son of a hundred kings, Hushen, hushen! thou little pink ray of dawn!

Sleep, sleep, thou little pink pearl of my heart, The breezes come creeping in, swaying the corn apart, Trying to kiss thine eyes, Blue as the skies, Sleep, sleep, thou little pink pearl of my heart.

Sleep, sleep, 'tis not yet time to awake; Sleep and grow strong, O heart for thy country's sake; Till thine arm can wield A sword on the battlefield, Sleep and grow strong and brave for thy country's sake.

Lullabye, lullabye, thou son of a hundred kings, What art thou dreaming there as thy mother sings? Of the angels above? Of the flowers that you love? Lullabye, lullabye, thou son of a hundred kings! Cushla machree, ma bouchaleen bawn!

From "Songs of My Land and Others," by Amy Skoogard Pedersen.

VOICES AT THE DAWN.

Hast ever listen'd in the earliest dawn, When all mankind seems wrapt in deep repose, (While shadows gray o'er sky and stars are drawn,

Save where th' orient flames its flame of rose)

Hast, ling'ring, listen'd to the strange, weird cries That from the heart of Nature, plaintive, rise?

It is as if this world of care and sin, This sad old world, thus mourned its misery:

"Oh! must I now another day begin— A day of sorrow, shame, iniquity? Resume again my weary weight of woe, And stagger on, disconsolate, below?"

Soon from the beasts awaking in their stalls, From lonely birds a-wing or in their nests, Re-echoes far and near that doleful call,

That shudd'ring wail from furr'd or feather'd breasts: "Thou sad old world of sorrow and of sin! Ah! must thou now another day begin?"

Then glad and high rings Chanticleer's bold cry: "The sun is up!" (he shrills; "the stars grow pale! Rejoice, sad world! Let cares and fears go by, Reform the wrong and let the right prevail!

Tho' here below full many a tear must fall. The saints still live and God is over all!" —Eleanor C. Donnelly.

THE DREAMLESS DEAD.

Under the cedars and the stars, The dreamless dead repose, Under declining twilight's bars And winter's drifting snows, Under the starry dome of night, Or tempest gathering nigh, The dead sleep on without affright, Nor heed what's passing by.

Under the sunshine and the cloud, Within the lonesome mere, They sleep together, shroud by shroud, The pauper and the peer. For them the vanities of life, Like empty mists, are o'er, Its fretful din and noisy strife Disturb their dreams no more.

'Tis well for them if over there Beyond the tide of time, Their spirits wander ever fair, In some bright, happy clime. —Thomas Walsh, in Catholic Record.

A PASSPORT.

My mother taught my childish lips to say Whose child I was and where my dwelling place, To tell, she said, to the first friendly face,

If ever I should chance to go astray, And once when I had wandered far away, And could no more my truant steps retrace, Back to my longing mother's warm embrace One led me by that clue at close of day.

We must be children once again, saith He Whose Word is life's high law; so, when I roam Out of the narrow way and stand in need, Lest I be lost forever, I will plead: "My mother's name is Mary, and my home

Is where she lives in Heaven, and looks for me." —Rev. John Fitzpatrick, O.M.I.

crudely arranged as for instance on page 306, in speaking of the long absent brother's return. "The tab-leau that met Dermot's view was this: His brother Frank—for he knew him at once, in spite of his altered appearance and wasted, cadaverous, ghost-like aspect—was evidently dying, as his long-drawn breath-

Advertisement for Surprise Soap, featuring an illustration of a woman washing clothes and the text 'SURPRISE SOAP A PURE HARD SOAP'.

THE LITTLE FIRE

Do you see those tiny sparks that dart up the chimney That they are little sparks you didn't know Not the wicked little great black cat, That come riding on with red cloak and

But the dearest little the shadows fall at Come nestling to you pering in the soft. The most wonderful of children can desire; Drawing pictures in building castles in

Right in the glowing build a fairy town Then a great big ogre and pulls the house And Nurse sees that it and the fire is burnt So Good-night, dear! And off to bed you

TRUE MANHOOD

That we may achieve fullness, let us seek the passions, discipline, lect, subjection of the of inflicting and the s mitting a wrong, respect are in authority and for all who are in dep ration for the good, m evil, sympathy with watchfulness over a temperance in all pleas severance in all toils.

FRIENDSHIP OF A Sometimes animals w nature deadly enemies and cats, strike up a friendship. I have kn adopt a puppy and nur but as a rule they pre and scratch. A sculpto a Mr. Harvey, had two geon and a cat, who l in great friendship, an photograph taken while of the same dish. The named Pidgie and the c Toddie. They ate, slep together, and when Pid die was nearly broken- would never again from the dishes from w her little playmates together.

APOLOGIZING

To apologize is rarely pleasant task. One ma certain angry speech wa it takes great moral courage to go to the p whom one has been ir say, humbly: "I was now; I spoke hastily. forgive me?" It shou superhuman grace fo who has been offend such an apology in the in which it has been too often the speech of cold and has a ring th sincere. Once in a grea accompanied by an ac that the suer for forg been disagreeable, and is forgiven he must re an unkind speech canno forgotten at will. He receives an apology is the right path than he acknowledged his fault, and seeks to make amen is wrapped about with self-conceit and self-ri

LITTLE OD

CHAPTER XIX.

For a moment the child strangely; then he t lently and ran hastily hiding his face on the friend. "Send them away out. Herr Bruder soothed feulty. By degrees he look up. Bonny's e from one face to the of chord of memory wo struck. The lady came close took his hand. "Bonny dear," she

Our Boys and Girls

BY AUNT BECKY

THE LITTLE FIRE WITCHES.

Do you see those tiny flames that dart up the chimney so? That they are little witches, perhaps you didn't know.

But the dearest little witches, when the shadows fall at night, come nestling to your arms; whispering in the soft fire-light.

Right in the glowing coals, they build a fairy town. Then a great big ogre flame comes and pulls the houses down.

TRUE MANHOOD.

That we may achieve it in all its fullness, let us seek chastisement of the passions, discipline of the intellect, subjection of the will, the fear of inflicting and the shame of committing a wrong, respect for all who are in authority and consideration for all who are in dependence.

FRIENDSHIP OF ANIMALS.

Sometimes animals which are by nature deadly enemies such as dogs and cats, strike up a very strong friendship. I have known a cat adopt a puppy and nurse it tenderly.

APOLOGIZING.

To apologize is rarely if ever a pleasant task. One may feel that a certain angry speech was wrong, but it takes great moral and spiritual courage to go to the person with whom one has been irritated and say, humbly: "I was angry just now; I spoke hastily. Will you forgive me?"

LITTLE ODDITY

By the Author of "Served Out."

CHAPTER XIX.—Continued.

For a moment the child stood staring strangely; then he trembled violently and ran hastily to Herr Papa hiding his face on the breast of his friend.

"Send them away," he gasped out. Herr Bruder soothed him with difficulty. By degrees he made him look up. Bonny's eyes travelled from one face to the other.

The lady came close to him and took his hand. "Bonny dear," she said beseech-

ingly, "do you not remember your mother, who used to be so ill, and old Mary, your nurse, and all the funny games you used to play up in the old nursery at home? Don't you remember how the 'old man doctor' came and lanced your neck, and the bird that said 'cuckoo' on the mantelpiece in the dining-room? Didn't you stuff bread-and-butter into its house one day, to 'feed it'?"

"Yes I did. I did give it bread-and-butter," Bonny began; then suddenly he lapsed into silence.

"We found it after you were gone. Bonny, where did you go?" But Bonny was silent.

"My child," Herr Bruder said, "do you remember these things? Answer me, little one."

"Herr Papa, do they want to take me away from you? I won't go. I needn't, need I?"

"I hope not, my child. I hope not. Say now, do you know this gentleman, Johann?"

"Yes; I don't want him. I want you."

"This is worst of all," Mrs. Cameron exclaimed in broken accents.

Mr. Cameron stood by, with a deep settled frown on his face, that made him wonderfully like Bonny when he was in one of his moods.

"It is most natural," he said to his wife. "Our child has found with these kind people a home in which he has learned to be happier than he ever was in his own lonely nursery."

"My wife was always an invalid," he said to Herr Bruder, "and this little one was left to himself more than he should have been. I was to blame in that matter." Then he added to his wife: "They have saved him from the evils we dreaded; they have given him four years of tender care, and we have not yet thanked them."

"I do thank them" Mrs. Cameron replied, "for everything except robbing me of my own child's affections."

"Madame," Herr Bruder said gently, "had we not given him so much we might have been contented with less. He has been to us as our very own. To lose him now will be to us what it was when you lost him."

"I can never repay your goodness," Mr. Cameron said with emotion. "My wife will realize it more keenly when she has got over the strangeness of this meeting. Bonny, child, will you come here to me a moment?"

Bonny hesitated, but at Herr Bruder's solemn, "Go, my Johann," he went.

Mr. Cameron stood by with a to his chair and put his arm round him. His usually grave, stern face wore an unusual tenderness as he said—

"We will never take you away from the father who has been so good to you, but Liese and you must come to visit us when Herr Bruder can spare you."

Mrs. Cameron was about to add some indignant protest, but he at once stopped her in his grave way.

"I have decided upon this, and we would do more, far more, for the knowledge that our child is safe."

"I think he should be left at present," Herr Bruder said; "until at least he has grown used to the thought, for as yet he is unwell."

Then Madame Bruder took the children away, while Herr Bruder told Mr. and Mrs. Cameron of Bonny's deafness, and the fear that any nervous excitement might bring it back.

Bonny's father saw more plainly than before that it would be unwise to remove him suddenly from his present home. They therefore decided to go on to England, and prepare for the reception of Herr Bruder and his party, who were to be in London in a few weeks more.

In the meantime these four returned to their pleasant country home.

"How is it you never told us anything of your home and your father and mother?" the professor asked him on their way.

Bonny stared. "I didn't want two fathers and mothers," he replied promptly. "You had me for your little boy then."

It was clear that Bonny had very little real understanding of the relationship between his parents and himself. That was a lesson his foster father would have to teach him.

"Do you remember how you got lost?" they asked him.

"Yes," he remembered that. There was a man playing a violin, and he wanted to get near and hear him.

so he went downstairs and ran after him, until he lost his way, and then the Herr Papa was there, and that was all.

"You knew all that, and remembered it all this time, yet you never said a word about it," Herr Bruder said in astonishment.

"But you played to me like the angels used, and I liked this home the best," Bonny replied.

"Did you ever think how frightened and sad your parents would be?"

"No; I didn't think that," answered Bonny.

He evidently did not understand. Herr Bruder began to see the whole story, and his heart grew more sad than ever at the thought of parting.

CHAPTER XX.—"I WILL TRY TO BE GOOD."

The very day after they returned home a letter arrived from England for Master Robert Cameron.

"Master Robert Cameron! who can that be!" Herr Bruder exclaimed. "Why, Johann, it is you, of course; that is your own name."

"I don't want to be Robert Cameron. I am Johann Bruder," Bonny said defiantly.

But they were all curious to know what was in the letter, so Bonny was persuaded to open and read it. It ran thus:—

"Darling Bonny,—We were so glad to get home to little Effie again whom we were obliged to leave behind with Aunt Lucy (do you remember Aunt Lucy?) when I was sent to Berlin to see a doctor there. Effie is just two years old, and such a dear little girl. How strange it will seem to her when she finds she has such a big brother."

Bonny looked up in bewilderment. "Herr Papa, what is it all about?"

"It means that you have a little sister in England, Johann, whom you have never seen."

"A sister?" Bonny echoed thoughtfully, for it was a relationship of which he knew nothing. "A kind of girl brother like Liese, you mean, only this one's too young to be anything. It's only a baby."

"I love little girl babies," Liese said enthusiastically. "I should like to see her, shouldn't you, Johann?"

"I don't know," Bonny answered cautiously.

"I am so glad she's my cousin," Liese began, and then they all laughed, because of course they were not cousins at all.

"It's dreadfully confusing," Liese said. "I think we must pretend we're cousins, at any rate, or else everybody will think it so funny."

"Liese, that is a good idea," Madame Bruder remarked. "We will be Uncle and Aunt Bruder to you, Johann."

"No, it must be 'Herr Papa' and 'Mutterchen,'" Bonny replied decisively.

"Do go on reading, Johann," Liese exclaimed.

Bonny took up the letter again. "We are as busy as can be getting the house ready for you all to come here, as Herr Bruder promised. I wonder whether we shall be able to persuade him to stay. Tell Liese there is a pretty little room for her. The poor old house has not had such a doing for years, and Baby Effie cannot make out what it is all about. The cuckoo sends his love, and is most anxious to know when you are coming home."

Bonny threw down the letter hurriedly. "Herr Papa, I am at home. I can't go more home, can I?"

"IT'S ONLY A COLD, A TRIFLING COUGH"

Thousands have said this when they caught cold. Thousands have neglected to cure the cold. Thousands have filled a Consumptive's grave through neglect. Never neglect a cough or cold. It can have but one result. It leaves the throat or lungs, or both, affected.

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is the medicine you need. It strikes at the very foundation of all throat or lung complaints, relieving or curing Coughs, Colds, Bronchitis, Asthma, Croup, Sore Throat, and preventing Pneumonia and Consumption.

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Mr. Julian J. LeBlanc, Belle Cote, N.S., writes: "I was troubled with a bad cold and severe cough, which assumed such an attitude as to keep me confined to my house. I tried several remedies advertised but they were of no avail. As a last resort I tried Dr. Wood's Norway Pine Syrup and one bottle cured me completely."

Another filthy play has been taken off the boards in this country, following a loud and persistent outcry against its indecency. The men who lost a fortune in staging "Salome" submitted to the mandate of public opinion; but the women in the cast, especially the dirtiest one in the drama, protested. A degenerate man is bad enough, but a degenerate woman is a horrid monster too bad for human eyes to look on. Good for New York!—Western Watchman.

Decency Wins Another Fight

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Mrs. A. Lothman, of Ballyduff, Ont., writes: "I believe I would have been in my grave long ago had it not been for Burdock Blood Bitters. I was run down to such an extent that I could scarcely move about the house. I was subject to severe headaches, backaches and dizziness; my appetite was gone and I was unable to do my housework. After using two bottles of B. B. B. I found my health fully restored. I warmly recommend it to all tired and worn out women."

"You will have two homes now, my child."

"You will let me come back again, won't you? If you go back and leave me behind I shall run away till I find you again."

"There will be always a home here, Johann, and we will get your father and mother to bring you and little Effie for a long stay in the autumn."

"Ah!" Bonny said, with a long sigh.

After that the child was silent and thoughtful, showing by many little acts how much he loved the kind friends who had been more than parents to him. Mr. Cameron had been surprised to see the affection which Bonny evidently felt for his foster-parents, but he would have been more than ever astonished had he been there to note the passionate devotion of this once callous, indifferent, unaffectionate child towards his master and friend. During these last weeks of quiet rest and convalescence the two were inseparable. Bonny grudged the time given to those visitors who came so frequently to see and inquire after the great player, and would sit on the lowest stair in the hall, waiting impatiently till they were gone that he might seize the Herr's hand, and drag him out into the meadows, where the hand of Spring was busy touching up and renovating the wear and tear of the past year.

"Herr Papa," Bonny said one day, while he was seated in his favorite attitude at Herr Bruder's knees, "when boys grow up they all have to be soldiers or sailors, or something, don't they?"

"Yes, Johann, all must work."

"Then, Herr Papa, I want to tell you. I'm going to be a musician like you. Will you tell them in England?"

"You remember what happened before, my child?"

"That was different, Herr Papa. You mustn't talk about that. You know I disliked Herr Hausmann. He makes me feel as if I could jump out of my body and run away when he is near me. Herr Papa, you must let me try again, with you there all the time."

"I think not, Johann. The excitement is too much."

"Herr Papa, I must try again. I must, I will, you must let me! It wasn't the people that frightened me nor the royal princes. I was thinking all the while how I disliked Herr Hausmann for trying to kill you, and that you would die. I didn't feel nice. When Herr Hausmann smiled at me, and made pretend that he was kind and good, I wanted to kill him!"

"Johann, Johann, my child," Herr Bruder said sorrowfully, "cannot you love without feeling so bitterly?"

"Is Herr Hausmann very wicked, Herr Papa?"

"He is greedy and selfish, perhaps."

(To be concluded.)

Frank E. Donovan

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LENTEN REGULATIONS.

From a circular of His Grace Archbishop Bruchesi to the clergy of his diocese we take the following rules for the proper observance of Lent:

- The Lenten regulations are the same as those of previous years. In virtue of an indulgent of the Holy See, dated January 27, 1903: 1. There is no fast on any of the Sundays of Lent. 2. On Mondays, Tuesdays, Thursdays and Saturdays, with the exception of Ember week and Holy Saturday, everyone may take one full meal. On these days persons, legitimately excused or dispensed from fasting, may eat three full meals. 3. Wednesdays and Fridays are days of abstinence at all meals. 4. The obligation of fasting exists for those who are in condition to fast. 5. On the days on which one full meal is allowed it is not permitted to use fish or oysters when meat is eaten. This rule applies to the Sundays as well as to the other days of Lent.

The circular goes on to exhort the clergy to insist specially upon the faithful obligation of the Easter duty, assistance at the Holy Sacrifice on Sundays, temperance, Christian mortification, and frequent communion so earnestly recommended by the Sovereign Pontiff. Also to recall to the minds of those who make no distinction between the holy season of lent and the other parts of the year the great law of penance; that they abstain from frequenting theatres, or taking part in frivolous gatherings; that, instead, they frequently make a visit to some church. The faithful, in acknowledgment of the favor of the Holy See, are asked to give alms in proportion to their means, a box for the reception of which may be found in every church.

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NOTE WELL.—Matter intended for publication should reach us not later than 5 o'clock Wednesday afternoon.

CORRESPONDENCE and items of local Catholic interest solicited.



THURSDAY, FEBRUARY 14, 1907.

**LENT.**

We have just entered upon the holy season set apart by the Church for reflection and humbling of spirit. Purple has replaced the gold in vestment and on altar; subdued chants are heard instead of the glorious harmonies of the ritual; the Gloria has been suppressed, and everything speaks of the sorrow of a betrayed Saviour. The sermons and exercises during Lent are all-important, bearing as they do on the great event to take place—the climax of a life-work begotten of love, and how is love proved better than by suffering? As Christians we owe to God the sympathetic homage of our prayers; as sinners we are obliged to repair our transgressions, in consequence of which was witnessed the outpouring of the sublime love of a crucified God upon an ungrateful world, and the consummation of the divine tragedy on the heights of Calvary, substantiating the belief in the Fatherhood of God and the brotherhood of man. Let us take to heart the lesson of the holy season, and by chastening our rebellious flesh and bringing into submission the turbulent passions of the heart, we will have fulfilled the divine law which exhorts us to do penance.

**DECLINE OF FAITH.**

A short time ago the Wall Street Journal, one of the important financial newspapers of the United States, discussed the possible economic effects of a decline in a religious faith in the United States, and the opinion was expressed that if such a decline was in progress, the conditions and destiny of that country would inevitably be changed, and changed for the worse. The Journal says:

"The world has now an opportunity of witnessing the effects upon a great nation of an undoubted decline in religious faith. The separation of Church and State in this country was not caused by indifference to religion, nor has it prevented the spread of religion. The different churches are apparently all the stronger for the separation. In France the separation has been accomplished by indifference to religious faith, accompanied by not a little actual hostility, not alone to clericalism, but to Christianity itself. The other day even a member of the French Cabinet was quoted as saying in effect that what was wanted was that the name of Jesus Christ should be driven out of the country altogether. What a theme. Valuable information concerning the religious situation in France is given in an article by Abbe Hermeline." (This article is printed in today's True Witness.) The Journal continues.

"The article is, of course, written by a churchman for a church paper, from the church point of view, but it is remarkably temperate and discriminating in its discussion. What is more valuable is Abbe Hermeline's statement of facts regarding the decline of religious faith in France. If all this is true, then the spectacle is presented of a country in which religion is far on the decline. With the causes of this and the political and purely ecclesiastical aspects of the French separation of

Church and State, we have no right to concern ourselves. But what is of supreme interest to us is the question, What are to be the economic effects on France and the world of this decline in religious faith? Is it to undermine morality? Is it to corrupt commerce? Is it to weaken the social order? Is it to make a people no longer regardless of a future life, reckless of what they shall do with the present life? Peace, liberty, individualism, marriage and the home, the right of private property, civilization itself would seem to be involved."

**THE POPE AND THE FRENCH BISHOPS.**

In another column to-day we publish the text of the reply sent to the Supreme Pontiff by the members of the French Episcopate. The grand and illuminating encyclical which commanded the respect of the world at large finds in this document a forceful response. Truth will come to the surface in the end, and these letters will stand through time to vindicate the attitude assumed by the church in a prolonged period of danger.

The one great fact which these letters emphasize is the close union existing between the Holy See and the whole of the Bishops of France. There is no indication of lack of unity among the French Bishops themselves. Nor is this the noblest feature of their tribute of loyalty at the present moment. Men in France and men outside have dared to say that the loyalty of the French episcopate was either enforced or passive. The calumny is branded with particular baseness. The Bishops of France have thus shown the world how Catholics make sacrifices.

**STIMULATION NEEDED.**

Men who have gone out on the stump in political campaigns have said that nothing can be put too simply for the masses of the people, that the usual fault of the speaker is to talk over the heads of his auditors, that the man can never talk too simply for the average intellect. Preachers have found the same thing out, the lesson taught in parables is the lesson listened to and understood.

The noted "Evangelists" of the sectarian pulpit may be criticised for their vulgarity, but they have one merit that accounts for their popularity, notwithstanding all their blemishes, and that is their entire simplicity. The amount of half information and misinformation which one meets among the masses of the people is extraordinary. Ask the average citizen why he is a Liberal or why he is a Conservative, and classify the reasons given, and you will have an astounding chart of stupidity.

It is much the same with the average parishioner, he needs intellectual stimulation. He needs spelling-down tests in his catechism. If subjected to this sort of a test, he would listen with greater attention to the Sunday sermons.

**THE SCHOOL TEACHER.**

President Roosevelt has just written a noteworthy letter to an aged school teacher, lauding him for sixty years of service in the instruction of youth. The teacher observed his eightieth birthday on Saturday and in honor of the event the President says that the town ought to be proud of a soldier who has rendered analogous service in war, and it should emphatically be proud of a man, who, as teacher, has done such work. He adds that "no work can be more valuable to a community than that of a teacher," and asks "what better a town could do than to honor one of its citizens who has done such work."

Teachers are supposed to supplement the work of the parents in the molding of the lives committed to their care. Many parents, unfortunately, have willingly thrown the responsibility for the training of their offspring to an unjust degree on the school teacher. Even from the tender years of nursery life, it has been fashionable, it seems, for parents, mothers

especially, to place the care of their young in the hands of others. It is now, however, becoming more and more evident that a spirit of co-operation between parent and teacher is beginning to exist, as to the desirability of having home and school work together in the training of the minds of boys and girls.

President Roosevelt has not exaggerated the importance of the work of the school teacher, and as the cause of education broadens and progresses, the teacher will ever occupy a still higher place in the estimation of all.

**EDITORIAL NOTES.**

An indignant reader, says the Monitor, writes to us to inquire if everybody of importance is Irish and whether the devil is Irish. Our indignant reader is not Irish. There are lots of people prominent just now that are not Irish. There is Harry Thaw—and he is receiving more columns in the daily press than any one else just now—but one of the men who is prosecuting this silly, insignificant Irish. There is Belmont. He is not Irish. But McDonald, the builder of the Subway, the man whom President Belmont brought back, is. There is Clemenceau. He, thank God, is not Irish. But there is a drop of Irish blood in Cardinal Merry del Val, who has outwitted the smiling cynic who rules France just now. And so you might go on indefinitely. All the important and prominent people are not Irish, but the Irish have the troublesome habit of bobbing up wherever there is something doing.

The Living Church, an organ of the Protestant Episcopal Church, has the following astonishing article in a recent issue:

"After shrieking for more than three centuries that 'The Bible and the Bible only is the religion of Protestants'; after reproaching Catholics for a like period of time because they held that the Church was prior to the Bible, rather than the latter the ultimate authority in religious belief; after making of the letter of the English Bible a fetid little short of idolatry, and building all sorts of crazy systems and sects upon disjointed texts—these same Protestants, having discovered that they have been wrong ever since Protestantism came into existence, and having built up their entire 'ism upon a mistake, have now flopped over into the other extreme."

As a proof that M. Briand never said anything about hunting Christ out of France, a Canadian Protestant paper recently asserted that the French Minister is a "good Protestant" and hence could not make use of such words. "As to that question," says our correspondent, J. Napier Brodhead, writing from France under date of January 16, "it is easily settled. At the tribune he proclaimed recently, 'I am a freethinker; I favor no religion, and I have no desire when one religion disappears to see another take its place' ('Journal Officiel', page 2461, November 9, 1906)." These words effectually dispose of the claim that Briand is a Protestant.

In one of his vainglorious moods a former Premier of France declared: "I have swept away 17,000 religious establishments whose dark silhouette was cast on the town halls of our communes." "Ah," remarked Pere Coube, the noted Jesuit, "if we had 17,000 journals, or even less, well edited and widely read, Combes would not have swept them away; it is they who would have swept away Combes and his band."

France and this country are examples of what the presence or absence of a Catholic press means to the faith of a country. French Catholic papers are not numerous, and these but poorly supported. On April 27 Archbishop Williams of Boston, the oldest American prelate, will celebrate his eighty-fifth birthday. He was born at Boston in 1822. Archbishop Ryan will be seventy-six on February 20; Cardinal Gibbons seventy-three on July 13. All the other Archbishops are under

seventy. The youngest is Archbishop Glennon, of St. Louis, who will be forty-five next June. Bishop McQuaid of Rochester was eighty-three on December 15. Bishop McCloskey of Louisville was eighty-three on November 10.

Little importance is attached to the talk of war between the United States and Japan. If she were disposed to, Japan has not the money now to wage war, and England would not allow her to go to war with the United States. When the Panama Canal is finished we shall not hear much of Japan as a military power on the Pacific.

The Catholic Church in the Philippines is to receive from the United States Government \$363,000 for the use of its churches and other buildings by the United States troops during the insurrection and for damage done the property by their occupancy.

We print elsewhere in this issue the famous speech on the French question delivered by Rev. Father Fallon in Buffalo. Rev. Father Fallon will conduct the Mission at St. Patrick's Church beginning at High Mass next Sunday.

Every reader of this paper should not destroy it, but pass it on to a non-Catholic. This would be a missionary act accomplishable by any one.

**Struggling Infant Mission**

IN THE DIOCESE OF NORTHAMPTON, FAKENHAM, NORFOLK ENGLAND.

There is Mass said and benediction given at present? IN A GARRET, the use of which I get for a rent of ONE SHILLING per week.

Average weekly Collection...3s 6d. No endowment whatever, except HOPE. Not a great kind of endowment, you will say, good reader. Ah, well! Who knows? Great things have, as a rule, very small beginnings. There was the stable of Bethlehem, and God's hand is not shorted, I HAVE hopes. I have GREAT hopes that this latest Mission, opened by the Bishop of Northampton, will, in due course, become a great mission.

Best outside help is, evidently, necessary. Will it be forthcoming?

I have noticed how willingly the CLIENTS OF ST. ANTHONY OF PADUA readily come to the assistance of poor, struggling Priests. May I not hope that they will, too, cast a sympathetic and pitying eye upon me in my struggle to establish an outpost of the Catholic Faith in this so far as the Catholic Faith is concerned—barren region? May I not hope, good reader, that you, in your zeal for the progress of that Faith, will extend a helping hand to me? I cry to you with all earnestness to come to my assistance. You may not be able to do much; but you CAN DO LITTLE. Do that little which is your power, for God's sake, and with the other "littles" that are done I shall be able to establish this new Mission firmly.

DON'T TURN A DEAF EAR TO MY URGENT APPEAL.

"May God bless and prosper your endeavors in establishing a Mission at Fakenham.

ARTHUR,

Bishop of Northampton." Address—Father H.W. Gray, Hampton Road, Fakenham, Norfolk, England.

P.S.—I will gratefully and promptly acknowledge the smallest donation, and send with my acknowledgment a beautiful picture of the Sacred Heart.

This new Mission will be dedicated to St. Anthony of Padua.

A Magic Pill.—Dyspepsia is a foe with which men are constantly grappling, but cannot exterminate. Subdued, and to all appearances vanquished in one, it makes its appearance in another direction. In many the digestive apparatus is as delicate as the mechanism of a watch or scientific instrument in which even a breath of air will make a variation. With such persons disorders of the stomach ensue from the most trivial causes and cause much suffering. To these Parmelee's Vegetable Pills are recommended as mild and sure.

**The Complete Food—Absolutely Pure**  
Which revivifies the muscles, nerves and brain without a rival

**Trappists' Phosphated Wine of Cinchona Bark**

The only wine on the market which contains phosphates assimilable by the organism, quinine in proper proportion to the absolutely pure wine; specially prepared by 'The Trappists' Run down, weak, suffering and convalescent people ought to use this Tonic; this savor of humanity.

**BEWARE OF IMITATIONS.**  
For Sale by all Druggists and Grocers. Sole Agents for Canada.

**Motard, Fils & Senecal,**  
5 Place Royale, Montreal.  
Depot for the United States, Rouse's Point, N. Y. Also Calgary, Alberta.

**Villatte Known in Montreal**  
Up to His Old Games

Villatte, whose attempt to form a national church in France, has created quite a sensation and considerable trouble for the police, is well known in Montreal. His rank as an archbishop comes as a surprise, however, to most of those who knew him as a student here twenty-seven years ago, although those who met him on his last visit to Montreal, seven years ago, knew that he claimed this rank in the Greek Church.

Rene Villatte, a native of France, entered St. Laurent College, in the autumn of 1879, as a student in Latin elements. He was then about twenty-five years of age, of good appearance, and presented the appearance of the typical Parisian. During the year which he spent at St. Laurent, he proved, however, that his talents were all exterior, as he was unable to follow the Latin course, and he was so advised and told that it was useless to attempt to complete the classical course, as it was beyond his capabilities to master the Latin and Greek, as well as the sciences included in the curriculum. He applied to be allowed to take the gown as an ecclesiastic, but the Fathers of the Holy Cross did not deem him a proper subject, and so informed him.

During the next year, he entered McGill College, where he tried the study of law, but remained only a short time, as that study, too, proved too much for his capacity as a student. He was also a devotee of theatricals, and was never so well satisfied as when he could don long robes and appear as a high personage.

He disappeared from the view of his Montreal acquaintances for a number of years, and the next heard of him was that he had turned up at Rome, where he expressed his desire to abjure the doctrines of the Greek Church, of which he claimed to have been consecrated an Archbishop. He wished, however, to retain his title as bishop, and to be admitted to membership in the Roman Catholic clergy. A commission was appointed by Pope Leo XIII. to examine into his titles as a priest and bishop of the Greek Church. The investigation into the ordination and consecration which Villatte declared he had received from the Patriarch of the Greek Church in Asia, failed to prove that he ever received any such ordination. His application to be received as a clergyman into the Roman Catholic Church was, therefore, refused. He was advised to retire into a monastery and there to devote himself to study and prayer, so that his situation might be regularized when he had shown the proper capacity and dispositions. This did not suit his purpose, however, and he proceeded to Paris, where he opened an office and announced his intention of ordaining priests to officiate according to the Greek rite. He remained there but a short time, however, and seven years ago he again visited Montreal.

On this occasion he visited St. Laurent College, where he informed the Fathers of the Holy Cross that he was a regularly consecrated archbishop of the Greek Church, and was proceeding to the United States to look after Greek congregations there.

About a year later, Villatte turned up in Detroit, and was prominently identified with trouble among a Polish congregation which had revolted against the bishop. Villatte placed himself at the head of the rebellious congregation and assumed to speak for a congregation which he organized from the membership of the Polish Church. His rule, however, did not last long, and he was

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**ST. ELMO RESTAURANT**  
Corner MCGILL and RECOLLET  
A. E. Finlayson, Proprietor.  
Now is the time for a good hot dinner and not only hot but the best 25c meal in the City. Give us a call, lots of room.

set upon by the very people whom he assumed to lead. They accused him of deceiving them, and of misappropriating the funds which they had subscribed to further his work among them, so that he was obliged to leave Detroit in a hurry. Since that time his old acquaintances in Montreal had lost sight of him, but when he turned up in France and formed an association culturale, in accordance with the wishes of the French Government, his acquaintances in Montreal realized that Villatte was still at his old game, and had found the opportunity to gratify his ambition for dressing in flowing robes and creating a sensation.

**BABY'S BEST FRIEND.**

Baby's Own Tablets have saved many a precious little life. There is no other medicine to equal them for stomach and bowel troubles, colds, simple fevers or teething troubles. They are good for children of all ages—from the new born babe to the well grown child. And the mother has the guarantee of a government analyst that they do not contain opiates or harmful drugs. Mrs. John C. Gildart, Prosser Brook, N. B., says: "I have proved that Baby's Own Tablets are a great help to mothers, and are baby's best friend. They act almost like magic and I will always keep them in the house." The Tablets are sold by druggists or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

Wear Trade Mark D. Suspended guaranteed: 50c.

**Mission at St. Ann's**  
By Redemptorist

The renewal of the mission was preached a year ago at St. Ann's Church, by the Rev. Fathers of Saratoga, N. Y. commenced last Sunday after High Mass. The mission in charge are Rev. Father Superior; W. Crosby and younger assistants. The mission was preached by Schneider.

"The Egyptians," said the speaker, "held the Jewish people in the greatest slavery and bondage who was saved by Providence, and afterwards the great legislator and prophet, was a man of iron will. Having killed an Egyptian whom he saw ill-treating a Hebrew he fled for safety to Midian, spending some time in the desert, turned to visit his people and lead them in the path of righteousness. A year ago three Redemptorists came to you and preached a mission to your church. Those same missionaries should be here with you today. One of them is a wreck, another is under the doctor's charge, and the third is sent to another province. We have sent you to see if you are still here last year many are sleeping last year many are sleeping among the living as regards the body, but are they among the living as regards the soul?"

The renewal of a mission complete your sanctification, golden thread of the life. We must love God not that he because God is deserving of it. We must have beauty of virtue, the noble soul, and the great reward after. Your life is summed up in the words of St. Paul. "God is your sanctification."

The renewal of the mission as many think, for the sake of the saint as well as for the sinner. There is no halting when you are going against a stream in a boat you will e driven back. You apply your spiritual oars on the road to eternal life. commenced well, continued in hell. A priest spent fourteen years in preparation for his ordination and after spending his whole life in matters pertaining to religion he dies after all his long life with an imperfect soul, and the great reward of many things, and many people who, when done a certain thing, will have done enough for you. You are soldiers in the war, your weapons are weakened you must renew them. Give up your grow weaker, and you'll fall with them. As ambassadors of Christ here to act the part of Samaritans. Remember, "the last call" from God yourselves of this opportunity do not let the last call be in the afternoon. Rev. Father opened the children which continued three days. In the evening the mission men's mission opened, Rev. Crosby being the preacher, continue for a week. In the special exercises 8 o'clock and 8 o'clock evening at 7.30. Next married men's mission be

Dr. Sarah Hackett Stevenson, who has become a Chicago, has become a Chicago, Stevenson was an Episcopalian is one of the most prominent physicians of the United States, graduate of Illinois State University, she studied at the Singleton Scientific School and in 1873 was graduated from the Woman's Medical College. She was the first woman American Medical Association. She also was the first woman of the Cook County Hospital on the west side of Chicago. She is the author of the book "The Medical Topics," and a number of other medical topics.

**Episcopalian Co.**

It Lays a Stilling Hand For pains in the joints and for rheumatic pains and lumbago, Dr. Thomas' Oil is without a peer. It is in the skin absorbs it and permanently relieves the part. Its value lies in property of removing pain, and for that good is prized.

Mission at St. Ann's Church By Redemptorist Fathers.

The renewal of the mission which was preached a year ago at St. Ann's Church, by the Redemptorist Fathers of Saratoga, N.Y., was commenced last Sunday immediately after High Mass. The missionaries in charge are Rev. Fathers Hamel, Superior; W. Crosby and Jos. Schneider, assistants. The opening sermon was preached by Rev. Father Schneider.

"The Egyptians," said the preacher, "held the Jewish people in the greatest slavery and bondage. Moses, who was saved by Providence from destruction, and afterwards became the great legislator and ruler of his people, was a man of irascible temper. Having killed an Egyptian whom he saw ill-treating a Hebrew, he fled for safety to Media. After spending some time in exile he returned to visit his people and to lead them in the path of rectitude.

A year ago three missionaries preached a mission to you in this church. Those same missionaries by right should be here with you today. One of them is a nervous wreck, another is under the doctor's charge, and the third has been sent to another province. Our superiors have sent us to visit you and see if you are still alive. Since last year many are sleeping the long last sleep. But still most are among the living as regards the body, but are they among the living as regards the soul?

The renewal of a mission is to complete your sanctification. It is the golden thread of the love of God. We must love God not through fear, but because God is deserving and worthy of it. We must consider the beauty of virtue, the nobility of the soul, and the great reward hereafter. Your life is summed up in the words of St. Paul. "The will of God is your sanctification."

The renewal of the mission is not, as many think, for the bad. It is for the saint as well as for the sinner. There is no halting in the way. When you are going against the stream in a boat you must ply your oars continuously otherwise you will be driven back. You must apply your spiritual oars continuously on the road to eternity. Many commenced well, continued well, but ended in hell. A priest spends twelve or fourteen years in preparation for his ordination and after that he spends his whole life in learning matters pertaining to religion, yet he dies after all his long and laborious life with an imperfect knowledge of many things, and there are many people who, when they have done a certain thing, will say they have done enough for their soul. You are soldiers in the fight. If your weapons are weakened or broken you must renew them. If you give up you grow weaker and weaker, and you'll fall with the slain.

As ambassadors of Christ we are here to act the part of the Good Samaritan. Remember, it may be "the last call" from God. Avail yourselves of this opportunity and do not let the last call be vain.

In the afternoon Rev. Father Hamel opened the children's mission, which continued three days. In the evening the married women's mission opened, Rev. Father Crosby being the preacher. It will continue for a week. In the morning the special exercises are at 5 o'clock and 8 o'clock, and in the evening at 7.30. Next Sunday the married men's mission begins.

Episcopalian Convert.

Dr. Sarah Hackett Stevenson, of Chicago, has become a Catholic. Dr. Stevenson was an Episcopalian. She is one of the most noted woman physicians of the United States. A graduate of Illinois State University, she studied at the South Kensington Scientific School in London and in 1873 was graduated from the Woman's Medical College. She was the first woman member of the American Medical Association and she also was the first woman member of the Cook County Hospital in Chicago. She founded the Maternity Hospital on the west side and also the Training School for Nursery Maids. She is the author of several books and a number of papers on medical topics.

It Lays a Stilling Hand on Pain.—For pains in the joints and limbs and for rheumatic pains, neuralgia and lumbago, Dr. Thomas' Electric Oil is without a peer. Well rubbed in, the skin absorbs it and it quickly and permanently relieves the affected part. Its value lies in its magic property of removing pain from the body, and for that good quality it is prized.

St. Patrick's School Now Under Control of Catholic School Board.

At a meeting of the Catholic School Board Tuesday night, it was decided to accept the proposal made some time ago by Rev. Father Martin Callaghan, that St. Patrick's School for boys be placed under the Board's control. This decision, which was arrived at upon the strength of a motion of Commissioner Gallery, will not, however, come into effect before the 1st of September next. It implies that the Board will assume the payment of the teachers' salaries at the rate of \$350 per annum for each, and increase their number to meet the educational needs of the parish.

So far this expenditure has been borne by the Seminary of St. Sulpice, by virtue of an arrangement made between the authorities of the seminary and the late Father Quinlivan, former parish priest of St. Patrick's. Although the contract has still two years to run, Rev. Father Martin Callaghan requested the Board to take the school under its charge.

It is the intention of the fabrique of St. Patrick's to erect a residence for the Christian Brothers in charge of the school. A fund is being raised for this purpose which, added to the sum which the Sulpicians have agreed to advance, is expected to cover the cost of the building. The contribution from the authorities of the Seminary of St. Sulpice for this purpose will amount to over \$5000. There being eight teaching brothers in St. Patrick's School, who receive each \$350 a year for the services, the Catholic School Board, after the 1st of September next, will have to provide for an additional expenditure of \$2800 per annum. But, as it has been stated, from fourteen to sixteen teachers are needed to meet the requirements of the school so that the expenditure with regards to additional teachers' salaries, is likely to be double that amount within a short time—namely \$5600.

SOCIETY NEWS.

ST. PATRICK'S T. A. & B. SOCIETY.

The 67th anniversary Euchre and entertainment of St. Patrick's T. A. and B. Society will be held at St. Patrick's Hall, 92 St. Alexander street, on Monday evening, March 18th. These recurring parties are always a source of great pleasure. Dainty refreshments will be served. Euchre at 8.30.

LADIES' CATHOLIC BENEFIT ASSOCIATION.

On Tuesday, the 29th ult., Branch 1024 of the L.C.B.A., located in St. Patrick's parish, held a very enjoyable euchre and dance in Conservatory Hall. The officers of the organization deserve credit for the enjoyable entertainment given their guests, and can, no doubt, feel assured that their future undertakings will be likewise successful.

The following is a list of the prize winners in the euchre contest: Ladies—Miss Gertie McLaughlin, 1st prize; Miss Ella Cummings, 2nd prize; Miss B. Rooney, 3rd prize. Gentlemen—Mr. McEae, 1st prize; Mr. M. J. O'Donnell, jr., 2nd prize; Mr. Budd Flynn, 3rd prize.

After the prizes were distributed, refreshments were served and dancing was kept up until an early hour.

ST. ANTHONY'S COURT, No. 126, C. O. F.

At the last meeting of the Court held on Feb. 8th, the appeal of Bro. Rev. J. A. Godin, of Cookshire, was favorably received, and the Court will raise a fund by voluntary subscription from the members to assist that parish in erecting their church.

The inter-court euchre resulted in the first night's play as follows: For the finals, the C.R., J. P. Doran, heads the list, with Bro. W. G. Bradley a close second. This continues for seven nights, and two of the winners in each night's play will be placed in the final contest. Much interest is manifested by the members, and the play in a number of games is very keen.

LOYOLA CLUB.

Loyola Club held a regular meeting on Wednesday, February 6, which was very well attended. After the business of the day was discussed, the study paper was read. Its subject was the Civil War, and Miss Wilson's account of perhaps the most telling event of the century past was interesting in choice of matter

and entertainment. The special paper was read by Miss Poupard, being personal reminiscences of a sojourn in Rome. Any story or description of the tourist's Mecca is sure to elicit attention, but the acme of enjoyment in (or (o)) any pen picture is only reached when the traveller reads his own tale, and the memory of the sights and scenes intensifies each word. It is not often that churches, shrines, palaces, art galleries, drives, walks, tombs and ruins of Rome are so vividly and gracefully sketched.

NISCOMA ENTERTAINMENT.

The Niscoma Club gave a very successful euchre and dance last Monday evening in King's Hall. Cards were played till twelve o'clock, when supper was served, after which dancing was indulged in. The large hall, which was used as a ball room, was most effectively decorated with palms, ferns and flowering plants. The orchestra was stationed at the end of the hall, screened by greenery. The supper room was also attractively decorated. Those successful in winning prizes at the euchre were: First lady's prize, Mrs. P. J. Brennan; second, Mrs. M. J. Stack, and third, Mrs. M. Farrell; gentlemen's first prize being won by Mr. J. J. Costigan, and second by Mr. F. O. Callaghan, and third by Mr. W. Laurin. Those who had charge of the arrangements, which were perfectly carried out, were: Mr. J. O'Neill Farrell, president; Mr. W. A. Murchison, secretary; committee, Mr. R. J. Quigley, chairman; Mr. J. Rogers Dwane, Mr. W. V. Brennan and Mr. T. R. Blanchard.

OBITUARY.

REV. F. X. DUTTON.

The diocese of Cincinnati mourns the loss of one of its most scholarly, devoted and saintly priests in the death of the Rev. F. X. Dutton, chancellor. Father Dutton was a member of a prominent Protestant family of Utica, N.Y., where he was born Sept. 1, 1839. Very early in life he became a Catholic. Father Dutton breathed his last in the early morning hours of Jan. 2 at the Convent of the Good Shepherd on Price Hill, where he had been domiciled as chaplain for about two years, since he resigned the pastorate of the Church of the Blessed Sacrament.

DEATH OF AN AGED PRIEST.

The Rev. Abbe Fabien Jeannotte, the oldest Catholic priest among the Canadian clergy, died at Ste. Melanie, diocese of Joliette, on Friday last at the age of eighty-seven years. He had been ordained by the late Archbishop Bourget in 1884 and passed the greater portion of his life in the parish in which he died.

REV. FATHER BALLAND.

News of the death, at Baccaret, France, of Rev. Father J. B. Balland, has been received. Deceased was a former rector at Ottawa College and professor in the class of civil engineering. He left Ottawa for France in 1887, after twenty-five years' connection with the college.

Buffalo Catholics Strongly Protest.

Convention hall, Buffalo's largest public meeting place, was completely filled on Monday night with Catholic men and women who assembled in mass meeting to adopt resolutions protesting against the action of the French Government towards their Church in that land.

Daniel J. Kenefick, a former justice of the Supreme Court, and Geo. A. Lewis, also a former justice of the Supreme Court, were the principal speakers. Many prominent citizens were seated on the platform. Chas. H. Colton presided at the meeting.

Judge Lewis gave a lengthy review of the troubles between the Church and the State. He denounced the French Government for what he called a gross breach of faith with the Church.

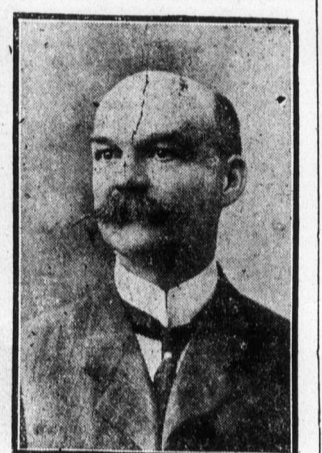
In Nature's Storehouse There are Cures.—Medical experiments have shown conclusively that there are medicinal virtues in even ordinary plants growing up around us which give them a value that cannot be estimated. It is held by some that Nature provides a cure for every disease which neglect and ignorance have visited upon man. However this may be, it is well known that Parmelee's Vegetable Pills, distilled from roots and herbs, are a sovereign remedy in curing all disorders of the digestion.

MR. LARKIN Explains Cause of the Present Condition in the Tea Market.

Mr. P. C. Larkin, who is widely and well-known as the merchant prince who supplies so many households with "Salada" tea, is at present in the city in connection with the Eastern interests of his business. Mr. Larkin is a gentleman of vigorous appearance and hearty manner, who is not averse to expressing his views upon any subject with which he is acquainted.

But it is when speaking of the tea business that Mr. Larkin gets eloquent. The Ceylon and Indian tea market is in the most excited state it has been for years. The trouble, as Mr. Larkin explains, is that the consumption of Ceylon tea in England, Russia and the United States has been increasing rapidly, while at the same time it has happened that the crop for the past season in Ceylon has been rather light. A short crop and an increased demand means a higher price, and the circumstances are such that this higher price cannot be put by us upon the consumer.

"Salada," said Mr. Larkin, "is a standard article. The public have been buying it for years at a fixed price. They are accustomed to getting a certain article at a certain price. To alter that price is impracticable. To endeavor to recoup ourselves by lowering the quality would be madness and would very soon result in disaster. Consequently, the increased cost falls on the



MR. P. C. LARKIN.

is in Toronto, where Mr. Larkin first began the business when in fifteen years has developed so largely. Just as an illustration of how rapidly public appreciation of "Salada" tea packer, meaning me. It comes out of my profits; in fact, there is at present practically no profit at all in the tea business.

However, it appears that there is still balm in Gilead, for "Salada" tea is sold from their own warehouses in New York, Montreal, Chicago, Boston, Detroit, Pittsburg and Buffalo. The head centre, of course, has grown it may be mentioned that the sales of 1906 were 23 per cent. larger than those of 1905, and that this 23 per cent. amounted in itself to more than the total sales from 1892 to 1896, inclusive. Taken altogether, it would seem that the business is not doing so badly.

Mr. Larkin, who a few years ago was a traveller for Tiffin Bros. in Montreal and who is now a millionaire, has acquired one piece of solid wisdom during the passing years. He believes in printer's ink. When it comes to advertising, the newspaper is the place for him. "Billboards, street cars," says Mr. Larkin; "I have tried them and every other method that can be thought of, but the newspaper is what yields results. After a long experience I have come to the conclusion that if you have a good article and want to reach the people, the best way to do it is to advertise in the newspapers."

When Mr. Larkin put "Salada" tea first before the public, the entire consumption of tea in Canada was the product of China and Japan. He believed that Ceylon, which had then commenced growing tea, was producing a much finer article than any produced in the countries mentioned. He thought it wise to put up "Salada" Ceylon teas in lead packets, and to tell the people of their merits through the newspapers, and he has succeeded so well that to-day the tea products of China and Japan have practically disappeared from the imports of Canada, being replaced by the product of our own colonies, and "Salada" is fast bringing about the same state of affairs in the United States, 17 per cent. of the hundred odd million pounds of tea imported into the United States last year be-

ing the teas of Ceylon and India, the total output of "Salada" in Canada and the United States amounting to over fifteen million packets last year.—Montreal Herald.

Will Bar Drunkards.

Catholic countries are trying to solve the problem. A measure which is soon to be adopted by the Austrian Parliament provides that persons convicted more than twice of drunkenness will lose the right of voting for two years. It is hoped both to reduce the habit of drunkenness and render the choice of the electorate more intelligent.

TORTURED BY INDIGESTION.

Dr. Williams' Pink Pills Cured After Doctors Had Failed

Mrs. T. J. Jobin, 368 King street, Quebec, wife of the circulation manager of L'Evenement, is one of the best known and most estimable ladies in the city, and her statement that Dr. Williams' Pink Pills cured her of a very severe attack of indigestion will bring hope to similar sufferers. Mrs. Jobin says: "About a year ago I was seized with indigestion which had an alarming effect upon my health. Day by day my strength grew less, I suffered from terrible headaches, dizziness, palpitation of the heart and sleeplessness. I was in this condition for about six months. I consulted two doctors and although I followed their treatment carefully it did not help me in the least. Last October seeing that instead of regaining my health I was growing worse, I decided to try Dr. Williams' Pink Pills. After I had taken the second box there was a change for the better, and after taking the pills for a month longer the trouble entirely disappeared, and I am again enjoying the best of health. I have so much confidence in Dr. Williams' Pink Pills that I always keep them in the house and take them occasionally as a safeguard."

Just as surely as Dr. Williams' Pink Pills cured Mrs. Jobin's indigestion they can cure all the other ailments which come from bad blood. Dr. Williams' Pink Pills actually make new, red blood. That is the one thing they do—but they do it well. In making this new rich blood this medicine strikes straight at the root of such common ailments as anaemia, headaches and backaches, general weakness, nervous debility, neuralgia, rheumatism and the torturing weakening ailments that afflict women and growing girls. You can get these pills from any medicine dealer or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

JUDGE GUERIN TAKES HIS FIRST CASE.

Mr. Justice Edmund Guerin, who was just recently elevated to the Bench of the Superior Court, presided over his maiden case on Monday morning. The case was an action of damages against the Canadian Railway Accident Insurance Company. Before starting the usual legal proceedings, congratulations were offered the new judge by Messrs. W. D. Lighthall, R. T. Heneker and P. J. Coyle.

Judge Guerin replied with a few words of thanks, at the same time observing that he deeply appreciated the confidence which had been placed in him. Although elevated to the Bench, he still remained among the members of the Montreal Bar, whom he had learned to love, and in the midst of whom he had qualified for his present position. In conclusion, he assured those present that his feelings towards his former colleagues remained unchanged.

The Catholic Columbian, of Columbus, Ohio, has the following: A deserved honor has come to a prominent Montreal Catholic, in the appointment of Mr. Edmund Guerin, K.C., as judge of the Supreme Court for the district of Montreal. Mr. Guerin, who is 49 years old, has long been a successful practitioner at the Montreal Bar. For the past three years he has been English-speaking crown prosecutor, and his qualifications eminently fit him for his new position. Mr. Guerin's wife is a former Indiana girl. She was Mary Catherine Sexton, of Cass City, and was educated at St. Mary's of the Woods.

Only those who have had experience can tell the torture corns cause. Pain with your boots on, pain with them off—pain night and day, but relief is sure to those who use Holway's Corn Cure.

Interesting Letter From Indian Missionary.

New Year's Day, 1907. The Editor, True Witness, Montreal, Canada.

Dear Sir—A most happy New Year to you and all your readers, specially my good benefactors. Your express order for \$11.25 reached me on Christmas morning, just as I was coming out of the shed which serves for a temporary church, after having finished my three masses. I received your alms as a Christmas gift sent to us poor people by the Divine Babe about whose love towards the poor I had spoken to my dear people just a short time ago. Again, dear sir, I beg of you to convey by means of your esteemed paper my sincerest thanks to all these benefactors who have so kindly come forward to help me and my poor people in our sore distress. May our dear Lord reward their charity a hundred and thousand fold. Again I say may He return to them what they have given, "good measure and pressed down and shaken together and running over." I do not and shall never forget them. Every time my people meet together they are made to offer special prayers for their benefactors, and for them they frequently offer up their united communions and Masses. This rule we shall faithfully follow for the future also.

And you, dearest sir, accept again my humble thanks for your great kindness in publishing my poor appeals. May our Patron, St. Francis Xavier bless your work and prosper it in a special manner. But for you my needs would have remained unknown. Therefore, my thanks are due to you in the first place.

In concluding I make another humble appeal to your good and generous readers and beg of those who have not done so to send me a mite. A dollar only from each one will give us substantial help. Out of about 50,000 stones we require, a dollar can procure 100. Five hundred such dollars can supply us with all the stones required. May this appeal from a poor missionary working in this desolate portion of the Lord's flock catch the eye and move the heart of your generous readers.

I forgot to say, I have said a Mass for the benefactors who have answered my appeal in the True Witness.

Promising you a daily memento at the Holy Sacrifice of the Mass, With every sentiment of respect and gratitude, I beg to be, dear sir, Your most devoted and unworthy servant in J. C.

R. F. C. MASCARENHAS, Catholic Priest.

ITEMS OF INTEREST

LARGE INCREASE IN "PETER'S PENNY."

An extraordinary increase in the collections known as "Peter's Penny" was shown in the archdiocese of Montreal. It was announced last Sunday in all the churches of the archdiocese that from a collection of about \$1100, an average of previous years, the amount to be sent this year to His Holiness Pope Pius X, will amount to \$12,000, or 60,000 francs.

SANCTUARY BOYS' SOCIAL.

The time-honored custom of celebrating Shrove Tuesday night certainly found an echo this year through the kindness of the Rev. Father Luke Callaghan and the members of the Ladies' Guild of St. Patrick's parish, who on that evening tendered a supper to the sanctuary boys.

The musical programme was a most creditable one, and certainly did much honor, both to those who worked so faithfully towards its preparation, and to those who carried it out.

BAD PRESS RESPONSIBLE.

Msrgr. Archambault, first bishop of Joliette, Quebec, returned recently from a visit to Rome and to France. He declared that the Government of France to-day was the expression of the people's will, as given from time to time at the polls for the past thirty years. France was no longer a Catholic nation. There was 45,000,000 people in France, and of this number only 10,000,000 could be counted on as Catholics; and of this latter number, how many were indifferent?

This change in France he attributed to a very great extent to a bad press. Bad books there had been, but especially bad newspapers.

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## The Religious Situation in France.

The Abbe Hermeline, in a new and illuminating way, discusses in the current American Catholic Quarterly "The Religious Situation in France." He is a priest, a resident of Paris, and evidently a fair and dispassionate commentator on current events. If he is right, and he surely has better chances of being informed than any Catholic on this side of the water—we must once for all dismiss from our minds the idea that France is really a Catholic country.

We quote his description of existing conditions:

If to be baptized in the Catholic Church is to be a Catholic, then France is a Catholic nation. The Protestants and Jews, although a power in the land, are few. Among the others the numbers of the unbaptized, in spite of a steady increase in the large towns, is still very small. Those who are married or buried without the rites of the Church are more numerous, but form on the whole an insignificant minority. The great bulk of the French nation receive the Sacraments of Baptism, the Eucharist at least once (on the day of First Communion), are married before the priest and have the prayers of the Church at their burial, and probably a considerable majority of them receive the Sacraments before dying.

How is it, then, that these men send to the Chamber of Deputies members who are bent upon destroying the Church and her Sacraments? If we are to judge of a people by its elected representatives, France is far from being a Catholic nation. Not only is the majority bitterly anticlerical, which is, in fact, synonymous with anti-religious, but in the Opposition itself there are many members whom the Catholics have voted for, though they are not Catholics, but only Liberals, ready to concede liberty to a creed in which they do not believe and to a Church whose beneficial influence they appreciate, while not deeming it of Divine origin.

Of course, electoral corruption accounts for some elections; but it cannot account for all. In some parts there has been no corruption; in many, the large majorities could not be obtained by corruption. It cannot account for the fact that the true practical Catholics are few in number among the Deputies. To find out a more complete explanation we must study the present attitude of the French mind toward religion.

In many cases the religious practices that subsist are mere formalism, rites that have to be performed because they are traditional; that are gone through sometimes reluctantly, as a concession to social conventions, sometimes with a fond attachment to them, because of the halo time and habit have surrounded them with, and because they are

### LIVER COMPLAINT.

The liver is the largest gland in the body; its office is to take from the blood the properties which form bile. When the liver is torpid and inflamed it cannot furnish bile to the bowels, causing them to become bound and constipated. The symptoms are a feeling of fullness or weight in the right side, and shooting pains in the same region, pains between the shoulders, yellowness of the skin and eyes, bowels irregular, coated tongue, bad taste in the morning, etc.

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family rites. But these people, who are married and buried with the ceremonies of the Church, do they or do they not believe? This is the crucial question. Certainly there are some of them who do not believe. Atheists are married in church to please their bride; some of the most violent antagonists of Catholicism have been carried before the altar after their death. Even the last Sacraments are often received because "it looks so much better for the family." Rites, not faith.

But God only knows who has faith and who has not. There are no statistics of believers and unbelievers. If we are to gauge the depth of French Catholicism we must find some outward sign of the innermost dispositions of the soul. It seems to me that the best sign is the usual attendance at church on Sundays.

I know very well that practice is not always coterminous with faith; that some people go to church with nothing but a vague and indeterminate faith in a God; that more people, keeping their faith alive in the recesses of their hearts, do not go to church out of fear or negligence. Yet, on the whole, and falling a better sign, I think attendance at Mass—and Easter Communion, too—a fairly good barometer of Catholic life in France.

Judging from that standpoint, there are vast differences between one part of France and another. In nearly all the industrial towns there are great masses of population that seem impermeable to religion. They never go to church, unless it be for a wedding or a funeral. Nobody has obtained for Paris the same religious statistics as Mr. Charles Booth compiled for London; but, from what I hear, I should say that not one-tenth of the population goes to church; and if we consider only the quarters inhabited by work-people, the proportion would be still smaller. For instance, in the parish of Clichoncourt, there are 121,000 souls and to minister to their spiritual needs one church and two chapels, neither of which is very large. It is evident that if any considerable proportion of the population came to church, these buildings would soon be found inadequate.

There are rural districts in which the case is quite as bad, and the non-religious area is much larger than is supposed even by many Frenchmen, and is spreading. In all the country around Paris—in Touraine, Champagne, Burgundy and several regions of the south, the practical Catholics are the exception and the others are the rule. And those others are not only indifferent; they are often hostile, and of late years they have become more and more so. Among the workmen of the towns and the peasants of those regions there is a general distrust and hatred of the priest, though not always of the particular priest they happen to know. The favorite amusement of more than one Mayor and petty village tyrant consists in worrying his priest from the beginning of January to the end of December.

That such centres and regions should send anti-clerical Deputies to Parliament is quite natural and logical. When in a village the Sunday congregation is composed of eight or ten women without a single male worshiper, and in election-time two-thirds of the votes cast go to the government candidate, we cannot say that this is the result of electoral pressure or corruption. The minority does not even represent Catholics, but moderates who are for peace and order.

It is more difficult to understand the vote of some other provinces, Normandy, for instance, votes for the most part against the government; yet, although things are bet-

ter there than in the last-mentioned countries, the male worshippers cannot be said to be in a majority; but there is a strong conservative element in that province.

### INCONSISTENCY OF BELIEVERS

But what is much more difficult to explain is that some regions where nearly all people of either sex go to Mass and to Communion at Easter elect only anti-religious members. Local interests which have a liking for the stronger side, together with a distrust of the political action of the priest, offer the most plausible explanation.

To sum up, there are large regions and populous centres where religion cannot be said to exist (except in the form of some dead ceremonies) outside small groups of population, and where a spirit of bitter anticlericalism is prevalent. There are also large regions where the priest is still respected and influential, where religion is practiced by a not inconsiderable body, but where the abstainers are at least as numerous. And there are some parts of Brittany, Flanders, the central mountains and the Alps where nearly the whole of the population is practically Catholic. I say "some parts," for even the best provinces have black spots, and Brittany itself has its good number of Freethinkers.

On the whole, the practical Catholics are certainly a minority amongst the men, and perhaps amongst the women, too. It is impossible to give figures, even approximate figures; but we may say that this minority, very weak in some parts, if taken altogether, is still pretty strong, and has given those proofs of its vitality which I mentioned before and whose splendor created the delusion of a Catholic France. Therefore it should be able to make itself respected.

But, says the devout American Catholic, so much the worse. It is a shrieking scandal that the majority of the nation still claim the Catholic name and want at least to die with the rites of the Church, while they live as virtual apostates and open abettors of persecution.

Why, however, does not the minority, a large and respectable body of Catholics, who have done the wonderful works for religion enumerated in the opening of the Abbe's article, make themselves felt in the political affairs of the nation? Why has the decline of faith among the larger portion of their countrymen paralyzed their activities? The Abbe cites the frequently expressed opinion of English and American priests that it comes from the special formation of the French clergy, and he grants that, in consequence of their education, they have kept too much aloof from the people of their time.

### AN ANTI-CHRISTIAN DEMOCRACY

But that explains only a little of the difficulty. The whole intellectual life of the French nation suffers from the evil heritage of the eighteenth century philosophers, and thus a formidable obstacle is created to the influence of religion on the intellectual class. Then Democracy in France has been anti-Christian, and wants to sweep away all that belonged to the old order. "The Church of course," says the Abbe, "in itself is not more of the old order than the new order; but, in fact, the Church in France occupied a prominent place in the old order; it must be swept away with it. This is how even the peasants who go to Mass vote against the priest's candidate. . . . Democracy, flushed with the pride of her triumph, is one of the chief causes of anti-clericalism in France. A different formation of the clergy might have averted some of the evils it has inflicted; but our past being what it is—and we cannot change it now—it was impossible to prevent them completely.

France also suffers religiously from a trouble common at this time to all countries—excessive industrialism degenerating into materialism. Special to France, perhaps, is the excess to which the direct propaganda of irreligion is carried by the press and the schoolmaster.

We cannot find, however, in the Abbe's article one word of explanation of the practical Catholics who received so coldly the urgent counsels of Pope Leo XIII to stop dreaming of monarchical restoration and to make the best of the Republic.

His discusses the Separation Law, the different opinions existing among Catholics as to how far its provisions might be accepted and its dangers minimized, and finally the strong and bold action of Pope Pius X. in refusing to palliate robbery and smile on dissimulation. "In a decisive crisis," comments the Abbe, "a strong and bold action is often the most prudent course. It spreads dismay among our allies, the Mo-

### WEAK TIRED WOMEN

How many women there are that get no refreshment from sleep. They wake in the morning and feel tired than when they went to bed.

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derates; but it spread dismay among our adversaries too." He says further: "Even if the government came to some compromise and altered the law so as to make it acceptable to the Pope, the ground would be shifted, the conflict would not be so fierce, but the struggle would go on because it is not against a few men sitting in debate Catholicism has to fight, but against a state of mind created and fostered by many powerful influences."

He gives a larger membership to Freemasonry in France than we have yet seen allowed, though the figures are still inconsiderable beside the total population; but he says the Freemasons are surrounded by dense multitudes. In other words, the majority of the population is against the Church. Continues the Abbe: "We have to teach that majority that we have equal rights with them. This is where we stand; the position will appear more and more clearly as the withdrawal of State aid separates the faithful from the rest."

The Demon, Dyspepsia.—In olden times it was a popular belief that demons moved invisibly through the ambient air, seeking to enter into men and trouble them. At the present day the demon, dyspepsia, is at large in the same way, seeking habitation in those who by careless or unwise living invite him. And once he enters a man it is difficult to dislodge him. He that finds himself so possessed should know that a valiant friend to do battle for him with the unseen foe is Parmentier's Vegetable Pills, which are ever ready for the trial.

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### Father Fallon Flays

Continued from Pa

TO WIPE OUT REL

"There remained now a step for the infidel government to take in its campaign against not only but Christianity and the religion of the world, having been destroyed, was next directed at the self. This phase of the struggle began by the abrogation of the concordat and the enactment of the separation bill of 1880. "When the fury of the revolution had worn itself out of the world's greatest effort to bring order out of chaos, Napoleon Bonaparte the instinct of true genius recognized that religion was an element in social and national life. He, therefore, opened negotiations with Pope Pius VII. which was the Concordat. This treaty contains fifty-five provisions. Napoleon conceded full and free liberty of conscience to the Catholic religion which had been abrogated by the law of 1789. Pius VII. part relinquished the title of Emperor, and in return Napoleon agreed to a great extent to a sum amounting to less than one cent. on the value of the ecclesiastical possessions.

### "STATE PAID CLERGY"

"There is a vast deal of talk about a State-paid clergy. As a matter of fact, the State to the French clergy was never a salary, but the more and inadequate compensation and restitution for the property of the Church stolen by the Revolution. With very few exceptions the stipends ranged in princely figures from \$80 to \$240. They were mean and miserly such as they were they constituted a sacred portion of the national wealth and were a clear obligation of the State. This obligation was confirmed by a bilateral contract between the French Government and the Pope. It was not arbitrarily and without consent that contract of 100 years' standing; summarily to cancel it without the consent of the Pope would be to repudiate without shame obligations; and, by a law of a flagrant infamy, to reconsecrate the Church property, and thus to tolerate the gigantic and scurrilous robbery of Catholics that remain one of the foulest blotches on the French Republic.

### SEPARATION BILL OF

"And what a sorry jumble of inconsistencies in this separation of 1905. It deprives Catholics their resources by confiscating the organization of the Church, to which, nevertheless, claims to be a stranger; it takes away the prerogatives of the common law to other citizens. It imposes a certain form of associational government public worship; it ignores the diocese and the parish. In the parish it ignores the priest and acknowledges the laity. It regulates what the latter may band together and then limits their right to annual savings, of which it determines the amount, prescribes the use of the money, and designates the prohibitions the faithful from contributing to a fund for religious purposes. All the gifts made during centuries to the Church for religious education, Christian charity are seized, against the will of the donors, turned to lay education and authority, and all disputes concerning any of these questions must be referred to a lay judicial tribunal called the Council of State.

### AS THE POPE SEES IT

"These points are made with clearness and remarkable precision in the Papal document of February and August, 1906. "The Pope's more hostile attitude toward the Church could be converted. For, with the assistance of the associations of the law of separation, the pastors from exercising the attitude of their authority, and their office over faithful, when attributes to the Council of State supreme jurisdiction over these elections, and submits them to a whole series of prescriptions

# Father Fallon Flays France.

Continued from Page 1.  
TO WIPE OUT RELIGION.

"There remained now one further step for the infidel government of France to take in its bitter campaign against not only Catholicity, but Christianity and the very idea of religion. The religious orders having been destroyed, the attack was next directed at the Church itself. This phase of the struggle was begun by the abrogation of the Concordat and the enactment of the so-called separation bill of 1905.

"When the fury of the French Revolution had worn itself away one of the world's greatest leaders arose to bring order out of chaos. His name was Napoleon Bonaparte. With the instinct of true genius he recognized that religion was a necessary element in social and national peace. He, therefore, opened negotiations with Pope Pius VII. The result of which was the Concordat of 1801. This treaty contains fifteen articles. By its provisions, Napoleon conceded full and free liberty to the exercise of the Catholic religion in France which had been abolished by the law of 1789. Pius VII on his part relinquished the title to the \$400,000,000 worth of church property that had been confiscated and to a great extent sold at that time. In return Napoleon agreed to place in the budget of worship an annual sum amounting to less than 1 per cent. on the value of the confiscated ecclesiastical possessions.

### "STATE PAID CLERGY."

"There is a vast deal of loose talk about a State-paid clergy in France. As a matter of fact, the stipend paid to the French clergy was neither charity nor salary, but the most meagre and inadequate compensation and restitution for the property of the Church stolen by the Revolution. With very few exceptions these clergy stipends ranged in princely magnificence from \$80 to \$240 a year. They were mean and miserly, but such as they were they constituted a sacred portion of the national debt, and were a clear obligation guaranteed by a bilateral contract. Now comes the French Government to end arbitrarily and without consultation that contract of 100 years' standing; summarily to cancel a just debt without the consent of the creditor; to repudiate without shame treaty obligations; and, by a law that is a flagrant infamy, to reconfiscate all Church property, and thus to perpetuate the gigantic and scandalous robbery of Catholics that must ever remain one of the foulest blots on the French Republic.

### SEPARATION BILL OF 1905.

"And what a sorry jumble of inconsistencies in this separation bill of 1905. It deprives Catholics of their resources by confiscation; it regulates the organization of the Church, to which, nevertheless, it claims to be a stranger; it refuses Catholics the prerogatives guaranteed by the common law to all other citizens. It imposes on them a certain form of association to govern public worship; it ignores the Pope and acknowledges the diocese; it ignores the diocese and acknowledges the parish. In the parish it ignores the priest and acknowledges the laity. It regulates what number of the latter may band together and then limits their right to annual savings, of which it determines the amount, prescribes the investment, and designates the use. It prohibits the faithful from forming with their own money and by voluntary contributions a fund for religious purposes. All the generous gifts made during centuries to the Church for religious education and Christian charity are seized, and, against the will of the donors, are turned to lay education and philanthropy, and all disputes concerning any of these questions must be passed upon by a lay judicial tribunal called the Council of State.

### AS THE POPE SEES IT.

"These points are made with perfect clearness and remarkable moderation in the Papal documents of February and August, 1906. 'Nothing,' says Pius X, 'more hostile to the liberty of the Church could well be conceived. For, with the existence of the associations of worship, the law of separation hinders the pastors from exercising the plenitude of their authority, and of their office over faithful, when it attributes to the Council of State supreme jurisdiction over these associations, and submits them to a whole series of prescriptions not

contained in the common law, rendering their formation difficult and their continued existence more difficult still; when after proclaiming the liberty of public worship, it proceeds to restrict its exercise by numerous exceptions; when it despoils the Church of the internal regulations of the Churches in order to invest the State with this function; when it thwarts the preaching of the Catholic faith and morals, and sets up a severe and exceptional penal code for clerics; when it sanctions all these provisions and many others of the same kind, in which wide scope is left to arbitrary ruling, does it not place the Church in a position of humiliating subjection, and, under the pretext of protecting public order, deprive peaceful citizens, who still continue the vast majority in France, of the sacred right of practicing their religion? In defiance of all justice, it despoils the Church of a great portion of a patrimony which belongs to her by titles as numerous as they are sacred; it suppresses and annuls all the pious foundations consecrated, with perfect legality, to divine worship, and to offices for the dead. The resources furnished by Catholic liberality for the maintenance of Catholic schools, and the working of various charitable associations connected with religion, have been transferred to lay associations in which it would be idle to seek for a vestige of religion. In this it violates not only the rights of the Church, but the formal and explicit purpose of the donors and testators. It is also a subject of keen grief to us that the law, in contempt of all right, proclaims as property of the state, departments or communes, the ecclesiastical edifices dating from the Concordat. True, the law concedes the gratuitous use for an indefinite period, of these properties to the associations of worship, but it surrounds the concessions with so many and so serious reserves that in reality it leaves to the public powers, full disposition of them.

"The united hierarchy of France had already preceded the Holy Father, in a protest addressed to the President of the French Republic. Referring to the clause of the act constituting the notorious associations of worship, the bishops say: 'These associations being organized wholly independent of the authority of the bishops and of the parish priests would in themselves be a negation of the constitution of the Church and would pave the way for a schism. The essentially vicious character of these associations for religious worship consists in their creating a purely lay organization, which would be forced upon the Catholic Church.'

"But the French Government was deaf to every protest and spurned every proposal looking to conciliation and mutual agreement. It finally fell into the ways of the sneak thief—stole the diplomatic correspondence of the Vatican, which every law of international usage and courtesy held sacred; arrested the personal representative of the Pope in the French capital, and sent him under police escort, like a dangerous criminal, beyond the frontiers of France.

"That the Vatican may have made diplomatic mistakes is quite possible though I utterly deny this fact. Still these mistakes, even if made, would have been but mean and cowardly artificial pretexts for the barbarous legislation of the last six years, and for the blind and headlong construction of insulting penal laws against the strongest moral and the weakest physical power in the world—the Pope of Rome.

"This course would never have been attempted if Pius X. had behind him the military forces of the German Emperor or the naval strength of Edward VII or the big stick of Theodore Roosevelt. And to my mind it stands to the eternal disgrace of the opening decade of the twentieth century that no powerful voice among the civilized non-Catholic nations of the earth was raised in protest against such evident and such persistent outrage and injustice.

### EFFECT OF THE BILL.

"That the Holy Father was right in his condemnation of the alleged separation bill was soon made manifest. On the very first Sunday after the act came in force two anarchists in a Paris church undertook to talk back to the priest. The same day, in the Church of Grenoble, two well-dressed men ostentatiously took chairs, turned their backs to the altar, and remained so seated throughout the Mass. In the Cathedral of Genoa, a man in a frock coat and silk hat on his head smoked a cigarette as he walked down the aisle of the church during the service. As has been well said, the separation bill leaves

each Catholic Church in France at the mercy of the receiver, the mayor's office and the superintendent of police.

"Now, if the French Government had really wanted the actual separation of Church and State, it could easily have obtained it. Mutual good will and good faith would have accomplished it. The Catholic Church is not wedded to any exclusive system in her relations with the states in which she is organized. She declares that there is a real distinction between the religious and the civil power. 'Render to Caesar the things that are Caesar's, and to God the things that are God's,' is for her a practical phrase. She declares the mutual independence of Church and State in their respective spheres, and she furthermore declares that the duty lies on the Church and State of living and working harmoniously together. Of course, her ideal people would live in unity of faith, and in such a State there would be absolute respect for the rights of the State; but she frankly admits that her ideal has not been, and is not apt to be realized in a world of conflicting views in matters of faith and divergent ambitions in matters of politics.

"But such a separation as is aimed at in France, where each power is not only to act as though the other did not exist, but where hatred and persecution are the order of the day, she declares to be absurd, impossible and contrary to common sense.

"To prohibit by law communication with the head of the Church, to despoil the bishops of all authority, to harass the priests in the exercise of their ministry, to close the institutions where young recruits are to be educated for the priesthood, to steal the endowments for charity and for masses for the dead, is this separation of Church and State? To confiscate 26,000 churches, 100 seminaries, tens of thousands of rectories, schools, hospitals and asylums, can it be possible that these are the necessary elements and the accompanying circumstances of a separation of the spiritual and temporal powers?

### CHURCH FOUNDED ON A ROCK.

"M. Briand, the French Minister of public worship, frankly recognizes that the principle of the separation bill is anti-Catholic. Now, the man or government that imagines that the Catholic Church will allow herself to be legislated for—or against—without being consulted, or that she will subscribe to the injustice of which she is herself the victim, is living in a fool's paradise instead of being in a madhouse. The whole course of history, ancient and modern, is full of examples that prove the truth of this assertion. The pagan persecutors of Rome drove the first Catholics to meet the wild beasts in the arena, or to take refuge in the catacombs underneath the city. But the issue of the struggle is written in one sentence—'Sanguis martyrum Christianorum'—the blood of the martyrs became the seed of Christians.

"Julian the Apostate turned the full force of his power and his ingenuity against the Catholic Church. His end came when casting his own blood up against the heavens, he said: 'Thou hast conquered, O Gallilean.'

"The Reformation of the sixteenth century tore Germany, England and many other of the fairest countries of Europe from the bosom of Catholic unity; I am not prepared to say that the general result has been for the betterment of mankind.

"The Revolution of 1789 drenched France with the blood of the purest and best Catholics, but it did not drown out the divine life of the Church.

"Lord Russell met the reconstitution of the Catholic episcopacy in England with a high-sounding ecclesiastical titles bill; to-day, and for long since, it is a dead letter; but the Catholic Church lives and thrives.

"Bismarck inaugurated an era of persecution by his Kulturkampf; he cast bishops and priests into prison, he proudly declared that he would never go to Canossa. But Bismarck is dead, and there is no power in Germany to contend successfully against the triumphant spread of the Catholic religion. The reason for all this, we Catholics say, is because the Church has within her the elements of divine life that can neither be smothered nor finally subdued.

### SITUATION IN FRANCE.

"How has this condition of affairs come about in France, is a question that arises naturally in every thinking mind. I shall endeavor to give a few of the natural causes. France is called a republic; in reality there is not in the world a more absolute

and despotic monarchy. Neither the Czar of Russia, the Shah of Persia, nor the Sultan of Turkey controls a more complete centralization of power than does the Cabinet of France. From the highest positions of State down to the minutest details of the most distant commune, by a host of officials, by the power of the army, and by State-controlled railroads, the French Government reaches a multitude of homes, and directs the actions of millions of willing agents. It controls the press, it affixes to the public buildings only such documents or speeches as are pleasing to it, it molds public opinion, and it has the custody of the ballot boxes. These are some of the natural reasons which make it easy for a minority to control the majority.

"But over and above all these causes stands the everlasting conflict between good and evil, and the frequent temporary triumph of evil in the world. Hatred is more active than love, and it oftentimes happens that those who hate accomplish their purposes while those who love rest idly by.

### FIGHT AGAINST RELIGION.

"And this whole question is not so much a contest against the Catholic Church as against Christianity and the very idea of religion. As long as five years ago, M. Briand, speaking at a public meeting of the National Education League, used these words: 'We must affirm our democratic faith, our lay faith; we must declare that we shall have a country, a republic, free from all the lies and all the tyranny of belief.'

"Ferdinand Buisson, former minister of public instruction, and actually president of the National Education League, has the following words in his book, Religion, Morality and Science: 'In all this story about God and the world which Catholic dogma presents to us, there is not one single word which does not provoke, I will not say indignation, for in order to be indignant one would have to believe, but a smute and melancholy denial. With its ideas about the necessity of redemption and of expiatory sacrifice, the Christian moral system presents nothing more or less than a coarse ideal, against which our consciences revolt, and which would throw us back 2000 years. The only possible results of all rational education must be the evolution of the religion of the past into the irreligion of the future.'

"M. Delpech joins with his colleague in the following tirade against Christianity: 'The triumph of the Galilean has lasted for twenty centuries; it is now His turn to die. The mysterious voice which once on the mountains of Epirus announced the death of Pan, to-day announces the end of that false God who promised an era of justice and peace to those who should believe in Him. The deception has lasted long enough; the lying God in His turn disappears.'

"M. Viviani actually minister of labor in the French Cabinet, betters the denunciation of his fellow infidels in these terms: 'All of us together, first by our forefathers, then by our fathers, now by ourselves, have been attached to the work of anti-clericalism and irreligion. We have met the weary laborer, as he knelt after his day's toil, looking up at the clouds, and have told him he was dreaming false dreams, and dwelling on senseless unrealities. We have snatched the human conscience from belief in a future life. Do you think that the work is at an end? No. It is but beginning.'

### HATRED TOWARD JESUS CHRIST

"But it remained for M. Briand, who is at the head and front of the present separation bill, to give full vent to the vilest expressions of unbelief in his address to the school teachers at Amiens: 'The time has come,' he said, 'to root up from the minds of French children the ancient faith which has served its purpose, and replace it with the light of free thought; it is time to get rid of the Christian idea. We have hunted Jesus Christ out of the schools, out of the university, out of the hospitals and asylums, nay, even out of prisons and madhouses; it now remains for us to hunt him out of the government of France.'

"These horrible and blasphemous words have been put into effect. A decree of 1904 prohibited the use of the crucifix in the courts of justice; the conscience of every Christian ought to have been sufficiently violated by this infamous decree, but the infidel government of France doubled the outrage by ordering the decree to be enforced on Good Friday, a day sacred to every man who bears the Christian name.

"Article 28 of the law of separation forbids absolutely all religious

signs or emblems in public places, and on January 5th of this year the atheistic hatred of the French cabinet reached the height of absurdity when it ordered the time-honored motto, God Protect France, which is stamped on all gold coins of the nation, should be removed from them on their return to the treasury, and that it should be replaced on the new coinage by the specious and often falsified device, Liberty, Equality, Fraternity.

"Upon what does the Catholic Church rely in this gigantic struggle? Neither upon the strength of her laity nor the zeal of her clergy nor the sympathy of the world. Her strength comes from a far different source. A little Child was born in Bethlehem 1900 years ago. A few days after His birth the aged Simeon, pointing to Him, prophesied that He was set for the fall and the resurrection of many and for a sign to be contradicted. The cruel Herod in his efforts to end the life of this helpless, inoffensive Babe, caused the death of all the children under two years in Judea. But there was a protecting hand over the divine infant. This child, when grown to man's estate, made no promise to His followers of exemption from persecution. Rather did He say, 'If they have persecuted Me, they will also persecute you; the servant is not greater than his master.' Again He asked the question, 'If in the green wood they do these things, what shall be done in the dry?' And it is His own voice we hear in the awful yet consoling words, 'The hour cometh when whosoever killeth you will think that he doth a service to God.'

"And yet, amongst all the conquerors of the world, He, the Galilean, stands easily first in the number of His victories and the glorious permanence of His results. With the full conviction of that divine strength upon her, the Catholic Church enters into this struggle with the government of France. She has no doubt of where the final victory will rest. She may have to wait, and she certainly will have to suffer; but of the outcome she is absolutely sure. In defence of Christianity and religion she would, of course, desire to be allied with all the forces that make for good and for God in the world. But, if need be, she will fight the battle alone, proud and confident in the truth of her divine mission that she is striving for the true principles of Christian civilization, for the protection of human liberty, and for the sacred rights of all the children of God in the beautiful world that God has made."

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## Liver Trouble From Overeating

### The Kidneys and Bowels Also Deranged and Cure Only Obtained by Use of DR. CHASE'S KIDNEY-LIVER PILLS

Hurried eating and lack of proper mastication of the food are among the most common causes of indigestion, and overeating is undoubtedly the beginning of the trouble with the liver and kidneys. Kidney disease and rheumatism are not usually the first indication of a deranged system, but these troubles follow unheeded headaches, constipation and bilious attacks. Because of that direct and combined action on the liver, kidneys and bowels, Dr. Chase's Kidney-Liver Pills are effective in whatever stage of such derangement they may be used, except when the structure of the kidneys has been wasted away by Bright's disease.

What we would emphasize, however, is the advantage of beginning this treatment at the first indication of trouble with the liver. It is the liver which first feels the result of overeating because of its difficulty in filtering the blood. Keep the liver right by the timely use of Dr. Chase's Kidney-Liver Pills and you not only prevent headaches, biliousness and constipation, but entirely escape derangements of the kidneys, which are at once so dreadfully painful and fatal.

Mr. Patrick J. McLaughlan, Beauharnois, Que., states: 'I was troubled with Kidney Disease and Dyspepsia for 20 years and have been so bad that I could not sleep at nights on account of pains in the back, but would walk the floor all night and suffered terrible agony.'

'I tried all sorts of medicines but got no relief until I began using Dr. Chase's Kidney-Liver Pills. They made a new man of me, and the old troubles seem to be driven out of my system.'

Dr. Chase's Kidney-Liver Pills, one pill a dose, 25 cents a box, at all dealers, or Edmanston, Bates & Co., Toronto.

## SCORED ANOTHER WONDERFUL VICTORY

### One More Added to the Long List of Cures Effected by Psychine.

This young lady, who lives in Brownsville, near Woodstock, Ont., tells her own story in a few effective words of how she obtained deliverance from the terrible grip of weakness and disease.

I have to thank Psychine for my present health. Two years ago I was going into a decline. I could hardly drag myself across the floor. I could not sleep at night. If I went for a drive I had to lie down when I came back. If I went for a mile on two on my wheel I was too weak to lift it through the gateway, and last time I came in from having a spin I dropped utterly helpless from fatigue. My father would give me no peace until I procured Psychine, knowing it was excellent for decline or weakness. I must say the results are wonderful, and people remarked my improvement. Instead of a little pale, hollow checked, listless, melancholy girl, I am today full of life, ready for a sleigh-ride, a skating match, or an evening party with anyone, and a few months ago I could not struggle to church, 40 rods from my home. I have never had the slightest return of the disease.



ELLAMURIEL WOOD, Brownsville, Ont.

Thousands of women are using PSYCHINE, because they know from experience that in it they have a safe friend and deliverer. Psychine is a wonderful tonic, purifying the blood, driving out disease germs, gives a ravenous appetite, aids digestion and assimilation of food, and is a positive and absolute cure for disease of throat, chest, lungs, stomach and other organs. It quickly builds up the entire system, making sick people well and weak people strong.

## PSYCHINE (PRONOUNCED SI-KEEN)

For sale at all druggists at 50c. and \$1.00 per bottle, or at Dr. T. A. Slocum, Limited, Laboratory, 178 King St. West, Toronto.

Dr. Root's Kidney Pills are a sure and permanent cure for Rheumatism, Bright's Disease, Pain in the Back and all forms of Kidney Trouble. 25c per box, at all dealers.

## A QUIANT STORY.

### How the Courage of a Sister Proved Itself, Long Long Ago.

In looking over some family papers and bundles of old letters I discovered one by Mrs. Jeffereys of Blarney Castle, County Cork, which contains an account of a circumstance interesting in itself as an instance of heroism, on the part of the narrator toward her brother, the Earl of Clare, and so valuable as bringing to light a remarkable event connected with the history of those troubled times that I feel I am only discharging a duty in submitting it to the notice of the editor.

The letter is dated 9 Molesworth street, July, 1807, and, among other matters, Mrs. Jeffereys writes as follows:

"On the day Lord Fitzwilliam was recalled, when my brother (as chancellor) was returning from the castle after having assisted at the swearing in of the newly arrived lord lieutenant, a ferocious mob of no less than 5000 men and several women assembled together in College Green, and all along the avenue leading to my brother's house. The male part of the insurgents were armed with pistols, cutlasses, sledges, swags, crowbars and every other weapon necessary to break open my brother's house, and the women were all of them armed with their aprons full of paving stones. This ferocious and furious mob began to throw showers of stones into my brother's coach, at his coachman's head and his horses. They wounded my brother in the temple in College Green, and if he had not sheltered himself by holding his great square official purse before him he would have been stoned to death before he arrived (through the back yard) at his own house, where, with several smithy sledges, they were working hard to break into his hall door, while others of them had ropes ready to fix up to his lamp iron to hang him the moment they could find him, when I arrived, disguised in my kitchen maid's dress, my blue apron full of stones. I mingled with this numerous mob, and addressed a pale, sickly man, saying: 'My dear Jeyl, what'll become of us! I am after running from the castle to tell yeas all that a regiment of hos is galloping down here to thruple us, etc. Oh, yeas, yea, where will we go?' Then they cried: 'Hurry, hurry, the hos is coming to charge and thruple us! Hurry for the custom house.' And in less than a moment the crowd dispersed.

"I then procured a surgeon for my brother and a guard to prevent another attack, and thus I saved Lord Clare's life at the risk of being torn limb from limb if I had been recognized by any of the mob."—London Notes and Queries.

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PURE NORWEGIAN COD LIVER OIL. Imported and Bottled by B. E. McGALE, Dispensing Chemist. 545 Notre Dame Street West, Montreal.

Briand's Circular Rejected. Vatican Has No Faith in Government.

Rome, February 11.—The complete text of the circular of M. Briand, French Minister of Education, accompanied by specimen formulas, which the mayors are instructed to follow in leasing church property, has reached the Vatican, where it is commented upon as follows: Apart from other considerations, it appears to be evident that the French Government intends to oblige the Church to accept one of the two situations which are bound to result from the formula of the leases marked A and B. According to the former, the mayors are free not to renew the lease of the churches on a change in parish priests, which means that the latter will be subjected to the will or the whim of the mayors.

Both situations are, therefore, unacceptable. The Vatican, in conclusion, declares that the attitude of the Government betrays, seemingly, the conciliatory nature of M. Briand's circular, which is inapplicable to the present situation. It practically constitutes a refusal of the concessions prompted by patriotism, proposed by the bishops and accepted by the Pope, which offered the only possible solution of the crisis.

The foregoing practically means that the Vatican rejects M. Briand's circular, which, instead of being an acceptance, plain and simple, of the bishops' proposal, is considered in Church circles to be a captious, underhand attempt, hidden under an apparent mask of conciliation, to force the Church to accept conditions condemned because they are against the Church's principles. Instead of following the bishops' initiative in conciliation, and simplifying the situation, the Government, it is contended, had rendered it harder. The Vatican delayed making a pronouncement before the text of the circular was thoroughly examined. It is now convinced that the Government is determined to continue the Church war. Hence all the conciliatory attempts of the Vatican have been unavailing. It is said that no further attempts are likely to be made unless assurances are given that the Government is generally disposed to end the conflict.

As mildew develops more rapidly under certain climatic conditions so with cancer in the human body. There are certain conditions that favor its development, and when these conditions cease to exist the cancer gradually disappears. Send 6 cents (stamps) to Stott & Jury, Bowmanville, Ont., if you are troubled with

CANCER An Era of Toleration.

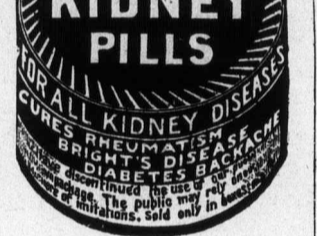
On Sunday night last, says the Washington Post, the Vice-President of the United States and four Senators in Congress were guests at St. Patrick's rectory in this capital to do honor to the primate of the Roman hierarchy of the United States. The world has moved since the fanatic wave of Know-nothingism swept over this country and stirred the ignorant and the prejudiced like the ocean in a typhoon, the forest in a hurricane, or the desert in a sandstorm. An army in a panic was not more demoralized than the American electorate of 1854-55, when the fanatic hate was in the breast of tens of thousands of men.

Catholics were slain in many parts of the country for no crime but the faith to which they were born, and preachers, densely ignorant of the greater atrocity of Glencoe, perpetrated by Protestants on Catholics dealt volitionally on Bartholomew, that took place more than a century earlier. Stalwart men double-locked and barred their doors nightly in apprehension that the Pope of Rome was prowling around seeking men and women to slay and children to devour.

The craze ran its course, as all such do and must, political as well as religious, and Protestants and Catholics were never so nearly brothers as now. It is one of the achievements—and not the least of the glories—of our splendid republic, where "Spires point to God, and not to man."

There is not a Protestant convocation—synod, or conference, or association—where the name of Cardinal Gibbons is not held in highest esteem, and the hierarchy draws closer to Presbyterian, Baptist and Methodist daily. There could be no such debate in this epoch as that between Alexander Campbell and Archbishop Purcell, more than three score years ago.

And for this era of tolerance and good feeling let us all thank Divine Providence.



EVIDENCE NOT SATISFACTORY.

Senator Proctor, of Vermont, related the following with reference to an Irishman who was being examined as to his knowledge of a certain shooting affair. "Did you," asked the presiding magistrate of the witness, "did you see the shot fired?" "I did not, sir," responded the Celt, "but I heard it fired."

"That evidence is not satisfactory," replied the magistrate sternly. "You may step down." The witness left the box. No sooner had he turned his back on the judge than he gave vent to a somewhat derisive laugh. Enraged at this contempt of court, the magistrate called the Irishman back to the witness box.

THE IRISH MARTYRS.

The Archbishop of Dublin has issued the following edict to the parish priests of his diocese in connection with the steps which are now being taken for canonization of certain Irish martyrs: "William, by the grace of God and favor of the Apostolic See, Archbishop of Dublin, Primate of Ireland, etc., to the clergy and faithful of the diocese of Dublin. Whereas, in obedience to the injunctions of the Apostolic See, it is necessary to collect all writings attributed to the servants of God who were put to death for the faith in Ireland from the year 1540 to the year 1711, if any of the faithful of this city or diocese have in their possession, or know that others have in their pos-

session, any manuscript or printed work, whether autograph or dictated or composed by direction of any of the aforesaid servants of God, we order, under the usual spiritual penalties, that within the space of 40 days, to be counted from the 1st day of February, 1907, such persons present themselves before our Diocesan Court and give such information regarding these works as may secure their being duly lodged in court. Those of the faithful who from devotion to the servants of God may wish to retain the original writings, may deposit in their stead authenticated copies of the same. We rest assured that all the faithful will gladly second the painstaking labors of the Holy See in the cause of the beatification and canonization of the aforesaid servants of God."

CHURCH UNITY.

Church unity through creed revision is a hope that will never be realized by our separated brethren. The great Protestant prerogative of individual interpretation of the Bible precludes an authoritative teacher. Not in man-made creeds is such a teacher to be found, but in the Church established by Christ. If Protestantism, therefore, is honest in its desire for unity, let it seek out this Church. Then and not till then will its present difficulty be forever settled.—Church Progress.

MOUNT ST. LOUIS WINTER SPORTS DAY.

It has been customary for some years for the students of the above-named College to have a sports day, and this year promises to eclipse all former ones. The Stadium Rink on the afternoon of Feb. 22 will be the scene of the contest. The same afternoon, after the races, a hockey match will be played between the senior team of the College and the pupils of the Polytechnic School. This team has won many victories since the beginning of the season, among others that of last Saturday, with the Meds. of Laval, whom they defeated by a score of 8 to 3.

Sport of all kinds is taken a hearty interest in by the boys of Mount St. Louis, as has been demonstrated on several occasions; and whether it is in a cadet corps competition or a struggle for victory in a hockey contest, they are always sure of giving a good account of themselves.

In the Cause of Temperance

QUEBEC TO THE FORE.

A very important meeting took place at Quebec last Friday evening, when about two hundred of the leading citizens assembled at the City Hall under the presidency of Mayor Garneau for the organization of a league of laymen against intemperance. The Rev. Abbe Eugene Roy, representing Archbishop Begin, opened the meeting by explaining the object, after which Mr. Justice Langelier furnished statistics taken from his own experience as a magistrate, showing the evils caused by intemperance. He was followed by the Hon. Messrs. Flynn, Robitaille, Chapaiz and Pelletier, the latter congratulating the present municipal council of Quebec for its energetic efforts in the interests of the temperance cause.

It was decided to call the new organization the Quebec Anti-Alcoholic League, and the following officers were elected: Archbishop Begin and Sir L. A. Jette, patrons; Mr. Justice Langelier, president; the Hon. John Sharples and Dr. D. Brochu, vice-presidents; Mr. P. B. Dumoulin, treasurer; Ald. Paquin, recording secretary; Mr. E. Rousseau, corresponding secretary.

Distinguished Converts.

Papers from England just to hand make note of four distinguished conversions among the ministry in the Anglican Church and the nobility. The clerical converts are Rev. C. Haslewood Richardson, formerly curate of St. John the Baptist's Anglican Church, Chorton-on-Medlock, Manchester; Rev. R. G. P. Lilly, curate of Goring-on-Thames, Oxon, and Rev. J. H. Le Breton Girdlestone, M.A., late vicar of St. Andrew's, Worthing. The last named was received at Lourdes by the Bishop of Tarbes.

The Hon. Mary Thesiger, who has been received into the Church, is the youngest daughter of the first Lord Chelmsford, Lord Chancellor in the Earl of Derby's administration of 1858 and 1866. The fact is all the more interesting from the circumstance that her father's advocacy helped materially to unseat Daniel O'Connell after his election for Dublin city in 1835, at a time when his laurels as "Liberator" were still fresh upon his brow.

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Cardinal Merry Del Val.

Since the trouble in France has reached the acute stage the government organs have been training their heavy guns upon Pope Pius X.'s brilliant young Secretary of State. It has been said that he is unfitted to handle the tremendously important affairs of his office. Such is most decidedly not the opinion of E. Alexander Powell, F.R.G.S., presumably an Englishman and a non-Catholic, who, writing in Munsey's Magazine, says:

"That he is eminently fitted for the post he holds there can be no shadow of a doubt. The son of a distinguished diplomatist, he has spent the last twenty years in the greatest school of diplomacy in the world. Other sovereigns can back up their diplomacy by fleets and armies; the Pope possesses no second weapon. It is doubtful indeed if any diplomatist of modern times has been better fitted for his task. Merry del Val's remarkable abilities as a linguist gave him an enormous advantage from the very start. Spanish is his mother tongue, English he speaks like an Englishman, and French like a Parisian. Of German he has a fluent command; his Italian is so entirely free from accent that he has come to be regarded almost as one of that nationality."

Merry del Val will go down in history as the Secretary of State in whose terms of office the rupture with France took place; but that the Cardinal was in any way responsible for this rupture has been proven a fiction by the very course of events."

PERSONAL.

The Rev. Luke Callaghan will, on the invitation of Archbishop Gauthier, of Kingston, preach the annual charity sermon in aid of St. Vincent de Paul Society at the Cathedral in that city next Sunday evening.

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THE CHURCH. Frank K. Foster, Chairman of the Massachusetts branch of the American Federation of Labor, in a speech recently delivered on "Church and the Man Who Works With His Hands," before an audience of workers in the Protestant Episcopal Church, says this of the Catholic Church:

"So far as theological institutions are concerned, it is my firm conviction, speaking as the descendant of a long line of New England Protestants, that the Catholic Church alone has retained its old-time influence as a working factor in the life of its communicants. In this conviction I may be mistaken, but a thousand and one evidences confirm my judgment in this regard. Why this is so I shall not even indulge in speculation about. Clergymen who preach to empty pews where workmen are not and who have knowledge of the throngs which crowd the capacity of the great Catholic temples of worship may answer the question to suit themselves if they can."

Catholics in Jamaica.

It is a cause for heartfelt thankfulness that, so far as known, none of the Catholic priests, Brothers or Sisters laboring in Kingston, Jamaica, were killed or injured in the recent earthquake. The Catholic population of the island is considerable. The Catholic directory states that there are 13 Jesuit Fathers on the Island, 3 Salesian Fathers, 2 Salesian Brothers, 37 churches and chapels, 1 college with 50 students, 3 academies with 125 pupils, 31 schools with 2000 pupils, 8 industrial schools for boys with 128 inmates, 2 similar schools for girls

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with 175 inmates, and the Catholic population, which the daily papers give as 8000, is given by the Directory as about 14,000.

U. S. Senate Will Consider.

Vice-President Fairbanks, of the United States, in a letter addressed to the National Secretary, stated that the resolution of the American Federation of Catholic Societies on the Persecution of the Church in France will be brought to the attention of the United States Senate.

THE DISTINGUISHED... Vol. LVI, No. 1... The city of Montreal into profound grief morning, when, like a from a cloudless sky, came announcement that Sir William had suddenly passed on. All Montreal grieves Every shade of religious nationality, deeply mourn loss. Dr. Hingston was of all humanity. In all circles, in the communion, at the hospitals, there was grief, heartfelt, at the sudden calling of the man who has left his deeply on people and affa tional. Despite Sir William's active his erect bearing, his active his continual freshness, who knew him to think of as younger than he was. demness of his demise made a painful one to the man who looked to see the gricican live for many years

DEATH CAME SUDDEN. Death occurred at half-past Tuesday morning at the residence 460 Sherbrooke street west. Al taken slightly ill after dinner Sunday, death was by no means considered near, and the end came most sudden, and unexpected to all. Monday morning Sir William up and about as usual and with a party of friends at the Royal Club in the middle of the It was noticed that, although deavored to retain his usual pi and interesting exterior during the meal, there was something amiss. He did not seem to find it hard to awake. After luncheon, in the ing-room, he dozed off, and it not until some time had passed