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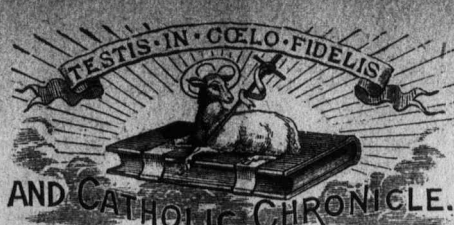
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The True



Witness

Vol. LVI., No. 31

MONTREAL, THURSDAY, FEBRUARY, 7, 1907

PRICE FIVE CENTS

The Encyclical of Our Holy Father Pope Pius X.

To our Venerable Brothers the Cardinals, Archbishops and Bishops of France, to the French Clergy and People.

PIUS X., POPE.

Venerable Brothers, Beloved Children, Health and Apostolic Benediction: Once again the grave events that crowd on each other in your noble country, bring Us to address the Church of France in order to support her in her trials and to console her in her grief. For when his children are in trouble the Father's heart is drawn more than ever towards them, and so when We see you suffering Our love naturally wells up with greater profusion from Our paternal heart and flows to you with more force and sweetness. Your sufferings, Venerable Brothers and beloved children, awake a painful echo throughout the entire Church at this moment; but We feel them still more keenly and We share them with a tenderness which grows with your trials.

A MAGNIFICENT SPECTACLE TO THE WORLD.

True, the Master with these bitter griefs has mingled a consolation than which none could be dearer to Our heart. That has been given to Us by your invincible attachment to the Church, by your unswerving loyalty to this Apostolic See, and by the strong, deep unity that reigns amongst you. Of this loyalty and unity We felt sure from the beginning, for We knew the nobility and the generosity of the French heart too well to have any fear that, in the open field of battle, disunion would be permitted to spread in your ranks. None the less We feel an immense joy in the magnificent spectacle you present at this moment, and while We praise you highly for it before the whole Catholic Church, We return thanks from the bottom of Our heart to the Father of mercies, the Author of all good.

WAR ON GOD.

Recourse to the infinite goodness of God is all the more necessary since the conflict, far from abating, is becoming more intense and more general. For now it is not alone the Christian faith that men are attempting to tear at any cost from the hearts of the people, but all belief which raises man above the limitations of this world and supernaturally draws his tired eyes toward heaven. It is impossible to entertain any illusion on this point. War has been declared on all that is supernatural, because behind the supernatural God stands, and it is God who is to be obliterated from the heart and the mind of man. The assault will be made fiercely and without quarter. It is possible, and even probable, that trials more severe than those you have hitherto known await you as the attack develops. Prudence therefore requires each one of you to prepare for it, and this you will do frankly, valiantly and confidently with the certainty that no matter how fierce the battle prove, victory will in the end be yours.

UNITY THE PLEDGE OF VICTORY

The pledge of this victory will be your unity, first among yourselves, and then with this Apostolic See. This double union will render you invincible, and all assaults against it will come to naught. Nor have our enemies been blind to this. From the beginning and with great perspicacity they have made it their aim, first to sever you from Us and from the Chair of Peter, and then to sow division amongst you. Ever since they have followed the same tactics, and have used them unremittingly and in every possible way, some by bewilderment and cunning formulas, and others brutally and cynically. Specious promises, degrading bribes held out to scheming, menace and violence, everything has been brought into

play. But your clear-sighted loyalty has foiled all these efforts. And the enemy, realizing that the best way to sever you from Us was to undermine your confidence in the Apostolic See, has not failed, from the tribune and through the press, to endeavor to bring discredit on Our acts, by misrepresenting and even calumniating Our intentions. THE CHURCH A MESSENGER OF

PEACE.

The Church, you have been told, is endeavoring to stir up religious war in France and is eagerly calling for a violent persecution. A strange accusation, truly! Founded by Him who came to bring peace and to reconcile man with God, the Church, the messenger of peace on earth, could not desire religious war but by repudiating her sublime mission, and proving false to it before the whole world. On the contrary, she remains and always will remain faithful to her mission of patient gentleness and love. Besides, the whole world knows to-day, beyond possibility of mistake, that if religious peace is destroyed in France, the responsibility for it rests not with the Church but with the Church's enemies. Impartial men, even when they do not share our faith, recognize that if there is a religious conflict in your beloved country it is not because the Church has been the first to raise the standard, but because war has been declared on her. This war, especially for the last twenty-five years, she has been forced to suffer. That is the truth. The declarations, uttered and repeated a thousand times in the press, in Masonic Congresses and gatherings, and in Parliament itself, as well as the assaults that have been made continuously and systematically against her, all prove it. These are undeniable facts and against them mere words will never prevail. The Church does not want war, least of all religious war, and to assert the contrary is a calumny and an outrage.

KNOWING SUFFERING, SHE NEITHER DESIRES NOR FEARS IT.

Neither does she desire violent persecution. She knows what it is, for she has suffered it throughout the ages and in every clime. Several centuries of her life passed in blood give her the right to proclaim with holy pride that she is ready to face it without fear whenever necessary. But persecution in itself is an evil, since it is an injustice and it hinders man from adoring God in freedom. Therefore the Church cannot desire it, not even in view of the good which Providence, in its infinite wisdom, always draws from it. Besides persecution is not only an evil—it means suffering; and this is another reason why, out of pity for her children, the Church, who is the best of mothers, never will desire it. SHE IS BEING PERSECUTED AND

THE WORLD SEES IT.

But the persecution which she is accused of wishing to see begun and which, as alleged, it has been decided to refuse her, is in reality being inflicted upon her. Have we not seen quite recently the Bishops, even those among them most venerable by reason of their years and their virtues, driven from their residences, the seminarians expelled from their preparatory and higher seminaries, and the beginning of the eviction of the parish priests from their presbyteries? The whole Catholic universe has been a pained witness of this spectacle, and it has not hesitated to stigmatize this violence as it deserves.

SHE HAS NOT ABANDONED HER PROPERTY.

With regard to the ecclesiastical property which We are accused of having abandoned, this property was in part the patrimony of the poor and the patrimony, still more so

Re-elected Chairman of Irish Party



HON. JOHN E. REDMOND.

Dublin, Feb. 5.—The reply of the Irish Parliamentary Party to the legal action instituted by John O'Donnell and D. D. Sheehan, members of Parliament, was indicated at yesterday's meeting of the party in Dublin.

The men named are O'Brienite members, and on the plea that they were improperly excluded from the Irish Party are seeking a chancery

injunction directing their reinstatement.

The answer is that Sheehan left the party voluntarily, while O'Donnell was never expelled at all, both being refused funds because they would not attend Parliament. O'Donnell, it is further asserted, although not expelled, deserved expulsion. It is understood that a motion will be made to expel him formally.

John Redmond was unanimously re-elected chairman of the party.

ered, of the dead. The Church therefore had no more right to abandon than to surrender it—she could only submit to having it torn from her by violence. Besides, nobody will believe that she has deliberately abandoned, except under the pressure of the most cogent reasons, that which has been thus entrusted to her and which was so necessary to her for the exercise of worship, for the maintenance of the sacred edifices, for the formation of her clergy and for the support of her ministers. It is because she was treacherously placed in the dilemma of choosing between material ruin and acquiescence in an outrage against her constitution, which is of divine origin, that she has refused, even at the price of poverty, to allow God's work on her to be injured. It is not she that has abandoned her property, therefore—her property has been taken from her.

SOPHISTRY, INSULT AND SPOILATION.

Consequently, to declare the goods of the Church without an owner at a fixed period, that at that time the Church has not created within herself a new organism; to subject this new creation to conditions which are in manifest opposition to the divine constitution of that Church, which is thus placed under the obligation of rejecting them; then to assign these goods to third parties, as if they had been left ownerless; and lastly to assert that in doing this they are not plundering the Church but only disposing of goods which she has abandoned, this is not only sophistry, but it is adding insult to the most cruel of spoiliations. Unquestionable spoliation indeed, and such as they would strive in vain to disguise by asserting that no moral body existed to which these goods could be assigned; for the State has the power to bestow civil personality upon whomsoever the public good requires that it should be conferred, on Catholic institutions as on others; and in any case it would have been easy not to saddle the formation of the associations of worship with conditions in direct

opposition to the divine constitution of the Church whose servants they were designed to be.

HER ESSENTIAL RIGHTS VIOLATED.

Now this is precisely what has been done with respect to the associations of worship. The law has organized them in such a way that its regulations in their regard run directly counter to rights which, springing from her constitution, are essential to the Church, especially as regards the Ecclesiastical Hierarchy, the inviolable foundation which the Divine Master Himself has given to His work. Moreover the law confers upon these associations powers which are the exclusive right of the ecclesiastical authorities both as regards the exercise of worship, and the possession and administration of property. Finally, not only are these associations of worship withdrawn from the ecclesiastical jurisdiction, but they have been made amenable to the civil power. This is why we have been constrained, in Our previous encyclicals, to condemn these associations of worship, in spite of the material sacrifices which this condemnation entailed.

We have also been accused of being partial and illogical. It has been said that we have declined to approve for France what has been approved for Germany. But this charge is as unfounded as it is unjust. For although the German law was deserving of condemnation on many points, and has only been tolerated in order to avoid greater evils, yet the positions are quite different, for that law explicitly recognizes the Catholic Hierarchy, which the French law does not.

THE PAINFUL POSITION CREATED FOR THE CLERGY.

As for the annual declaration required for the exercise of worship, it did not offer that legal security which we had a right to expect. Nevertheless, though as a matter of principle the assemblies of the faithful in the churches have none of the

(Continued on Page 8.)

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.

Funeral of Father Hilary, Superior of Franciscans.

The solemn obsequies of Rev. Father Hilary, late guardian of the Franciscan Order in Canada, took place on Saturday morning last at the Franciscan Church, Dorchester street. The remains of the beloved superior were placed outside the communion rails on a plain board, clothed in his habit and a purple stole, placed around his neck. Previous to the funeral service, the remains were enclosed in a pine coffin emblematic of the vow of poverty. The book of rules, as well as a large crucifix, were placed between his hands.

At eight o'clock the monks chanted the solemn office of the dead. The church bore no drapings. The front of the main altar was covered with a purple and gold antependium, and a special throne erected for His Grace the Archbishop at the Gospel side of the altar was hung in the same colors. Rev. Father Berchmans presided at the office for the dead. The church was crowded with a congregation composed of the Sisters of the Congregation of Notre Dame, Grey Nuns, Sisters of Providence, Little Sisters of the Poor, nuns of St. Ann, Franciscan sisters, representatives of the French and English Tertiaries, the syndics of the Franciscan monastery, Messrs. Beauchamp, Galarneau and O'Neil, and hundreds of others. In the choir, behind the main altar, were the Dominican Fathers Couture and Dion. In the sanctuary were representatives from the Jesuits, Redemptorists, Fathers of the Blessed Sacrament, Oblates, and the following clergy from the city and vicinity, Rev. Fathers J. E. Donnelly, St. Anthony's; J. P. Killoran, St. Patrick's; M. O'Brien, St. Michael's; D. Holland, St. Ann's; Rev. Cure Adam, Sacred Heart; Rev. P. Gildas, Trappist monastery, Oka; Rev. Cure Berge, St. Hubert; Rev. R. E. Callahan, St. Agnes; Rev. Cure Langevin, St. Vincent de Paul; Rev. Brothers Henry and Stanislaus, Mount St. Louis College; Rev. Cure Erement, P.P., Ste. Cunegonde.

His Grace Archbishop Bruchesi assisted at the mass. He was attended by Rev. Canon Gauthier, of the Cathedral; Rev. Father Frederic, and Rev. J. B. Demers, secretary. The solemn requiem Mass was sung by Rev. Father Berchmans, assisted by Rev. Father Christopher Fitzmaurice, as deacon, and Rev. Father Jean Marie as sub-deacon; Rev. Bro. Reginald being master of ceremonies, and Rev. Brothers Raphael Quinn and Mathurin acolytes; Rev. Fathers Wulstan and Aime attended to the religious congregations and the invited personages from the city parishes. Rev. Father Dom. Marie Antoine, the mitred abbot of Oka, occupied a special place opposite the Archbishop in the sanctuary.

The choir of monks and the students of the Seraphic College rendered the Gregorian requiem Mass very impressively. At the end of the Mass His Grace Archbishop Bruchesi addressed the congregation in a few words on the life of the deceased. "Before we say the last prayer, 'Requiem aeternam dona ei Domine,' that is, 'Eternal rest give unto Him, O Lord,' I would like," said the Archbishop, "to say a few words on the religious whose obsequies we are assisting at. Being a very humble man, he wished that humility should accompany him to the grave. We can all learn a lesson from his saintly life. Man's great object here is to labor for the salvation of his immortal soul. The deceased religious labored well for that end, carefully following the maxim of the Divine Master, 'What will it profit a man to gain the whole world and suffer the loss of his immortal soul?' His Grace then gave the last absolution, the monks coming from the choir to assist at it and

holding lighted tapers in their hands while they chanted the Libera. After the absolution a procession of the monks, city clergy and Tertiaries with six brothers carrying the remains, marched slowly to the vault underneath the choir, where Archbishop Bruchesi recited the last prayers. Rev. Father Hilary is the first Franciscan priest buried since the monastery has been opened here.

MISSION AT ST. PATRICK'S.

The Mission at St. Patrick's Church beginning the 17th of this month, promises to be the most successful ever held. The mission will be conducted by the Oblate Fathers of Buffalo, under the direction of Rev. Father Fallon, the eloquent preacher, well known throughout Canada.

The first week's instruction will be for the married women; the second week will be devoted to the unmarried women, and the third to the men of the parish.

ST. BRIDGET'S HOME.

The annual dinner of St. Bridget's Home, on Laguchetiere street, given by Rev. Sister Lanthier, was a most enjoyable affair. On Saturday Sister Lanthier, with the assistance of the directors and benefactors of the Home, supplied the aged, and infirm at the home with a banquet. The treat was a great pleasure to the good old people. Music was furnished by the Catholic High School band. Rev. Fathers Heffernan, Kieran and Robillard, of St. Patrick's, made a pleasant call during the entertainment.

FREE LECTURE.

The fifth of the Somerville course of lectures will be given on Thursday night, the 14th inst., at 8 o'clock, in the Assembly Hall of the High School on Peel street, by Father Kavanagh, S.J., of Loyola College. His subject, "Dew, its formation and significance," will be illustrated by experiments. All are cordially invited.

NISCONA AT HOME.

The Niscona Social Club are holding an "At Home" in King's Hall, Monday evening, February 11th, and the committee in charge prophesy that it will prove to be one of the most successful functions of its nature held this season. Some very valuable and useful prizes have been secured for the euchre. An orchestra will be in attendance. Those who have received invitations and are desirous of procuring tickets for friends may apply to any of the following committee: J. O'Neill Farrell, W. A. Murchison, J. R. Dwane, R. J. Quigley, W. V. Brennan and T. R. Blanchard.

PERSONAL.

Rev. Father Martin Callaghan, of St. Patrick's Church, will return to the city on the 15th of this month. Father Callaghan is on his annual trip to Florida. The greater part of his visit is being spent at Miami, Fla., the noted winter resort.

A Reasonable Theory About CANCER.

There is a peculiar condition of the blood that favors the growth of cancer and neither knife nor plaster will effect a permanent cure without the aid of a constitutional treatment such as ours. Send 6 cents (stamps) and get the booklet and names of those cured without knife, plaster or pain. STOTT & JURY, Bowmanville, Ont.

HOME INTERESTS.

Conducted by HELENE.

When one thinks of the newfangled ideas about health and sees people on every hand hunting for disease germs in water, milk, meat, fruit, and the atmosphere, analyzing everything, dreading, swallowing a mouthful of fear with every mouthful they eat, one almost wonders whether or not life is worth living.

THE BUSINESS GIRL.

When a business girl is a failure the reason often is that she regards the work she has taken up as only a temporary thing—something to fill up the years that lie between leaving school and the husband and home that she hopes sooner or later will fall to her lot.

GROW UP WITH THE CHILDREN.

A busy woman once said that she never knew how much she could accomplish until she became the companion of her young sons, sharing their sports and limiting her own working hours to theirs.

THE CHILD'S FUTURE.

We pride ourselves on the fact that we are doing more for childhood than was ever done in the history of mankind, and to a certain extent that boast is true.

that not only those who send their children to school, but also those who pay their hard-earned money for taxes, do not see that everything in their children's future depends on character.

SOME FAULTS OF OURS.

In the Michigan Catholic a clever writer, signing herself "Rosalee," is engaged in telling women some of their faults.

When a business girl is a failure the reason often is that she regards the work she has taken up as only a temporary thing—something to fill up the years that lie between leaving school and the husband and home that she hopes sooner or later will fall to her lot.

A busy woman once said that she never knew how much she could accomplish until she became the companion of her young sons, sharing their sports and limiting her own working hours to theirs.

We pride ourselves on the fact that we are doing more for childhood than was ever done in the history of mankind, and to a certain extent that boast is true.

Dr. Slocum's Great Tonic and Disease Destroyer PSYCHINE

Used in Thousands of Homes in Canada

THOSE WHO don't know what Psychine is and what it does are asking about it. THOSE WHO do know what Psychine is and what it does are using it.

COUGHS, LA GRIPPE, Colds, Pneumonia, Bronchitis, Catarrh, Weak Voice, Sleeplessness, Nervousness, Malaria, Anaemia, Bronchial Coughs, Chills and Fever, Difficult Breathing, General Weakness, Female Troubles, Fickle Appetite, Hemorrhages, Night Sweats, Consumption, Catarrh of the Stomach.

All these diseases are serious in themselves, and if not promptly cured in the early stages are the certain forerunners of Consumption in its most terrible form.

Psychine, pronounced Si-keen, is for sale at all up-to-date dealers. If your druggist or general store cannot supply you, write Dr. T. A. Slocum, Limited, 179 King Street West, Toronto.

tholic youths brought before the court. Her expenses and salary are paid by the Knights of Columbus of Pittsburg, and in being thus instrumental in placing Catholic young people in environments where both faith and morals will be safeguarded is a service for which any Catholic society should be warmly congratulated.

TIMELY HINTS.

A spoonful of water added to an egg before beating it makes it more frothy.

When a pen has been used until it appears to be spoiled place it over a flame of gaslight for a quarter of an hour, then dip it into water and it will again be fit for work.

Soap mixed with whiting will stop a gas or water leakage in a pipe until it can be properly attended to.

To clean chamois skin, wash it in warm, soapy water. One may wash a skin in this way as often as desired and still keep it soft.

If, after cleaning silver with whiting or rouge, all spoons, forks and ladles, but not knives of any description, are placed in a large basin and boiling water poured over them, allowing them to stand for a few minutes, they will be greatly improved.

Does Your FOOD Digest Well?

When the food is imperfectly digested the full benefit is not derived from it by the body and the purpose of eating is defeated; no matter how good the food or how carefully adapted to the wants of the body it may be.

BURDOCK BLOOD BITTERS

is constantly effecting cures of dyspepsia because it acts in a natural yet effective way upon all the organs involved in the process of digestion, removing all clogging impurities and making easy the work of digestion and assimilation.

FUNNY SAYINGS.

FIT TO DIE.

The Country Person—That is an uncommonly fine large hog, den-con. The Farmer—Yes, sir. Ah, if we wuz as fit to die as him, sir!—Cincinnati Commercial-Tribune.

IN THE WRONG PEW.

A Hebrew once took his young son to the theatre, and they sat in the second balcony. Ikey, the son, became so interested in the play, that leaning over the railing, he over-balanced and fell to the main floor. Seeing which, his father called to him:

"Ikey, Ikey, come up here again. Those seats down there cost \$1.50."

"So you have decided to get another physician?"

"I have," answered Mrs. Cumrock; "the idea of his prescribing flaxseed tea and mustard plasters for people as rich as we are!"

THE KIND OF BERRY HE WAS.

When Bishop Berry, of the Methodist Episcopal Church, was a young preacher, he once gave a lecture in a rural community. Wishing to be witty, he announced to his audience that he was a berry, and called upon them to state what kind of a berry.

At last an old lady, who was not sympathetic with the seeming levity of the lecturer, arose and exclaimed in a squeaky voice: "I know what kind of a berry you are. You are a gooseberry, and a very green one at that. Go on with the lecture."

And the lecturer did—quickly.—Christian Work.

HAD 'EM SIZED.

Husband—I wonder what sort of people our new neighbors are. I saw they moved in this morning.

Wife—Well, they are not very well provided with things, anyway. They haven't got a lawn mower or a washing machine, or a hose for cleaning the windows, or a step-ladder, or—

Husband—How on earth did you find out that?

Wife—Oh, I asked them for a loan of these things.

She—That Mr. Planz, the architect, has a funny way of pronouncing things, hasn't he?

He—I haven't noticed it.

She—Why, yes. Didn't you hear him allude to a sore throat?

He—A sore throat!

She—Yes, I heard him mention a gargle several times. We always call it a gargle, you know.

RESIGNED.

"Who'd have thought we'd live to see our boy in Parliament?" said the old man.

"Nobody," said the old lady, "but—the Lord's will be done!"

HE WAS RIGHT SIZE.

"D'ye know, Miss Smart, though I've only just met you, there seems to be a sort of intellectual sympathy between us? You know just how to appeal to my tastes, you see. Are you a literary woman?"

Dolly Smart—"No, I'm a kindergarten teacher."

HE IMPRESSED HER.

"Let us have some dinner on the veranda," said a nervous young gentleman during the first stage of his honeymoon.

"Certainly, sir," said the head waiter politely. "Table d'hote or a la carte, sir?"

"Er—well," said the young Benedict, who was anxious to impress his wife with his lavish expenditure, "bring us some of both, please!"

Distinguished Dead of 1906.

Among the distinguished dead of 1906 among Church prelates may be mentioned: Cardinal Callegaris, Padua; Cardinal Gossens, Mechlin; Cardinal Labouré, Rennes; Cardinal Peraud, Autun; Cardinal Cavagis, Rome; Cardinal Trippi, Rome; Bishop J. B. Delaney, New Hampshire; Archbishop O'Brien, Halifax; Father Lewis Martin, Superior-General of the Jesuits; Bishop Cosgrove, Davenport; and Bishop Montgomery, of San Francisco.

THE POET'S CORNER

THE HUMAN TIE.

"Speak tenderly! For he is dead," we say; "With gracious hand smooth all his roughened past, And fullest measure of reward forecast, Forgetting naught that gloried his brief day."

SONG OF THE RIVER.

A River went singing adown to the sea, A-singing—low—singing— And the dim rippling river said softly to me.

TWIN-BORN.

Long, long before the Beginning was Before witch-Lilith or woman-Eve, A mother gave to the world two sons

THE IRISH TE DEUM.

(From Standard and Times, Philadelphia.) Thanks be to God for the light and the darkness, Thanks be to God for the hail and the snow,

DEADLY LA GRIPPE

Canada Again Being Ravished by an Epidemic of This Disease.

Winter after winter Canada is swept from ocean to ocean by an epidemic of la grippe or influenza. It is one of the deadliest troubles known to our climate. It starts with a sneeze—and ends with a complication.

WHO IS THE MILLIONAIRE?

The Canadian Associated Press understands that an important portrait by the famous Dutch artist, J. G. Cuypp, has been purchased by a millionaire resident of Sherbrooke St. Montreal.



FLANNEL DO

Once there was a flannel Round and white and On four even flannel le Snod with wheels

With two black shoes Gazed he on the world Round his neck a ball v And his tail was curl

Noisy Ginger saw him Barked in doggish fa But the well-bred flann Stared in calm comp

Conscience-stricken Gin He improved his ways Till the neighbors roun Loudly sang his prais

Thus you see how quie Courtesy and sense, Even in a flannel dog, Have an influence. —Buffalo News.

A TREE'S SOLI

I'm a funny proposi human point of view, I wear clothing all s It is warm, and go in all winter in the wors weather.

The harder my heart am considered. Though not specally wely. I get a new tr which I carry in my It is perhaps rema though never travellin trunk, and that my tr opened until after my d

My bark never distur bers at night, and doe least frighten the so play about and upon r The best tree in the w to be slab-sided and clu taking it to a saw-mil

A wooden leg is need good health and eta community. Wet feet really do me My head is perfectly the higher branches. While I myself am te leaves get blown of ways every autumn. I have always noted, to speedy decay.

Though I expect to spring, in all probabilit see me here all next sago News.

ONE MEANS OF S

What should be the attitude in regard to the quor? There is and one safe attitude—only of absolute safety—the heroic form of the v perance. The prudent must treat the drink p mortal foe, dread its p fluence far more than any disease which affect body, for this veritable canker-worm of iniquity, inhuman hideousness at power, destroys both b

With this thought, fact in mind, it should stand aim and effort to minds and temper the our young men with th and disgust for the

The Rev. Daniel M. G Joseph's College, Dubu

LITTLE OD

By the Author of "S

CHAPTER XVIII.

He laid the instrumen he had done.

"Herr Papa," he sa no more wool in my e it all."

"Now God be prais so!" the professor cried us play together "Nun Gott!" (Now thank v Bonny took up his v

gether the two played ther's hymn of thank "We shall play tog Bonny cried, "and be could play anything i with me, Herr Papa. that I could not hear. Heumann, the wretch before the people."

LUBY'S advertisement for hair care products, including text about restoring gray hair and a small illustration.

Our Boys and Girls BY AUNT BECKY

FLANNEL DOG.

Once there was a flannel dog,
Round and white and good,
On four even flannel legs
Shod with wheels he stood.

With two black shoe-button eyes
Gazed he on the world;
Round his neck a ball was hung,
And his tail was curled.

Noisy Ginger saw him once,
Barked in doggish fashion;
But the well-bred flannel dog
Stared in calm compassion.

Conscience-stricken Ginger was,
He improved his ways,
Till the neighbors round about
Loudly sang his praise.

Thus you see how quietness,
Courtesy and sense,
Even in a flannel dog,
Have an influence.
—Buffalo News.

A TREE'S SOLILOQUY.

I'm a funny proposition, from a
human point of view, am I not?
I wear clothing all summer when
it is warm, and go in my bare limbs
all winter in the worst and coldest
weather.

The harder my heart the better I
am considered.

Though not specially fond of je-
weelry. I get a new ring each year,
which I carry in my trunk.

It is perhaps remarkable that,
though never travelling, I have a
trunk, and that my trunk is never
opened until after my death.

My bark never disturbs the neigh-
bors at night, and does not in the
least frighten the squirrels that
play about and upon me.

The best tree in the world is found
to be slab-sided and club-footed upon
taking it to a saw-mill.

A wooden leg is necessary to my
good health and standing in the
community.

Wet feet really do me good.

My head is perfectly familiar with
the higher branches.

While I myself am temperate, my
leaves get blown off in various
ways every autumn. This leads, I
have always noted, to their fall and
speedy decay.

Though I expect to leave in the
spring, in all probability you will
see me here all next summer.—Chi-
cago News.

ONE MEANS OF SAFETY.

What should be the young man's
attitude in regard to the use of li-
quor? There is and can be but
one safe attitude—only one means
of absolute safety—total abstinence,
the heroic form of the virtue of tem-
perance. The prudent young man
must treat the drink plague as a
mortal foe, dread its pernicious in-
fluence far more than any contagi-
ous disease which affects only the
body, for this veritable plague, this
canker-worm of iniquity, with its
inhuman hideousness and demon-like
power, destroys both body and soul.

With this thought, this stubborn
fact in mind, it should be our
constant aim and effort to inspire
the minds and temper the affections
of our young men with intense hatred
and disgust for the drink habit.—
The Rev. Daniel M. Gorman, St.
Joseph's College, Dubuque, Iowa.

LITTLE ODDITY

By the Author of "Served Out."

CHAPTER XVIII.—Continued.

He laid the instrument down when
he had done.

"Herr Papa," he said, "there is
no more wool in my ears. I heard
it all."

"Now God be praised if this is
so!" the professor cried gladly. "Let
us play together 'Nun danket unser
Got!' (Now thank we our God)."
Bonny took up his violin, and to-
gether the two played Martin Lu-
ther's hymn of thanksgiving.

"We shall play together again,"
Bonny cried, "and be so happy. I
could play anything if you were
with me, Herr Papa. It was for
that I could not hear, when Herr
Haumann, the wretch, pushed me
before the people."

CHAPTER XIX.—A REVELATION.

The lady and gentleman staying in
the hotel had taken a great fancy to
Liese. During the worst days of
Bonny's illness she spent most of
her time with them, and they had
become so interested in the fate of
her sick uncle and little cousin that
they delayed their departure and
stayed on, waiting to hear how it
all ended.

Naturally they talked a great deal
about these two, the lady often re-
marking that Bonny reminded her
strongly of her little boy. Liese be-
came quite curious about this child,
and one day when they were alone,
asked the lady again what had hap-
pened to him.

"He was lost," the lady replied;
"and every effort we made failed to
find him. It was a dreadful thing;
we never knew what became of him;
to lose a child by death is far less
dreadful."

"I am so sorry," Liese said tim-
idly; for the poor mother had
broken down and was sobbing hys-
terically.

"No, dear, I like to speak some-
times about my little boy; and my
husband never lets me," the lady
continued. "I think he must have
died, because he was a very delicate,
sickly child, and he could not have
borne rough usage."

"But how did he get lost?" Liese
asked.

"We think he must have been stol-
en by some tramp."

"Oh, how dreadful! poor little fel-
low!" Liese exclaimed in horror.

"It was dreadful," the lady re-
plied. "I have often hoped he might
be dead—safe with God, instead of
miserable, and perhaps made wicked
by wicked men. Poor Bonny!"

"Bonny?" Liese echoed. "Why, I
have heard that name before. Oh
yes, I remember. Cousin Johann
Johann used always to call himself
Bonny when he was little. Auntie
said it was because in England
they called him Johnny, and before
he could speak plainly he turned it
into Bonny. Was your little boy's
name Johnny, too?"

"No, Robbie; but he called himself
Bonny. He always talked very in-
distinctly, and made wild shots at
names of all sorts," the lady con-
tinued, smiling at the remembrance.
"We never could make out why he
talked so badly, but I think it must
have been because he had no com-
panions."

"Johann used to talk very funny
too," Liese said. "I always called
him 'little oddity' because of the
odd things he used to say. He was
dreadfully old-fashioned, but he has
quite got out of his funny words
now. Herr Papa and auntie al-
ways made him speak very distinct-
ly and say words over again if he
called them wrongly, because I
thought he was a little deaf even
then. But he was a very odd little
fellow. Do you know he set the
doctor's coat-tails on fire once, be-
cause he put something in his ear to
look at it with? He disliked any
doctor to come near him, and called
them all 'wicked old men.'"

"The lady looked at her in amazement. "Your Bonny is very much
like mine," she said incredulously.
"He disliked our old doctor too. Are
you sure?" she asked falteringly,
"that this little boy is your uncle's
own child?"

"Oh, yes," Liese answered. "They
only had one—" suddenly she stop-
ped short. "I remember my other
aunt in England saying that my
Aunt Clara's little boy was dead,
and I remember, too, when they
fetched me away from Aunt Julia's,
how surprised I was to find a little
cousin. Herr Papa said something
about it. 'Cousin Johann has come
home again,' or something like that,
and I think auntie said that they
had left him in England to be taken
care of while they had been travel-
ling about."

"How long ago was it that this
happened?"

Liese stopped and thought.

"Four years ago. It was just
about this time of year; no, earlier
than this, because I remember that
when Herr Papa came one evening
to Aunt Julia's, and played to us, a
little boy in the house opposite was
watching, and seemed so disappoint-
ed when we pulled the blinds down.
He was watching us from a top
window. We had to have the lamps
lighted directly after tea."

"Liese, I must see your aunt," the
lady exclaimed hurriedly. "Such
strange coincidences must mean some-
thing. Tell me where you were
when you first saw this little cousin
of yours. Was it in England?"

"Yes. Aunt Julia lived in a place
called St. Mildred's Hill, near Lon-
don, and Uncle Bruder was staying
in lodgings not very far away. We

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PILLS. So was Mr. Brown. He had
tried so many things for his kidneys,
without getting any better, that he had
just about made up his mind that he
couldn't get well.

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thought. The third time, he said "he
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He was very pretty nearly tickled to death
over that box of GIN PILLS. They
did him so much good that he would
have paid \$5 a box for the second, if
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and backaches stopped. Those shooting
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been for years.

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dizziness, I saw in the papers what GIN
Pills were doing. I got a sample box, and
they did me so much good, I bought three boxes and
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for me. I can recommend them to any similar
sufferer.
Geo. A. Brown.

Don't be prejudiced. Give GIN PILLS
a fair trial and they will cure you just as
they cured Mr. Brown. Mention this
paper and we will send you a free sample.
The Bole Drug Co., Winnipeg, Man.
50c. a box—6 for \$2.50. 86

have never been to England since,
but Herr Papa was to play in Lon-
don this season again. I don't
know now whether he will go."

"Did this little cousin speak Ger-
man then?" the lady asked, bend-
ing forward and fixing her eyes
eagerly on Liese's face.

"No. I don't think he did. I am
sure, though, he didn't, because Herr
Papa always talked English to him,
and Johann made great fun of uncle's
'dis' and 'dat,' and used to try to
teach him to speak plainly. Herr
Papa speaks English very familiarly,
you know, even now."

"Liese, my dear, run to your auntie
and tell her I must see her for a few
minutes."

Liese did as she was bidden. Ma-
dame Bruder came almost directly,
and Liese was sent away while they
talked together.

Yes, there was no doubt about it;
Bonny's parents were found at last.
This lady who had been attracted by
the strange familiarity of the child's
face was really his mother. At first
Madame Bruder's kind heart was filled
with joy that the sorrowing par-
ents should have found their little
one, so long mourned as worse than
dead. But the joy was quickly over-
shadowed. "It will break my hus-
band's heart to lose the child, and
Johann himself looks upon us as
his true father and mother. The
news must come gradually, or it will
be a shock to them, too great after
such illnesses."

"I cannot wait," Mrs. Cameron
said coldly. "I must see my child.
To me he belongs by right." She
was hurt and offended at Madame
Bruder's want of consideration for
her.

"To us he owes his life," Madame
Bruder said reproachfully. "He has
become dear to us as our own child,
but we must lose him, that I know.
All I ask is that my husband and
the little one be spared a shock
that may send them back to sick
beds again."

"I must see my child at once,"
Mrs. Cameron replied. "Do you
think I can wait after all I have
suffered?"

"No, I would not ask so much:
only I beg you not to reveal the
truth at first. Bring it to dawn
on their minds by degrees."

"Yes, I will, I promise. Anything
so long as I see him."

"I will go and ask if Herr Bruder
feels able to see a stranger," Ma-

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'Female Disease.' There is less female trouble
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that when the kidneys go wrong, everything
goes wrong. Much distress would be saved if
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and giving me refreshing sleep.
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to be robbed twice over."

Presently Mr. Cameron came in,
and she told him the news she had
so strangely learned.

Madame Bruder had persuaded her
husband to see the stranger. "She
thinks she knows something of
Johann," she told him. "There was
a child lost who bears some points
of resemblance, and they are anxious
to speak with you about it."

"I would rather not see this lady,"
Herr Bruder replied; "but if she
speaks truly we must hear her tale.
Let her come."

So Madame Bruder returned to
Mrs. Cameron with the permission
she desired. The lady and her
husband followed Madame Bruder to
her room, where the two invalids
were now spending their time as a
preparation for the journey home,
which was fixed for the next day,
should it be fine enough.

Bonny had his violin in his hands
when they entered. Herr Bruder had
been playing to the child, and now
the child was trying to copy his
master's beautiful tone and style.
Liese had gone to the piano to ac-
company Bonny directly she came
in and found that he was there. It
was just one of the old happy music
mornings that Bonny loved, only
wanting home to make it perfect.
Upon this happy party the door
opened to admit the strangers. Bonny
looked up quickly, impatient of
the interruption. The lady's eyes
fell upon him.

"Bonny," she cried, starting for-
ward, "do you not know me?"

(To be continued.)

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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 7, 1907.

WAKE UP, MONTREAL!

The wise man says, "there is a time to keep silence and a time to speak," and certainly, after its long and strange silence on the French Church question, it is about time for Montreal to make itself heard, to put itself in line with the Catholic world in denouncing the meanest and most outrageous persecution of the Church since the days of the French Revolution.

Indignant protests have come from Catholics well nigh everywhere. Resolutions of sympathy have been sent to the Holy Father from all over the world. In this matter far off Australia is in perfect harmony with America, with England, with Catholic Ireland. From different important centres in the United States have gone forth protests loud and strong. Catholic Montreal—the Rome of America—alone is dumb, but whether from over-prudence or sheer apathy it is hard to say. And yet some signs of Catholic vitality and interest have been given. The Ancient Order of Hibernians, as was to be expected from a body so essentially Catholic, has spoken in no uncertain tone, though we are sorry to say the resolutions passed by this order have been severely criticised by some of those from whom we might have looked for commendation. St. Patrick's Society has followed the example of the larger Irish organizations. Laval has said its word of sympathy to Christ's maligned and afflicted Vicar on earth; but where is the strong and indignant protest from the mass of our people, French and English alike, against the blasphemous spoliation and rank injustice of the infidel government of the erstwhile most Catholic nation in the world?

Christ our King is outraged, and we stand by indifferent. We wring our hands and say, "it is too bad." Our brethren in France have been doing that for the past thirty years and more, with what result we see to-day. Now is the time for prompt, united action on the part of Catholics, in order to show that we do feel the sorrows of our brethren and are one with our spiritual chiefs in any action they see fit to take in the cause of religion and justice. We owe this to ourselves as well as to our church to prove that the subtle old-France influence that has been quietly at work among us for some years back, has not blunted the fine keen edge of our Catholic feeling, nor made us indifferent to the fate of our Church in other lands than our own.

The trend of the despatches and comments thereon in the daily press are seemingly in full sympathy with the religion-wreckers in France, the effect of which is to leave not a few among us, even Catholics, completely in the dark as to the true state of things and as to the fiendish efforts of the godless men who control at present the destinies of that ill-fated country, "to hunt God out of the State altogether," as they

have, to use the expression of one of themselves, "hunted Him out of the army, the navy, the schools, the hospitals, and insane and orphan asylums and the law-courts."

Here are a few points to keep in mind when discussing the French question. It will be remembered by all who have read the history of the period, that away back in the bloody days of the French Revolution, the Christian religion was practically abolished and replaced by the cult of Liberty. It was just the same kind of liberty that obtains in France today; license for outrage, repression for virtue. This in turn gave way to the Civil Constitution of the clergy. A church calling itself Catholic, while in open revolt against the centre of truth, the Holy Apostolic See. Needless to say, that confiscation and spoliation, or, in other words, wholesale robbery, kept pace with the moral and religious deterioration of the nation. Then came Napoleon. He undertook to bring order out of chaos. He saw the need of religion for the stability of the State, and entered into negotiations with the Holy Father for the re-establishment of religion, and the Concordat was the result.

This was an instrument agreed to by Pius VII and Napoleon, in virtue of which the Catholic religion was recognized as the religion of the French nation. In compensation for the church property destroyed and pillaged, the Church was to receive, besides the churches for worship, fixed salaries for the clergy. Paltry as these salaries were, they at least secured the recipients against starvation. The Concordat was, it is true, a compromise, but it was at the same time a contract binding on the parties concerned. That contract has been fairly well observed for over a century, till now, when salaries, churches, seminaries, convents, colleges and religious property of every kind, without provocation, have been forcibly taken possession of by the government, and the use of the churches for Divine worship permitted on conditions not only at variance with the spirit of the Church, but destructive of its very constitution. This is the reason why the Pope cannot accept the law as it is; this the reason why the French Bishops as one man stand firm with the Pope. Time and again in her long history the Church has had to make concessions, has had to accept compromises; but when it is a question of principle, of conscience, of justice, of right, no concession or compromise can be considered, be the cost what it may. A good many people who do not understand the present difficulty in the least wonder at what they are pleased to regard as the unreasonable attitude of the Church, and it only shows how necessary it is to study the whole situation to be properly seized of the facts.

It is not an easy matter for us to comprehend the position of the French Ministers, for we have no such godless public men here in this country, or if we have, they dare not come out into the open and declare themselves as such. The Christian instinct is still too strong in Canada to tolerate from any public man, language which the members of the French Cabinet are using every day. From what appears in the whole attitude of the French Government, its attack is not merely against the Catholic Church, but against Christianity itself, and this has led many non-Catholic Christians in different places to join with Catholics in their protests against the injustice done the Church.

Now, we may ask, why is it that we have been behind others in action? It may be because we are in the full enjoyment of our religious rights, and so cannot feel the hardship of persecution as it is carried on in France. It may, too, be due to a certain apathy, or to a complete misconception of the whole situation. Again it may come from the feeling that any action by us could have no practical result. We must, however, remember that our moral support will count for much

with our persecuted brethren, and our sympathy cannot but be acceptable to the Holy Father in this time of trial and sorrow. Moreover, the coming together of sincerely good Catholics may perhaps lead to some kind of federation among our different Catholic societies, something much to be desired, which will enable us to secure united action in time of need.

Could such a meeting as is here proposed be brought about, and it certainly could, we should have to sink all petty and narrow national issues, and have the Catholic sentiment dominate all others, as it always should. The resolutions might run along the following lines: abhorrence of the blasphemous offered to Almighty God and our Divine Saviour; of reprobation of the wanton spoliation of Church property; of indignation at the insults and injustices heaped upon the ministers of religion; of sympathy with the Sovereign Pontiff so sorely tried, and with the French clergy; and finally a whole-hearted protestation of loyalty to Christ's Church and her interests here on earth.

A DEFENCE OF FRENCH GOVERNMENT.

Our esteemed contemporary, the Daily Witness of last Saturday, had a somewhat labored editorial entitled "Disestablishment in France,"—a defence of the French Government. The erudition wasted in this ebullition might have been spent in directions more within the scope of the mind guilty of its delivery. We cannot produce the gem in its entirety, but we will cull a few salient points for the delectation of our readers. Most papers would dismiss the effusion, but we will be more charitable.

The Witness says: "The French Government separation law was adopted yesterday by the Chamber of Deputies by a majority of 550 to 5. This will come as an astonishment to earnest Roman Catholics."

Well-informed Catholics discounted the result long ago. "Heresy was completely crushed out after the Reformation. All protection of law was withdrawn from any who did not profess the Roman faith."

This is out of whole cloth, so far as the Catholic Church is concerned. "The papacy has fought hard for a continuance of the absolute sway of the Vatican over church property."

If the city government served notice on the proprietors of the Witness that their property was required for other purposes than the publishing of a newspaper, and confiscated same, and they were peremptorily ordered out, what would they say, or do?

"By the new law the church properties are to be put under the control of the adherents of the church, organized into associations of worship."

Said associations to be under the control of Clémenceau, Briand and their ilk, sworn enemies of the Catholic Church?

Here's the rosier petal in the bunch: "In France it is well understood to be a purely political dispute. There is no question at all as to freedom to carry on any religion people wish. There is the very least possible interference with existing conditions."

"The statement made by Cardinal Gibbons that M. Briand had boasted in a speech that they had driven God out of the schools and are now going to drive him out of the country, was explicitly denied, and no effort was made to give proof of the quotation."

The burden is on the Witness to show that Briand did not utter just those sentiments, according to all the most reputable press gathering associations, and they are not pro-Catholic.

"That the French side of the case shall not reach the people is the determination of some fanatics."

We cannot for the life of us grasp what this means.

"There is no doubt a spirit of enmity to religion among many Frenchmen, and possibly, for what we

know, some French ministers, but it has no place with M. Briand." We must admit that we are not in the distinguished confidence of M. Briand. But he acts real suspicious. "The people of France consider that they understand the situation, and demonstrations in Ontario and even monster demonstrations in New York are not so much as referred to in their press."

Poor people, none are so blind as those who won't see, or as deaf as those who won't hear.

After all, do not despair, dear Witness. Try and cultivate a happy disposition, and at least affect broadness of vision. We really want to give you credit for more than this editorial warrants, and we do, ascribing it more to misinformation and misguidance than to viciousness.

We commend to your consideration the communication from our Holy Father, Pius X., in this issue. It is worthy your attention.

IRISH UNIVERSITY QUESTION.

Two important events have transpired in connection with the future of Ireland within the past week. The Royal Commission appointed on Trinity College and the University of Dublin has reported; and Right Hon. James Bryce, who remains Chief Secretary until his successor, Mr. Birrell, assumes office, has accepted the report and made a declaration of the government policy. No man before his time in Dublin Castle has so frankly appreciated the actual conditions found in Ireland as Mr. Bryce. He sees that the want of University facilities affects all classes of the community and that Irish life generally and the training of the men of the country are bound up with a university system. Accordingly the proposals he advances are of the most far-reaching kind. His policy recognizes two governing principles (1) the scheme to be proposed must meet the wishes of Irish Catholics and remove the grievance they complain of; (2) the solution must be such that the Liberal Government could propose consistently with its own principles.

These principles are easily understood and are not inconsistent. They mean in the first place that justice is due to the majority of the Irish people, and in the second that education must be free. Let us examine the language in which Mr. Bryce himself lays down the Government conditions:

"We propose to create a new College in Dublin, such as is contemplated in the report of the Commission. We propose to furnish it with adequate buildings and laboratories, and we hope that, as regards the laboratories and scientific apparatus, use may be made of the Royal College of Science, and its laboratories and scientific apparatus may serve to avert the necessity of having to spend a great deal more money in creating complete sets of these things for the purposes of the new college. We propose to start the new college with a grant sufficient for building, and with an annual sum which will be enough to put it on a proper footing as a place of education fully abreast of modern requirements. We shall be able to draw for that purpose upon the funds of the Royal University. They are, of course, subject to some vested interests; but, subject to those vested interests, the funds at present used by the Royal University can perfectly well be used for the purposes of the new college and the enlarged University of Dublin we desire to see made, and in this we hope we shall be aided by private munificence; a proper provision for bursaries and scholarships, and, I should hope, fellowships, also in connection with the new college. If there were scholarships and fellowships, I confess that I do think that they ought to be no doubt awarded by competitive examinations. We propose that this new College shall be entirely free from any kind of theological test: that there shall be no test imposed either upon governors, or upon teachers or upon students, or upon persons who hold any emoluments."

There is no doubt that the merits and demerits of Mr. Bryce's plan will receive the most careful consideration from the Irish Bishops and people. The Freeman's journal says the proposal will receive "sympathetic" consideration, and adds:



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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 try this Tonic; this savor of humanity.

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Depot for the United States, Rouse's Point, N. Y.
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"It is to be hoped that they may be made the basis of a great and needed reform. We are safe in assuming that it will not be due to any impracticable spirit on the part of the Irish Episcopate if reform is delayed. The Irish Bishops have been eager to open every possible door and to make all possible advances to smooth the path of the reformer. The Irish Catholic laity are no less eager for a reasonable and fair settlement. If agreement falls on this occasion it will be only because some vital principle is at stake. We trust, however, that the present situation may result in agreement. As we have not hesitated to criticize Mr. Bryce's action and inaction when they called for criticism we are all the freer to acknowledge that, whatever the fate of his proposals be, he and the Government that he represents have shown a welcome courage in taking up this thorny question."

"CONDITION, NOT THEORY."

Interest continues unabated in the movement for a better regulation of the liquor question in the city, although it is rather too slow in leaving the academic stage to suit us. We quote below a few brief interviews with the city aldermen, bearing more on the proposed amendments to the present law, than the enforcement of it.

Our recommendation would be that the present statutes be enforced then the proposed modifications would be easier of accomplishment.

We take it for granted that the members of the aldermanic board and the department of "Public Safety" know full well just where the law falls of enforcement on Sunday. This being so, we would say:

Focus all the talent of your department on places where you know liquor is sold illegally, and procure sufficient evidence to effect a revocation of the licenses. The higher up you go, the more ominous will be the warning.

First enforce the present law, this will help to other reforms.

Ald. Payette says:—"There is too much drinking going on in the saloons, but the point I raise is this: According to my information, the licenses are worth \$3000, \$4000 or \$5000 each to the people holding them. By closing early, as proposed, I understand it would reduce the value of these licenses by one-half. That makes a very big loss to be sustained. That is the material side of the question, but for me the moral interest comes first, and I would not hesitate a minute to sacrifice any material interest to protect morals. I believe we have too much drinking, and that there are too many hours during which people can spend their money in the saloons."

Ald. Lapointe—"I do not think this early closing by-law would work. We might make the law; but to carry it out would, I think, be found very difficult. Take our experience as far as it goes now. There is drinking on Sundays, and notwithstanding all the efforts that are made we cannot stop it."

Ald. Turner—"The success that has been achieved at Quebec justifies Montreal in following the example. Quebec would not be willing to go back to the old system." Ald. Turner added that he was in favor of early closing all round. He himself as a grocer, has adopted the principle for twenty-five years past.

Ald. Nault—"I would have no liquor sold in any part of the country, but its restriction should be a government, and not a municipal responsibility."

Several other aldermen, while in sympathy with the move for a bet-

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It is as the name indicates, an Elementary treatise; but the outlines once clearly fixed on the mind of the pupil, it becomes a comparatively easy task to fill them in.

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Corner McGill and RECOLLET
A. E. Finlayson, Proprietor.

Now is the time for a good hot dinner and not only hot but the best 50c meal in the City. Give us a call, lots of room.

ter regulation of the question, want to see the matter more fully developed.

We would say—Gentlemen, it is a "condition, not a theory" that confronts you.

THE EXPECTED HAPPENING.

'Univers, referring to the part French Free Masonry has taken in bringing about the present condition of things in France, says: "It is possible that before long a great number of Catholic Churches will be alienated, that is to say, will be transformed into museums, laicized schools, theatres, dance halls, Masonic lodges, etc."

Our French contemporary then proceeds to state that certain facts show that its predictions in all likelihood will be verified. Already the Grand Orient of Paris, after selling the building in which it held its meeting, has installed itself in a convent which formerly belonged to the Capuchins and which was stolen from them a few years ago. Recently a convention of radicals gave a banquet in the Carmelite Chapel at Lille. Incidents of this kind and the shadow that coming events cast before them.

It is an Officer of the Law of Health—When called in to attend a disturbance, it searches out the hiding-places of pain, and like a guardian of the peace, lays hands upon it and says, "I arrest you." Resistance is useless, as the law of health imposes a sentence of perpetual banishment on pain, and Dr. Thomas' Electric Oil was originally used to enforce that sentence.

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Las

20 Ladies' Tweed Coats
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50 Costumes, \$60.00
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100 Assorted Walking
1 Special Table of A
85 Black Cloth Jack
50 Cloth Jackets and
100 Children's Coats
10 Fur-lined Capes, L
50 Fur-lined Coats, L
40 Evening Wraps, le

Odd sizes, Patent Ox
Odd sizes, Kid Oxford
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Odd sizes, Slippers,
Odd sizes, Children's
Odd sizes, Ladies' L

50 per cent. discount

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Struggling Infants

IN THE DIOCESE OF
TON, FAKENHAM,
ENGLAND.

Where is Mass said at
given at present? IN
the use of which I get
ONE SHILLING per w

Average weekly Colle
No endowment what
HOPE. Not a great
dowment, you will say.

Ah, well! Who knows?
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"May God bless and
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at Fakenham.

AR

Bishop of
Address—Father H. W.
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P.S.—I will gratefully
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ment a beautiful pict
ered Heart.

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to St. Anthony of P

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Last Two Days of Great Annual Discount Sale. This Sale will continue until Saturday the 9th inst. inclusive.

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Black Sequin Net Blouses, and Black and White Yak Laces.
Cotton Torchon Laces at 5c per yard, all widths.

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20 Ladies' Tweed Coats, \$20.00, for \$4.00.
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50 Ladies' Black Walking Skirts, \$2.75, for 75c.
125 Percale Dresses, \$2.75, for 60c.
50 Costumes, \$60.00 to \$75.00, for \$20.00.
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100 Assorted Walking Skirts, less 75 per cent.
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85 Black Cloth Jackets, less 75 per cent.
50 Cloth Jackets and Ulsters, values \$10.00 to \$25.00 for 75c to \$3.
100 Children's Coats, less 50 per cent.
10 Fur-lined Capes, less 75 per cent.
50 Fur-lined Coats, less 50 per cent.
40 Evening Wraps, less 50 per cent.

Ladies' Shoes.

Odd sizes, Patent Oxfords, \$5.00, for \$2.00.
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Odd sizes, Patent Boots, \$4.50, for \$3.00.
Odd sizes, Patent Pumps, \$4.50, for \$3.00.
Odd sizes, Patent Oxfords, \$5.00, for \$3.00.
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One lot of Suit Cases, \$2.75 and \$3.00, less 20 per cent.
Japanese Telescopes and Suit Cases, less 20 per cent.
A few English Wicker Trunks, less 20 per cent.
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BARGAINS IN NOTE PAPER—50c Box of Stationery, containing Fine Linen Paper, for 25c.
A CHANCE FOR THE CHILDREN—Toy Books, ranging in price from 25c to 50c and 60c, for 15c.
BEADED PURSES FOR SCHOOL CHILDREN—A fine Beaded Purse, regular 75c, for 25c.
Another line, regular \$1.50, for 50c.
A splendid assortment of the latest Novelties in Valentines; also Valentine Post Cards, etc., at lowest prices.

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1 Table of Men's Single-Breasted Tweed Suits, sizes 28 to 40; regular \$13.50 to \$18.00, for \$5.50.
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Youths' and Men's Tweed S.B. and D.B. Overcoats, sizes 32 to 42; regular \$13.50 to \$18.00, for \$10.00.
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TO CLEAR—Buster Brown and Russian Overcoats, 3 to 7 years, \$5.50 to \$9.50, less 50 per cent.
Boys' Pants, for \$1.00.

SILK DEPARTMENT

20 per cent. Discount off White and Cream.
Taffetas, 75c and \$1.00. Bengalines, \$1.10 and \$1.50.
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Messaline, \$1.00 and \$1.25. Mousseline Duchesse, \$1.25.
Etincelles, \$1.00 and \$1.25. Duchess Satins, \$2, \$2.50 and \$3.25.

Two Special Lines in Black Taffetas.

22 in. Lyons dye, French Taffeta, \$1.00, less 25 per cent.
20 in. Lyons dye French Taffeta (chiffon finish), wear guaranteed, \$1.25, less 20 per cent.

COLORED DRESS GOODS.

GREAT DRESS GOODS OFFER FOR FRIDAY AND SATURDAY. The entire stock of Choice Assorted Dress Goods on Tables will be offered at Half Price.
Comprising Tweed and Dress Material in various makes.
CHALLIES—1 Lot of 50c Challies for 30c per yard.
STRIPED CHALLIES—Cream Challies, with Colored Silk Stripe, regular 45c, balance of the week 25c per yard.
46-inch Tweed, last offer of this fine lot to clear at 29c per yard.
DRESS MUSLIN—1 Lot of Fancy Muslin, regular 25c, for 10c per yd.

5 per cent. extra for cash, in addition to all other discounts or reductions.

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IN THE DIOCESE OF NORTHAMPTON, FAKENHAM, NORFOLK ENGLAND.

Where 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...\$s 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 shortened, 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-called 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.

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OBITUARY.

MR. JOHN PENFOLD.

It is our sad duty to announce the death of one of our well known and promising young men, Mr. John Penfold. After an illness of five weeks, patiently and resignedly borne, the end came on Jan. 26th. Deceased was for many years connected with the Canadian Fairbanks Co., by whom his sterling business qualities and integrity were much appreciated, as shown by the many marks of esteem tendered during his illness and death. From far off Calgary, where deceased had passed two years, came floral offerings from the C.M.B.A. and Knights of Columbus, in which associations he had always taken a deep interest. From his Montreal friends the tributes of esteem were many, nearly a hundred Masses being offered from the Canada Council, Knights of Columbus; St. Ann's Choir, and Orpheus Vocal Quartette, of which he was a member, and many other friends. The mementoes of prayers and communions from the Brothers of the Christian Schools, his former teachers, and the Sisters of the Congregation, St. Agnes Academy, helped in some measure to assuage the grief of his sorrowing widow and relatives.

The funeral took place on Tuesday, Jan. 29th, at St. Patrick's Church, where Rev. Luke Callaghan received the body. The Requiem Mass was sung by Rev. D. J. Holland, C.S.S.R., assisted by Rev. Father Robillard as deacon, and Rev. Jas. Killoran as sub-deacon. In attendance in the sanctuary were also Rev. Father Callahan and Rev. Father Donnelly, pastor of St. Anthony's, who with Father Holland accompanied the funeral and gave the final blessing at the mortuary chapel at Cote des Neiges Cemetery.

Professor J. A. Fowler presided at the organ, and the choir, composed of Knights of Columbus, members of St. Ann's, St. Anthony's and St. Patrick's choirs, led by Prof. P. J. Shea, rendered the funeral music of the church in a most impressive manner.

To his grief-stricken widow and three young children, his mother and his sister, Mrs. J. Coffey, we extend our sympathy.

MRS. E. McANDREW.

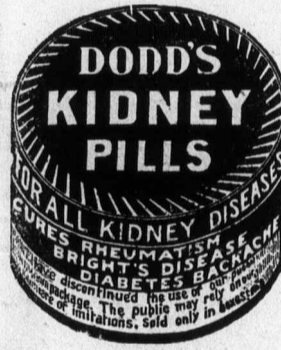
Mayo, Feb. 4.—On Wednesday, Jan. 16, there passed away to her eternal reward Mrs. Ed. McAndrew, of Ottawa.

tawa. Deceased was a daughter of the late Mr. James Kearney, of Blanche. Mrs. McAndrew had only been ailing for a few days and her death came as a shock to all who knew her, but particularly to her husband, her mother and her sister. Deceased was young to have been called to answer that last dread summons, but it is not a long life that counts hereafter; but a life given to the practice of virtue. Such a life was that spent by the late Mrs. McAndrew. When Mr. McAndrew reached home his wife was dead. He had been in the woods, and hurried home as soon as word reached him of her illness, but was too late to see her alive. The funeral took place at the Mission of Our Lady of Light, and as was to be expected, was exceptionally large. The last sad rites were chanted by Rev. Father Burette, P.P. It was sad to see the two coffins, that of mother and child, in the one grave. Deceased leaves to mourn their sad loss her bereaved husband, Mr. Ed. McAndrew, and mother, Mrs. James Kearney, and five sisters, Mrs. P. Dunningan, Thurso; Mrs. Keeney, Toronto; Mrs. Frank Rowan, Buckingham; and Mrs. Frank Rowan and Miss Maggie Kearney, Michigan. The bereaved family have the sympathy of the whole community in their hour of sorrow, and with them we will pray that God will be merciful to her departed soul.

MRS. KEOGH.

The funeral of the late Julia O'Reilly, wife of Mr. John Keogh, of St. Canute, took place on Wednesday last from the residence of her brother-in-law, Mr. E. H. Mahoney, 66 St. Louis street, to Place Viger station, thence via C.P.R. to St. Jerome. The chief mourners were Mr. John Keogh, husband; Mr. Thos. Keogh, son; Mr. E. H. Mahoney, brother-in-law; Mr. H. E. J. Mahoney and Mr. E. N. Mahoney, nephews; Mr. E. A. Corcoran, cousin; Mr. James McDermott, Mr. P. Keyes, Mr. M. Grace, Mr. J. Arthur, Mr. J. Callaghan, Mr. Labelle, Mr. I. Piche, Mr. J. D. Boileau, Mr. John Hoolahan, Mr. D. G. Renaud, Mr. E. Brophy and others.

The funeral, which took place at St. Canute, Feb. 1st, was one of the largest, if not the largest held in the county of Two Mountains. The deceased lady was a daughter of the late Hugh O'Reilly, of St. Columban, and was highly esteemed



Her husband and son, who survive her, have the sincere sympathy of their numerous friends. Mrs. E. H. Mahoney, of this city, and Mrs. D. McGee, of Boston, are sisters of the deceased.

MRS. EDMUND CONWAY.

On January 26th the death occurred very suddenly of Mrs. Edmund Conway. Deceased was out shopping that morning, when stricken with apoplexy, from which she did not rally, passing away at 4 o'clock that afternoon. An affectionate mother, a kind neighbor, very retiring yet always willing and eager to do a service for another, Mrs. Conway was possessed of qualities that made her very much beloved by those who knew her best. Two daughters, the Misses Alice and Lizzie Conway, are left to mourn their loss.

The funeral took place at St. Patrick's Church, where a solemn requiem Mass was celebrated by the Rev. Father Polan, assisted by Fathers Luke Callaghan and Killoran as deacon and sub-deacon. A large number of friends attended the service, paying a silent tribute to the high esteem in which deceased had been held. May she rest in peace.

HYMENEAL.

FORREST-KENNEDY.

On Tuesday morning, Jan. 22nd, St. Michael's Church, Corkery, Ont., was the scene of the first nuptial event of the new year, when Mr. Francis R. Forrest led to the altar Miss Onagh Kennedy. The bridal couple were accompanied by Mr. Wm. Egan and Miss Maggie Kennedy, sister of the bride, as groomsmen and bridesmaid. The sacred ceremonies connected therewith were performed by the pastor, Father

Cavanagh. The marriage ceremony was immediately followed by the Nuptial Mass. From the church the bridal party, accompanied by a number of friends, drove to the residence of the bride's father, Mr. Andrew Kennedy, where a sumptuous repast awaited them. After due justice had been done to this feature of the festive event, the bride and bridegroom with their friends enjoyed a lively drive in the crisp, bright and gold January morning across to Almonte, where the happy young couple boarded the west bound train for a wedding tour. The best wishes from all sides accompanied them, and the writer assures them that he, with all the rest, prays that they may have a long life of happy days, such as was their bright and beautiful wedding day.

CHARTRAND-KENT.

The marriage took place very quietly Monday morning, at St. Leon's Church, Westmount, in the presence of immediate relatives and friends only, of Miss L. Chartrand, daughter of Mr. R. Chartrand, to Mr. Stephen Kent, of Montreal, the Rev. Father Gauthier officiating. The ceremony was followed by a reception at the residence of the bride's parents, Sussex avenue, after which Mr. and Mrs. Kent left on a trip to New York and Philadelphia.

BEY SLEEPS SOUNDLY.

Babies who are given an occasional dose of Baby's Own Tablets always sleep soundly at night, and it is not the drugged sleep produced by sleeping drops or "soothing" syrups, either—the sleep is natural, healthy and restful, and baby wakes up in the morning bright and cheerful. The Tablets are the best medicine in the world for the cure of all the minor ailments of little ones. Mrs. L. Gagne, Edmunston, N.B., says: "My baby was cross and fretful and I hardly ever got a good night's rest until I began giving Baby's Own Tablets. These Tablets removed the cause of the trouble, and now baby sleeps well at night." The Tablets are sold by druggists or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

ARCHBISHOP BLESSED NEW CHURCH.

His Grace Archbishop Bruchest officiated Sunday afternoon at the blessing of the new church of Terrecourt

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Dyspepsia or Weak Digestion
DRINK
St. Leon Mineral Water
after each meal.
For Constipation
take it before breakfast



Drink weary Pilgrim, drink, I say.
St. Leon drives all ills away.

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ville, St. Claire d'Assise. A large congregation assembled for the solemn occasion. Rev. Abbe Demers assisted His Grace as master of ceremonies. After the blessing His Grace addressed the congregation, congratulating the parish on the manner in which they had proceeded to provide a place of worship. The parish now counts about a thousand souls, and is rapidly increasing as building operations are being carried out on a large scale.

Mr. T. P. O'Connor's Farewell Address.

The last speech of T. P. O'Connor on his Canadian and American tour was his farewell to the Authors and Publishers, just before sailing from New York for home.

"Amid the many acts in the great Irish tragedy of centuries, one of the most tragic and moving is the emigration from Ireland. When I was leaving Queenstown the other day, Ireland lay bathed in the sunshine of an autumn afternoon, and it seemed to me as if that little island were asking her children to remain within her beautiful shores, to till her fertile ground, and to help in training the great intellectual gifts of her people.

"And yet there were four hundred Irish people, young men and young women, who got into the steerage of the great vessel in which I was about to cross the Atlantic. They came from an island which in a little more than half a century has had its population halved, reduced from nearly nine millions to just a little over four millions of people.

"Do not misunderstand me. I do not think that it is undesirable that there should be emigration from any country, and especially I do not think it undesirable that there

should be emigration to a country like this, where there are such abounding and unparalleled opportunities for self-advancement as exist here, in the paths of commerce in the East, or in the great agricultural plains of the West.

"MAY BE DIFFERENT KINDS. Emigration may be of two kinds. The emigrant may be sent forth from his native land fully equipped for the battle of life, with his intellect trained to its highest development, with his hands trained to their highest skill, with his soul hardened in the spirit of self-dependence and control amid difficulties, and with his pockets not quite empty of even a small amount of capital.

"Well, now, these were not the circumstances in which Irish emigration to this country took place, at least in the early days of the emigration. We sent forth our people from the Irish shores, from poorly equipped schools. They came, usually ruined and bankrupt men who had already had one failure and disaster in their lives. Many of them had to walk barefooted beside weeping parents to the emigrant vessel that took them from their shores and the last sight upon which their eyes dwelt was the sight of the home of their fathers, and grandfathers before them, which was either being torn down by the crowbar, or burnt by the brand. And they came to this country, therefore, many of them, without so much capital as would have procured for them a night's bed, or a day's food, and were compelled, of course, to take the first work and the cheapest work and the most drudging work that was offered to their hands.

"I am glad to be able to say that the Irish people have passed largely through that epoch of their existence in this country, and that in the second generation of my race in this country you can find the captains of every sphere of activity in your great Republic. They are judges on the bench, ministers in Washington, up to the ruler of your country, who is proud to acknowledge that Irish blood is in his veins. The captains of your great industries, many of them, are of the second generation of our race in the country.

"But all the same, gentleman, it all comes down to this: The future of the Irish race largely depends upon that little and narrow battle ground which is within the shores of Ireland.

"Now, my friends and myself are fighting to make that a great training ground in which Irish intelligence and Irish resources shall be developed by Irish genius, by Irish effort, and by Irish opinion.

Various movements are going on in Ireland now. Heaven forbid that I should say a single word in disparagement or discouragement of any of these movements, but to me the greatest of all movements is to have irradiating through all the life of Ireland the spirit of national self-confidence which comes from the central flame of an assembly controlled, governed and manned by Irishmen themselves.

PRINCIPLE IS FAMILIAR.

"To you in America the principle of national government and local government is so familiar that you find it rather hard to understand why anybody should oppose it. If anybody should come to you and speak of a parliament in Dublin as being an extraordinary, or a revolutionary, or an impracticable thing, why, you would answer by pointing to forty-six legislatures which exist in your own country side by side with the great national assembly of Washington. And if your country has been preserved from chaos and from anarchy, it is not because you have one national parliament in Washington, but because you have forty-six legislatures dealing, according to local opinion, with local needs in the different parts of the country. In fact, you have found union in diversity, and the union was only possible with the diversities.

now, as I have said, largely to be a question between race and race and nation and nation. At this moment the masses of the English people are just as convinced as the masses of the Irish people that self-government is a necessity for the Irish people, that it is a wise and a just and a reasonable demand.

ARE ALL HOME RULERS.

"I can answer for the politically powerful classes of England, and do not forget that at this moment the Prime Minister of the British Empire, the most powerful man in the whole Empire, Sir Henry Campbell-Bannerman, is just as much a pledged and avowed Home Ruler for Ireland as I am myself, or as is either of my two colleagues, who are with me, and, therefore, nobody can any longer regard this as a mere struggle of racial hatred. It is a struggle, on the contrary, of racial reconciliation and, as such, it rises to the height of a humanitarian struggle, in which all lovers of peace among men and of good will should have their share.

"We have come to that point between England and Ireland in the struggle when we have left the stormy and violent battlefield of rage and of hatred on one side and the other; we are at the stage of peace negotiations. If the voice of America should be on our side—I have no doubt how these negotiations will end—I have no doubt that

they will end in peace—but if we have the voice of America on our side, loud, clear, unmistakable, expressing what I know to be practically the unanimous American opinion in favor of the reconciliation of England and Ireland; if we have the voice of America on our side, I have no doubt that the negotiations will end soon, and will end in peace which will be satisfactory to both one nation and the other, and will endure unto the end of time.

"I feel it a privilege to have been brought here to what I may call the great whispering gallery of this mighty republic, a small utterance from which will go on and on in ever-rising and increasing echoes until there may come from this nation one great chorus to England and to Ireland, begging them to be at peace."

"But this question of Ireland now has ceased to be a question of race, and it never was much a question of creed, so far at least as we were concerned. In every political movement that has ever been in Ireland there have always been Protestants among its most powerful leaders. In fact, with the exception of Daniel O'Connell and Mr. Redmond, there have practically been no Irish movements that have had Catholics as their leaders. All the men who voted for the Irish Parliament in 1800, and spoke against its destruction, were Protestants. There was not a single Catholic admissible to Parliament at the time. Robert Emmet, whose name, as you know, is always received with a loud burst of applause in any gathering of Irishmen wherever they may be—Robert Emmet was a Protestant. Lord Edward Fitzgerald, also one of the heroes of Irish martyrdom, was a Protestant. Isaac Butt, the leader of the Irish in my earlier days, was the son of a Protestant clergyman; and the most powerful leader we have had since the days of O'Connell—Charles Stuart Parnell—was a Protestant, and, indeed, a Protestant of Protestants. But it has ceased

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I trust that those who subscribe to the French clergy in so doing do not only wish to act under the general influence of a diffusive Christian charity, but would express their abhorrence of the principles of that persecution which by stripping these worthy ecclesiastics, first of their property, then of their liberty, and after slaughtering in a most inhuman manner vast multitudes of them, at last stripped them of their country and have at last sent them naked and resourceless to live on the mercy of strangers. I have no doubt that you, sir, and the persons who lead in the university and country, will exert your influence in favor of a charity which, whilst it chooses the most proper objects for succor, does so much honor to the nation which, casting aside the narrow spirit of sect and long national rivalry, exerts the common principles of honor, hospitality, religion and humanity. I have the honor to be, with the greatest esteem and respect, Dr. Sir, your most faithful and obedient humble servant. EDM. BURKE. Bath, October 16, 1792.

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SOCIETY DIRECTORY.

ST. PATRICK'S SOCIETY—Established March 6th, 1856; incorporated 1868; revised 1840. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. M. Callaghan, P.P., President, Mr. F. J. Curran; 1st Vice-President, W. P. Kearney; 2nd Vice, E. J. Quinn; Treasurer, W. Durack; Corresponding Secretary, W. J. Crowe; Recording Secretary, T. P. Tansley.

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should be emigration to a country like this, where there are such abounding and unparalleled opportunities for self-advancement as exist here, in the paths of commerce in the East, or in the great agricultural plains of the West.

MAY BE DIFFERENT KINDS. Emigration may be of two kinds. The emigrant may be sent forth from his native land fully equipped for the battle of life, with his intellect trained to its highest development, with his hands trained to their highest skill, with his soul hardened in the spirit of self-dependence and control amid difficulties, and with his pockets not quite empty of even a small amount of capital.

Well, now, these were not the circumstances in which Irish emigration to this country took place, at least in the early days of the emigration. We sent forth our people from the Irish shores, from poorly equipped schools. They came, usually ruined and bankrupt men who had already had one failure and disaster in their lives. Many of them had to walk barefooted beside weeping parents to the emigrant vessel that took them from their shores and the last sight upon which their eyes dwelt was the sight of the home of their fathers, and grandfathers before them, which was either being torn down by the crowbar, or burnt by the brand. And they came to this country, therefore, many of them, without so much capital as would have procured for them a night's bed, or a day's food, and were compelled, of course, to take the first work and the cheapest work and the most drudging work that was offered to their hands.

ed by Irish genius, by Irish effort, and by Irish opinion. Various movements are going on in Ireland now. Heaven forbid that I should say a single word in disparagement or discouragement of any of these movements, but to me the greatest of all movements is to have irradiating through all the life of Ireland the spirit of national self-confidence which comes from the central flame of an assembly controlled, governed and manned by Irishmen themselves.

PRINCIPLE IS FAMILIAR. "To you in America the principle of national government and local government is so familiar that you find it rather hard to understand why anybody should oppose it. If anybody should come to you and speak of a parliament in Dublin as being an extraordinary, or a revolutionary, or an impracticable thing, why, you would answer by pointing to forty-six legislatures which exist in your own country side by side with the great national assembly of Washington. And if your country has been preserved from chaos and from anarchy, it is not because you have one national parliament in Washington, but because you have forty-six legislatures dealing, according to local opinion, with local needs in the different parts of the country. In fact, you have found union in diversity, and the union was only possible with the diversities.

now, as I have said, largely to be a question between race and race and nation and nation. At this moment the masses of the English people are just as convinced as the masses of the Irish people that self-government is a necessity for the Irish people, that it is a wise and a just and a reasonable demand.

I can answer for the politically powerful classes of England, and do not forget that at this moment the Prime Minister of the British Empire, the most powerful man in the whole Empire, Sir Henry Campbell-Bannerman, is just as much a pledged and avowed Home Ruler for Ireland as I am myself, or as is either of my two colleagues, who are with me, and, therefore, nobody can any longer regard this as a mere struggle of racial hatred. It is a struggle, on the contrary, of racial reconciliation and, as such, it rises to the height of a humanitarian struggle, in which all lovers of peace among men and of good will should have their share.

"We have come to that point between England and Ireland in the struggle when we have left the stormy and violent battlefield of rage and of hatred on one side and the other; we are at the stage of peace negotiations. If the voice of America should be on our side—I have no doubt how these negotiations will end—I have no doubt that

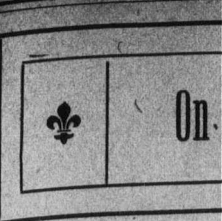
they will end in peace—but if we have the voice of America on our side, loud, clear, unmistakable, expressing what I know to be practically the unanimous American opinion in favor of the reconciliation of England and Ireland; if we have the voice of America on our side, I have no doubt that the negotiations will end soon, and will end in peace which will be satisfactory to both one nation and the other, and will endure unto the end of time.

"I feel it a privilege to have been brought here to what I may call the great whispering gallery of this mighty republic, a small utterance from which will go on and on in ever-rising and increasing echoes until there may come from this nation one great chorus to England and to Ireland, begging them to be at peace."

"But this question of Ireland now has ceased to be a question of race, and it never was much a question of creed, so far at least as we were concerned. In every political movement that has ever been in Ireland there have always been Protestants among its most powerful leaders. In fact, with the exception of Daniel O'Connell and Mr. Redmond, there have practically been no Irish movements that have had Catholics as their leaders. All the men who voted for the Irish Parliament in 1800, and spoke against its destruction, were Protestants. There was not a single Catholic admissible to Parliament at the time. Robert Emmet, whose name, as you know, is always received with a loud burst of applause in any gathering of Irishmen wherever they may be—Robert Emmet was a Protestant. Lord Edward Fitzgerald, also one of the heroes of Irish martyrdom, was a Protestant. Isaac Butt, the leader of the Irish in my earlier days, was the son of a Protestant clergyman; and the most powerful leader we have had since the days of O'Connell—Charles Stuart Parnell—was a Protestant, and, indeed, a Protestant of Protestants. But it has ceased

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The very swish of her dress passed him on the stairs so heart throbbing and his kneeling, so that he was conscious of a physical sense of relief from support of the wall as he passed straight against it to room for the trembling up. She went by him with a curbing a tacit code they never the boarding-house stairs; at the moments when she gath skirts deftly in her left hand stepping onto the pavement he feasted his eyes upon her movement, till the click of a sunshade, coincidence with disappearance, sounded the his ephemeral joy. He would continue his way up the narrow stairs, trying to bare remembrance of their last ction and to fix his mind on thing unconnected with her. rally succeeded in thrusting tracing image in the back when, before his open book buried himself heart and brain studies which were now near completion. But there came a the sprung up in despair, the volume too and paced a and down the room.

"You are not worth much," muttered bitterly to his reflection the looking-glass. "Here you are as low as any of the blessed around you, that must have man, foully or fairly, in the What fiend sent the creature just now—now, when my di at hand? I'll never get it. able to work. Better her!" He strode wrathfully to and on opening it became a silvery voice that floated up "Hark! By the bird's so may learn the nest," he involuntarily holding the de fill the sound of ascending steps made him realize his of listener. Not that he had a word; it was all a impression of laughter and chat. The melody of one only remained with him, and softened as he closed the door walked back to the table, st and instead of reopening his covered his face with his he "I've got to face it!" he "The fact is there. I am r master of myself, and there peace for me until this wor has disturbed my life either into it wholly or goes out forever. My dreams of h chelthood are ended."

He remained a long time sidering the question in phases, and at last burst o sionately: "Heavens, why should it now—now, at the turning-p my career, when my whole is at stake, and every powe be concentrated in obtainin liant pass? Am I really of governing myself?"

He sprang up and approa picture on the wall. "Give me strength—gi strength, oh Mother!" he w "Remove her image from my I don't want to love her!" The Lady with the crown whom he addressed seemed down pitying on her vota with the contemplation of a tial countenance mental cha rebellion by degrees vanishe "I suppose it is providen reflected. "Nobody has his out for him just as he plan And, after all, her's is not if a disturbing, influence. is only on serious topics, t is always touching on relig ters. She seems to hav somehow among unbelievers long to get back to the st mentary faith of her childh pause. "I have enough to a wife, and once my diplom—most doctors marry—al will have me"—his pulses b beat rapidly—"If she will h Somebody knocked at the asked:

"Are you in, Darrell? Cra usual," said the visitor, at it myself; but there's a stop, you know. All would you mind giving m or two? I don't believe h study, and long to excha Symond's lectures on ana lost on me, I'm afraid."

The speaker was a nerv man, who had been plucke was consequently diffiden. hailed his arrival as a god

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On the Ninth Day.

The very swish of her dress as she passed him on the stairs set his heart throbbing and his knees trembling, so that he was conscious of a physical sense of relief from the support of the wall as he placed his back straight against it to make room for the trembling apparition. She went by him with a curt nod—by a tacit code they never spoke on the boarding-house stairs; and during the moments when she gathered her skirts deftly in her left hand before stepping onto the pavement outside, he feasted his eyes upon her every movement, till the click of the opening sunshade, coincidence with her disappearance, sounded the knell of his ephemeral joy. He would slowly continue his way up the long, narrow stairs, trying to banish the remembrance of their last conversation and to fix his mind on something unconnected with her. He generally succeeded in thrusting the distracting image in the background, when, before his open books, he buried himself heart and brain in the studies which were now nearing completion. But there came a day when he sprung up in despair, slammed the volume too and paced angrily up and down the room.

"You are not worth much!" he muttered bitterly to his reflection in the looking-glass. "Here you are, as low as any of the blessed pack around you, that must have a woman, foully or fairly, in their lives! What fiend sent the creature here just now—now, when my diploma is at hand? I'll never get it. I'm unable to work. Bother her!"

He strode wrathfully to the door, and on opening it became aware of a silvery voice that floated up.

"Hark! By the bird's song you may learn the nest," he murmured, involuntarily holding the door ajar till the sound of ascending footsteps made him realize his attitude of listener. Not that he had retained a word; it was all a confused impression of laughter and girl's chat. The melody of one voice only remained with him, and his face softened as he closed the door. He walked back to the table, sat down, and instead of reopening his book, covered his face with his hands.

"I've got to face it!" he thought. "The fact is there. I am no longer master of myself, and there is no peace for me until this woman who has disturbed my life either comes into it wholly or goes out of it forever. My dreams of happy bachelorhood are ended."

He remained a long time considering the question in all its phases, and at last burst out, passionately:

"Heavens, why should it come now—now, at the turning-point of my career, when my whole future is at stake, and every power should be concentrated in obtaining a brilliant pass? Am I really incapable of governing myself?"

He sprang up and approached a picture on the wall.

"Give me strength—give me strength, oh Mother!" he whispered. "Remove her image from my mind. I don't want to love her!"

The Lady with the crown of stars whom he addressed seemed to look down pityingly on her votary. And with the contemplation of the celestial countenance mental chaos and rebellion by degrees vanished.

"I suppose it is providential," he reflected. "Nobody has his life cut out for him just as he planned it. And, after all, her's is not an evil, if a disturbing, influence. Our talk is only on serious topics, and she is always touching on religious matters. She seems to have drifted somehow among unbelievers and to long to get back to the staunch elementary faith of her childhood." A pause. "I have enough to maintain a wife, and once my diploma secured—most doctors marry—and if she will have me—his pulses began to beat rapidly—"if she will have me—"

Somebody knocked at the door and asked:

"Are you in, Darrell? Cramming as usual," said the visitor. "I've been at it myself; but there's a time to stop, you know. All the same, would you mind giving me a hint or two? I don't believe in solitary study, and long to exchange notes. Symond's lectures on anatomy are lost on me, I'm afraid."

The speaker was a nervous little man, who had been plucked once and was consequently diffident. Darrell hailed his arrival as a godsend and

made up his mind in a twinkling. "I'll tell you what," he said resolutely, "I'll come to your diggings every day for the rest of the time, and we'll cram together. This house is too—too distracting. There is a piano and—lots of things. I want to keep away all day, and come back only at night. Will you agree?"

Burke beamed.

"'Tis just what I would wish for," he answered.

"We'll chum for meals, too," said Darrell. "One meets such a lot of people at breakfast and dinner, and one must be polite. Boarding-houses have their drawbacks. There!" (handing him a pile of books and papers) "Make off with these and I'll be after you in a moment. Why lose time?"

Left alone, Darrell locked the door and went down on his knees. "Keep her safe for me, Mother!" he implored. "Thou alone knowest my weakness. I must go, because she hinders my work; but I confide her to thee. Keep her safe for me!"

II.

"That was a good action of yours, Hugh," said Father Arthur Darrell to his brother a few weeks later. "And it has brought you luck. Poor Burke would never have pulled through but for your help."

"It was in my own interest," replied Hugh, uneasily. "I really thought only of that, I am sorry to say."

"How was that?" asked Father Arthur, with a puzzled look.

"Well," said Hugh, after some hesitation, "I wanted to keep clear of Mrs. Moore's. There was a disturbing element."

"Indeed?" said the priest. "Once more 'the glory lay in flying! Eh?'"

"Exactly," declared his brother. "O, Arthur, I do envy you—often—from the bottom of my heart!"

"'Tis not too late to join us, my dear fellow."

"No hope of that. Matrimony claims me. I've found the woman."

The priest's face grew serious. After a moment he asked:

"Who and what is she?"

"My destiny. 'Tis all that matters. To the world she is an art student using her private means to follow a hobby. She is a clever, well-informed woman, and our views chime on every topic we touch. We were friends long before I discovered that her personal attractions affected me. I do not know if the feeling is reciprocated, but I'll find out."

He jumped up and began to button his coat. Father Arthur put out a restraining hand.

"I am still dazed," he said. "So this is no sudden fancy?"

"Not at all! It is a matter of months. I thought I'd never get a pass owing to that girl. She haunts me. There's no fighting against it, and, after all, why should I?"

"Why should you indeed?" echoed the priest, smilingly, as he watched the impetuous wooer striding across the courtyard. "Godspeed you, my boy!" he murmured, involuntarily—and then as an afterthought, "Lucky girl!"

"If, as you represent," she said coldly, "your late avoidance and neglect was due to this sentiment only—"

"Do not affect to doubt it," he said severely. "That is not worthy of you. I dare say, with your woman's wit, you were aware of my feelings long before I myself discovered them."

A smile that would not be suppressed lit up the fascinating face and for a moment she found nothing to answer.

"So," went on Hugh, "if your changed demeanor arises from resentment at my avoidance of you during these last weeks, I shall not grumble for I shall take it as a sign of your interest in me. May I do so?"

The girl flushed and hesitated. She struggled silently between love and wounded pride, reflecting on the misery of the last few weeks; while he feasted his eyes on the sheen of her hair, waiting for her reply.

"Where shall I find courage to bear it, if she sends me away?" he thought. "Does she feel that she holds me in every fold of her gown?"

He stood up and extended both his hands.

"Do not refuse me, Mary!" he said, almost in a whisper.

But he had abandoned her for the attainment of a more precious goal—his success as a candidate for medical degrees—and she must show that she, too, had a character.

"I do not deny that I, too, have a great sympathy with you," she said, in such calm and measured tones that they took away all value from the declaration. "But whether it is deep enough to justify the union of our lives is another question. I must be clear with myself about it first."

His hands fell to his sides.

"How long will it take you to make up your mind?" he asked.

"Five weeks," she replied promptly.

So long had he left there. There was a silence. She withstood the pleading look, although her heart was aching.

"Make it—nine days," he begged.

"Nine days! Nine centuries it will be to me! A week is ample time to know one's own mind. Come, say nine days!"

She laughed tremulously and began to dread the collapse of her self-control. So she assented.

"The less we meet till then the better for me," he said, with a sigh. "Do not misinterpret my absence."

"What?" she demanded in surprise and disappointment. "Do you mean that you will not try to influence my decision?"

"In justice to myself I shall feel bound to keep away," he replied. "I have already experienced the dangers of your society and do not wish to suffer any more than I have done. Besides, I have too true an idea of my own personal powers of fascination to count on them as a favorable factor in influencing your decision."

"You are a strange wooer," she said, with vexation.

"At least I am straightforward," he rejoined. "And I appreciate your deliberation. I did not rush at things either, I beg you to believe. Neither you or I, I hope, could be led by momentary passion. You are quite right to reflect, although I did long for an immediate answer in coming here to-day. Think well over it, and let your decision be unbiased by the thought of my eager longings. My happiness must not be bought at the expense of yours."

Before she knew it the door had closed behind him.

"He has gone, as if escaping from temptation!" she said bitterly to herself. "Will he ever return on the ninth day for his answer?"

III.

For eight long weary days Mary had scarcely glimpsed as Hugh Darrell. The same unfinished sketch stood on her easel, and she before it daily with troubled mind and heavy heart. But she could not in justice resent that he had taken her at her word. In this, as in all else, she was forced to admire the conscientious man acting according to his code, impulsive though he was by nature, he would never let himself be led by impulse; nor did he wish his future wife to be swayed by aught but reason guiding inclination. If he considered her as unworthy, he would know how to tear her from his mind and heart; but she—alas! if he had taken her hand at that last interview she would not have resisted. Was it because he felt this that he hastened away? He wished to shield her from herself—she would owe her consent only to her ripened reflection. He did not understand coquetry; he was too frank himself to think that she was simulating indecision, to suspect that she really belonged to him heart and soul long since.

It was openly professed religious convictions that first drew Mary's attention to this strange man. It was a unique experience to her him assuring their hosts that she could count on his escort returning from a sermon and late benediction, as he himself would be present, and their homeward road was identical; and the perfectly natural way in which he alluded to his religious obligations, neither hiding them nor putting them forward, was a source of constant astonishment to her. She blushed for him and kept her eyes on the cloth when, after many combinations, he ended up before a tableful by declaring that he could not manage to be in for the first of the football match, "since I have to go to Mass, you see." But she soon saw that this explanation was taken just as well as any other by his comrades of all sects.

She also divined that it was a point of honor with him not to slur over any of the practices of his creed and, with a sense of shame, she tried to awaken in her own tepid soul the childhood's fervor which intercourse with the votaries of "art for art's sake" had chilled and stifled. It did her good to meet this honest, earnest man, and watch him

keep in hand the impetuous, ardent spirit always threatening to break forth. She loved him for his perseverance, his devotion to the task of the hour—his determination to do all things right, at all costs. In their conversations she had been struck above all with his living faith—his perfect confidence in the Hand that moulded lives.

"He would know how to console himself if I said 'No,'" she thought. "Not that I mean to say it. Looking at the matter from a higher standpoint, as he would have me do, I believe indeed that it would be for my good in both worlds to live in daily contact with such a man."

On the morning of the ninth day Mary rose early and dressed herself with more than usual care. She put a white rose at her throat and adjusted the dainty hat at a becoming angle. She carried her gloves down with her, for she had planned that they should walk out together after breakfast. Surely he would be lingering in the hall even now, to get a hasty word with her before the others appeared.

She heard a step on the dalled flooring, and, leaning over the balustrade, saw with dismay and displeasure Hugh Darrell with hat and cane preparing to go out. A wave of anger swept over her. So he would not find time for her until the late or second breakfast. Decidedly her answer was of secondary importance. For the past week he had gone out early every morning, thus missing the few minutes he could have had with her before she left for her morning's work at the studio. She ran down to accost him and take revenge.

"Mr. Darrell!" she called as he had his hand on the door.

He turned round his face, lit with joyful anticipation.

"If you have forgotten I have not, that we were to decide to-day whether we could be anything to each other. I decidedly think not."

Her heart smote her as she heard his heavily-drawn breath. She did not dare to lift her eyes to his face.

"This is not your last word," he said almost fiercely. "The day is not over yet, and I shall come again for an answer."

She watched him across the street and, by an uncontrollable impulse, followed him. He walked so rapidly that she had difficulty in keeping him in sight, but finally he entered a neighboring church and was lost to view in a side aisle. Her heart throbbing with emotion and remorse, she endeavored to assist devoutly at the morning worship.

"O God, make me good—good and pious, less unworthy of this good man!" she prayed.

When Mass was over she waited near the door to meet him at his departure. But the church grew empty and still as she waited. At last she walked slowly toward the spot where she had seen him disappear. He was kneeling before the statue where she had also sometimes knelt; and, feeling himself comparatively alone, was pouring forth his entreaties in earnest whisperings before the altar of his Patroness.

Mary now understood his demand for a respite of nine days. This devotion like many others, had become unfamiliar to her. But it would be so no longer. Ah, what a revival it would be, with God's grace! Softly she approached, knelt beside him, and put her hand between his two clasped ones. Again the feeling that she was not—the first object in his life was borne in upon her. He did not start, nor turn round. He pressed her hand close between his own and bowed his head upon it in mute thanksgiving. Neither her presence nor her consent was a surprise. Outside the portal he turned to greet her with a radiant smile.

"Oh, the serious, serious face!" he laughed. "Come! This has been given to me"—drawing her arm within his own. "Now you shall walk back before the world as the future Mrs. Hugh Darrell"—Ben Hurst, in the Ave Maria.

A Cure for Costiveness.—Costiveness comes from the refusal of the excretory organs to perform their duties regularly from contributing causes, usually disordered digestion. Parnee's Vegetable Pills, prepared on scientific principles, are so compounded that certain ingredients therein pass through the stomach and act upon the bowels so as to remove their torpor and arouse them to proper action. Many thousands are prepared to bear testimony to their power in this respect.

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Catholics in America.

(By Frederic J. Haskin, in the Buffalo Times.)

Apostle of the London district.

In the Revolution the Catholics took the part of the colonies. Among the members of the Continental Congress and the signers of the Declaration of Independence were Charles Carroll of Carrollton, Daniel Carroll, Thomas Fitzsimmons and Thomas Sim Lee. The Reverend John Carroll of Baltimore, afterward a Bishop, was sent as delegate to Canada to urge the colonies there to join the revolution. Although he failed in this there were two Canadian regiments of Catholics who served on the American side. The Catholic Indians of Maine under Chief Orono, and the St. Regis Indians of New York took a prominent part in the war, while French Catholic settlers and the Indians of Illinois won the west for the cause of Independence.

Among foreign Catholics who were noted as defenders of the colonies were Lafayette, Rochambeau, Kosciuszko and Pulaski. General Stephen Moylan, a patriotic member of that church, was the first quartermaster in the Revolution, and most of the men in "Mad Anthony" Wayne's command were staunch adherents of that faith. When money was badly needed by the Continental Congress, 27 members of the Friendly Sons of St. Patrick came forward with a loan of \$500,000 and Thomas Fitzsimmons individually loaned \$25,000. Jack Berry, the Catholic commander of the colonial navy, was approached by Lord Howe and offered a bribe of 15,000 guineas and the command of the best frigate in the British navy if he would desert. Barry scored the offer by saying: "I have devoted myself to the cause of America, and not the value and command of the whole British fleet could seduce me." The City of Washington was planned by two Catholics, and the architect of the White House, first called the President's Palace, was also a member of that faith.

According to the most recent statistics there are now a little more than 13,000,000 Catholics in the United States. The figures were furnished by the different bishops, who estimated that they had gained almost 500,000 members in this country in 1906. The population of Porto Rico, the Philippine Islands, and other possessions recently acquired by the United States is largely Catholic, so that the entire number of that faith now under the American flag amounts to practically 21,000,000. There are now 12-148 Catholic churches in the United States, 334 of which were built last year. There are 4364 parochial schools, and in all the Catholic educational institutions in America there are 1,266,175 pupils. Included in the list of property owned by the Catholic Church in this country are 255 orphan asylums, which take care of 40,588 orphans. New York has more Catholics than any other city, Chicago second and Boston third.

The whole Catholic organization has no more vigorous nor progressive branch than in America. When I was in Rome last year I was granted a private audience by the Pope, and His Holiness paid me the unusual compliment by giving me a statement for publication in this country. He said in part: "I have the greatest admiration for your wonderful Republic and the highest esteem for the American people. I am proud of the great body of Catholics there, and will always counsel them to be thankful for the religious freedom which they have. Say that I send my love and blessing to all Americans, irrespective of creed, and that I earnestly pray for a continuance of the harmony and prosperity which they now enjoy."

By a strange coincidence the people of the United States are linked with the memory of the last Pope and identified with the reign of the present one. When Leo XIII. was dying he was told that prayers for his recovery were being said in the Protestant churches of America. The old man smiled feebly and whispered: "That is my greatest consolation." A party of American pilgrims arrived in Rome just before the new Pope was elected and were directly in front of him when he made his first appearance in St. Peter's. They held up the Stars and Stripes to him, and it was the first flag he blessed.

A lady writes: "I was enabled to remove the corns, root and branch, by the use of Holloway's Corn Cure." Others who have tried it have the same experience.

It is claimed that a Catholic priest came over to the new world in John Cabot's fleet in 1498, but the first record of the recital of the Catholic liturgy in America was when the priests of Ponce de Leon's party said service amid the everglades of Florida in 1521. A colony was established there, but Indians attacked it so fiercely that it had to be abandoned. The very year the Pilgrim Fathers landed at Plymouth Rock a Franciscan priest crossed the Niagara River from Canada, and preached to the Indians of Western New York. Two years later there were the Jesuits as far west as Sault Ste. Marie, and the Capuchin Fathers in the early 17th century had preached from the Kennebec to the Gaspe.

In the far west there were Visayan and his Carmelite monks, the Jesuits and then Father Junipero Serra travelling overland from Mexico to found the mission of San Diego. Soon there was a string of missions set a day's journey apart reaching from the Mexican border to San Francisco. The enterprise of Father Junipero is shown by the story that he once captured a red man from the forest and forcibly baptized him into the new faith. The bell that rang out the tidings was suspended from the branches of a tree, and the only church was the open air.

The first English Catholic settlement in America was in 1634, when George Calvert, the first Lord Baltimore, established a colony in Maryland. He not only guaranteed religious freedom to all, but built chapels for whatever denomination asked for them. The first Catholic church was in charge of Father Andrew White, a Jesuit. It is claimed that this was the first American colony that offered religious freedom to all and kept its word, although the same has been claimed for Roger Williams' Baptists. Previous to this settlement there had been English Catholic services among the settlers on St. Clement's Island, and in 1706 the German Catholics celebrated Mass in Philadelphia. In 1775 the remnants of an exiled colony, driven from Nova Scotia by the British King, found refuge in Baltimore, some going on further to Louisiana to be progenitors of the Cajans there to-day. At this time the Catholics in Baltimore were still under the jurisdiction of the Vicar

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

SOCIETY NEWS. ADDRESS AND EUCHRE BY DIVISION No. 10, A.O.H. A pleasant evening was spent by the members of Division No. 10, Ancient Order of Hibernians, and friends, Wednesday, 30th ult., in their hall, upper St. Denis street, the event being a free euchre for a valuable prize donated by the Division, and the reading of an address to Mr. W. H. Turner, of this city, who had recently donated to Division No. 10 a magnificent regalla, saddle cloth and sash.

Dear Sir: The officers and members of Division No. 10, Ancient Order of Hibernians, Hochelaga County, Que., welcome you here this evening. We have recognized in you a man who had risen to the highest position in our order, that its members of the Province of Quebec could bestow; a man capable of raising our order to that status from which its lustre would be observable to all friends of freedom, and from which position its true, its real, original and pure aims could be more readily understood and securely conserved.

While circumstances rather than the wish or the will of the great majority of the members of the order in this province caused you to temporarily step aside from the ranks of the A.O.H., its members have not been unmindful of the many beneficial and generous acts on your part toward the Irish cause, acts which speak louder than words, and which more indelibly stamp the man whose mind and heart are entwined with green and gold, and whose genuine Irish spirit impels him to deeds of generosity and true friendliness toward his fellow-countrymen whenever occasion permits.

Among your recent contributions in this regard was your generous donation to Division No. 10 of that handsome, that rich and skillfully executed sash and saddle cloth here displayed, worthy to accompany a Sarsfield or an O'Neill in a battle for Irish freedom. The members of Division 10 accept with grace and full recognition your worthy gifts and will ever cherish them with double appreciation, the more particularly because of the faith you have reposed in the members of this young Division of the North End.

On the last anniversary of the immortal Manchester Martyrs, Div. 10 first displayed your rich gifts. Their blend of green and gold glittering in the autumn sunlight served to remind the thousands of spectators and attendants assembled, that the story of dear old Erin's woes is ever and ever being transparently re-echoed from generation to generation of her exiled children's children; over valley and mountain, over lake and ocean, wherever an Irish heart beats and wherever an Irish sympathizer is found, never to be stayed until every shamrock that springs from her fertile soil shall grow upon land governed by her own people from a parliament of her own selection.

Your generous act has stirred a deeper chord in the hearts of your fellowmen of this Division, and has inspired them to more vigorous exertions in making our Division stronger and more hopeful, to the end that it may prove the more worthy of such contributions, and through time be a more powerful agency in placing the right men as standard bearers of our order and encouraging them in the broad and noble work which it was the purpose of our constitution to assist and to achieve.

The following lines of the immortal Tom Moore may be suggestive: The thread of our life would be dark, Heaven knows, If it were not with friendship and love intertwined;

ecclesiastical property; Resolved, That we extend our heartfelt sympathy to the persecuted Catholics in France, and express the belief that, no matter how bitter the conflict may be, the faith can never be uprooted from the soil of that land which by its fidelity to the old faith earned the title of "Eldest Daughter of the Church."

Resolved, That the above resolutions be published in the C.M.B.A. Advocate, and that copies be furnished to the newspapers of the City of Buffalo.

JOHN J. HYNES, Supreme President. JOSEPH CAMERON, Supreme Recorder. T. P. HOBAN, JOHN H. BREEN, JAMES L. WHALEN, C. X. SCHLAUDECKER.

Trustees of the Supreme Council of the Catholic Mutual Benefit Association.

ANNUAL MEETING OF Y. L. C. B. A. A large number of members of the Young Ladies' Canadian Benefit Association assembled in the Hall of St. Anthony's Villa on Wednesday evening for the general annual meeting. Rev. Father Wulstan, O.F.M., presided, and addressed the members in very encouraging terms for the good and noble work in which they are engaged.

Reports show that this organization, which is the only English Catholic work of its kind in the city, is making the rapid progress it deserves. During the year the membership has turned the one hundred mark. One hundred and sixty-two sick visits have been paid, homes provided for two members, ten members have received free medical attendance, and whilst not a wealthy organization, still a good surplus remains to the credit of the Association.

The Lady patronesses are, Lady Hington, Mrs. J. G. H. Bergeron, Mrs. C. F. Smith, Mrs. F. D. Monk, Mrs. C. Doherty, Mrs. Thomas Collins, Mrs. S. Beaudin, Mrs. J. Hammans, Mrs. A. Merrill, Mrs. H. R. Gray, Mrs. M. J. Walsh, Mrs. C. A. McDonnell, Mrs. J. C. Meagher, Mrs. G. Bury. Physician, Dr. F. J. Hackett.

The officers for the coming year are: Honorary president, Miss Margaret Sheridan; Hon. Vice-Presidents Miss Evelyn Wall and Miss Maud Sexton; President, Miss Maud Neville; Secretary, Miss Helen Boyden; Treasurer, Miss A. Watters.

After concluding the business portion, a very enjoyable musical programme was executed by Mrs. Schmidt and her three talented children, to whom much praise is due for the manner in which they entertained the audience. Miss Sharp and Miss McAnally also contributed to the evening's success.

YOUNG IRISHMEN'S LITERARY SOCIETY. The Young Irishmen's Literary and Benefit Society will hold a social and euchre this (Thursday) evening, the 7th instant, in the Conservatory Hall, St. Catherine street. Refreshments will be served during the entertainment.

THE ENCYCLICAL OF OUR HOLY FATHER THE POPE. (Continued from Page 1.)

constituent elements proper to public meetings, and though in matter of fact to seek to put them on a level with such meetings is offensive to the Church, to avoid greater evils, might have been induced to tolerate this declaration. But when it was enacted that "the parish priest or minister shall for the future be" in his own church "only an occupier without legal title, and that he shall have no right to perform any act of administration," the clergy, in the actual exercise of their ministry, were placed in such a humiliating and indefinite position, that under such conditions the declaration could not be accepted.

THE NEW LAW A LAW OF SPOILIATION. There remains the law lately passed by the two chambers. As regards ecclesiastical property, this law is a law of spoliation, a law of confiscation, and it has completed the pillage of the Church. Although her Divine Founder was born poor in a manger, and died poor on a cross, and although she herself has been acquainted with poverty from her cradle, none the less the goods which she held in her hands were her own, and none had the right to rob her of them. This property, incontestable from every point of view, had also been officially recognized by the State:

CANADIAN PACIFIC OTTAWA and Return \$4.70 From Montreal. Good going February 1st to 8th, Return limit February 11th, 1907.

OTTAWA SLEEPER OTTAWA SLEEPING CAR SERVICE RESUMED. Lv. Windsor Station daily at 10:15 a.m. Passengers may remain in car until 9 a.m. Price of berth, \$1.50.

Ottawa Train Service. LEAVE WINDSOR STATION \$8.45 a.m., \$9.40 a.m., \$10.00 a.m., \$4.00 p.m., \$9.40 p.m., \$10.15 p.m. LEAVE PLACE VIGOR \$8.20 a.m., \$5.45 p.m. *Daily, †Daily except Sunday. ‡Sundays only.

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12 noon "MARITIME EXPRESS" for St. Hyacinthe, Drummondville, Levis, Quebec, Riviere du Loup, Moncton, St. John, Halifax and the Sydneys. Leaves at 12 noon daily except Saturday. Through sleeping car to Halifax.

7:30 PM "OCEAN LIMITED" for Levis, Quebec, Murray Bay, Cap a L'Aigle, Riviere du Loup, Cacouna, Little Metis, Magapedia, Moncton, St. John and Halifax. Leaves 7:30 p.m. daily, except Saturday. Through sleeping cars to Riviere Ouelle Wharf (for Murray Bay point); Little Metis, St. John and Halifax.

11:45 NIGHT EXPRESS for Quebec and intermediate stations. P.M. Daily, except Sunday, at 11:45 p.m. A sleeping car is attached to this train, which passengers occupy after 9:00 p.m.

GASPE AND BAY CHALEUR Passengers leaving by the Maritime Express at 12 noon, Tuesday, and 7:30 p.m., "Ocean Limited," Fridays, will connect at Campbellton with St. Lawrence Bay and the Bay of Fundy. All trains of the Intercolonial Railway arrive and depart from the Bonaventure Union Depot

CITY TICKET OFFICES St. Lawrence Hall—141 St. James street, or Bonaventure Depot. Tel. Main 565. J. J. McCONNIFF, City Pass & Tkt. Agent. P.S.—Write for free copy, Tours to Summer House, via "Ocean Limited." Train de Luxe.

the State, therefore could not infringe it. Viewed from the standpoint of public worship, the law is organized anarchy. What it really establishes is uncertainty and caprice. There is uncertainty whether the church-buildings, while always liable to alienation, will be placed at the disposition of the clergy and the faithful, or not: uncertainty whether they will be allowed to retain them and for how long a time. Administrative caprice has the arrangement of the terms of possession, which is thus rendered extremely precarious: public worship is to exist under as many different conditions as there are communes in France: in every parish the priest is to be at the mercy of the whims of the municipal authority, with the result that strife will be practically organized from one end of the land to the other. On the other hand, there is the obligation of defraying all the expenses, even the most burdensome, and at the same time the strictest limitation of the means available for that purpose. Hence this law, a product of but yesterday, has already evoked countless severe criticisms from men belonging equally to all political parties, and professing all religious views, and these criticisms alone are its sufficient condemnation.

From what We have put before you, Venerable Brethren and beloved children, it is evident that this law is an aggravation of the separation law, and therefore We cannot but condemn it.

PERSECUTION NOT POPULAR. The equivocal and ambiguous text of some of the articles of this law throws a new light upon the design of our enemies. Their aim is to destroy the Church and de-Christianize France, as We have already said, but they wish to do this in such a way that it will not attract the notice and attention of the people. If their

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peace, so much to be desired, will be restored. Lastly, it will say that if, assured from the outset of your noble generosity. We have not hesitated to tell you that the hour of sacrifice has struck, it is in order to remind the world, in the name of the Lord of all things, that man must be solicitous here below about higher things than the transitory concerns of this life, and that the supreme, the imperishable joy of the human soul on the earth is found in the supernatural performance of duty. cost what it may, and thereby honoring, serving and loving God in spite of all.

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Father

Very Rev. Michael F. I., D.D., rector of the Church, Buffalo, N.Y., by at the University of the present crisis between State in France. Father "An obscure but keen has wisely said that the sides to every question there is the truth. The surrounding the discuss present crisis in France the Catholic point of view fact that only one side, trovery has been fully the American public, and that the University of has chosen to hear the Audi alteram partem classical motto that fit ular appropriateness if of university men. Wh fair-minded and imparter truth if not those w blessed with the pri stages of a liberal educa "And yet, in the rema make to you to-night, quarter and I offer non to speak by the book. pared to give chapter a every statement I mak been told until the rete become nauseating that the century of the Well, all the Catholic with regard to this or question is a fair field. She objects to a game cards have been stacked or against her. She lov both for its own sake consequences. Poisoning she abhors as a mean vice unworthy even of fare. And concerning in France, the wells of been shamefully and fr soned.

"Still, I admit that of a cause should not the resources of which pose; a proper compr realities is the highes political wisdom, and sent case, humanly spe odds against the Cathol overwhelming. But she ply or mainly a polit There are occasions wh nature and constitution claim to be a divine cannot yield. With on occasions she is now fa France.

"The seeds of the pr were sown deep in the long ago. Every read acquaintance with that which men call the Fr tion of 1789, but only student has other than knowledge of its compl its far-reaching effects. "Its basic principle passion for universal fe was founded on half tr ver shams and unreal and thinly veiled hypoc berty was shelled by loc ility, legalized slavery, hood, mutual bloodshed, pretenses put honest me pale of the law and hu victims to the scaffold. was a public denial of of God; its morality a worship of a comm placed on the altar of de Paris, under the titl des of Reason.

"The present persecu tion in France is a revl sanguinary but quite fashion of the worst ex dreadful days when ev was pure and high and fered equally and indle "To believe that the which Catholics are a mov in France are of a sudd origin would betoken a norance of the philosopho of the last centu imagine—as many pe the law of last year co alleged separation of O State stands alone, or grievance of the Cath against the French would indicate an utta acquaintance with the fa case.