

of the priests the chains, which already bound them to the government and fettered their freedom of action. Had he been dealing with any human institution this crafty plan for keeping the Church in servitude would in all probability have succeeded. Looking back, however, over the century that has passed, it must strike any reflecting mind how wonderful has been the action and progress of the church of France in spite of its legalized bonds. Napoleon hoped to find in the clergy so governed, hampered in their action, and kept in practical poverty, what he called his "gendarmes spirituelles"—his moral policemen—whose duty and whose interest it would be to support his new imperial throne. And certainly the church of France during the nineteenth century in ceasing to be rich, in being kept dependent upon the miserable state stipends, has indeed lost much of its freedom. Its clergy would have become—or let us say might have become—the mere functionaries of the government, which Napoleon had looked for, but for the fact that for spiritual purposes they had in Rome and the Pope, a rallying point outside the limits of their own kingdom. As the direct thought unreserved result of Napoleon's policy, they in fact became more and more part of the great cosmopolitan body of the Church Catholic. Their very servitude and their poverty is at least sufficient to account for this most significant fact, that the very name "Gallican Church" has now become obsolete and has passed into the domain of the archeologist.

Whether under the empire, the monarchy, or the republic, the great Church of France during the nineteenth century has done its duties as well, and as conscientiously, as before the Revolution. Its work, however, has not been accomplished in peace. At times the Church has had to fight for its very principles of existence, as it will now again have to do with vigor and determination. The Church of Christ has always claimed, and will always claim, liberty to speak, to write and to teach. In no other way could it fulfil its divine mission. It could not help doing so; and it necessarily defied the omnipotence claimed by the State whenever it endeavored to stop its freedom of action in all such matters as pertained to its spiritual mission. In one thing, for instance, its protests and struggles were necessary for its very life, and at times brought about great conflicts in the first half of the last century. "Liberty of Association," about which we have heard so much during the past years, did not really exist in a legal sense in France, and the Church's action was greatly hampered by this. "Association" says a great French writer who is not a Catholic, "is the form and indeed the essence of the Church's life. By definition, and etymology even, the Church is an association." The Church in France existed indeed legally as a body, but in the view of the secular government it existed merely as a body of officials belonging to one administration regulated by the State. All association, whether for spreading the faith, for promoting good works, for purposes even of education or teaching, were not contemplated by the law, although the Church never ceased to vindicate for herself this liberty "as essential to her development, her life and her very existence." Beyond this the clergy claimed full liberty to teach. Why should they not do so? As citizens, priests, according to every principle of freedom and justice, would seem to have equal rights with every son of France; and as clergy, they claimed for Christian parents the right to have their children taught as they would desire. The State, however, put forward a claim to manage the education of citizens; and the then came the conflict. The Church resisted the demand of the State to be the sole educator, first, by resting on the 'declaration of the rights of man' and the claim of citizenship, and then by demanding to be treated according to the principles of liberty it did not itself profess. In 1849, after much conflict, the Church won for itself the right of teaching its sons; or rather the vote of the people gave it to them, and it is this liberty to teach which has been already partially denied to them, and which we to-day see wholly threatened by the open foes of religion on the specious pretext that

## Facts About Flour

### Of Special Interest to our Women Readers.

#### ROYAL HOUSEHOLD MAXIMS.

A cook is only as good as the flour she uses.

A poor cook can make better bread with Royal Household Flour than a good cook can with poor flour.

Royal Household Recipes make bake day the pleasantest day of the week.

There are two kinds of flour, "Royal Household," and the kind that has not been purified by Electricity.

"This flour is just as good as" begins the grocer. "Send me "Royal Household" never-the-less" interrupts the woman who knows. "I have tried 'just-as-good' flour before."

#### ANSWERS TO CORRESPONDENTS.

**NEAREST GROCER:**—We are always glad to send to our correspondents the name of the nearest grocer who handles Royal Household Flour.

**HOW MANY RECIPES:**—We sent the ten recipes that one of our correspondents asked for last week for her neighbors. We are always glad to send as many recipes as are needed.

**THE BEST PAYS BEST:**—The reason grocers find it pays to push Royal Household Flour is not because the profit is larger per barrel—for it isn't so large—but because it pays to please the customer.

**HARD WHEAT VERSUS SOFT WHEAT:**—Royal Household Flour is made of the best grade of hard wheat. Hard wheat is the best spring wheat grown in Manitoba. Soft wheat is winter wheat—inferior for flour making. Some millers advertise that they "blend" soft and hard wheat to get better flour. We do not blend wheat for Royal Household Flour.

to allow the Church to teach is to place too much political power in its hands. But, whatever may be the outcry raised on this point, it is at least interesting to note that the present state of political power in France hardly seems to show that the Church has, through education, possessed itself of much undue influence during the half century it had been occupied as the chief instructor of the nation.

(To be Continued.)

#### DIOCESAN AND PAROCHIAL FINANCE.

The Very Rev. Walter McDonald, D.D., of Maynooth College in a paper on "Canon Law Reform," the third installment of which, dealing with "Irish Ecclesiastical Record," makes suggestions for far-reaching changes in the administration of Irish ecclesiastical property. In the first place, he proposes the erection in every parish of a committee which would safeguard the parochial capital and receive every year a statement of the parochial accounts. Secondly, he advocates the restitution to the Cathedral Chapter of its ancient right to watch over the property of the diocese. Thirdly, he would have the diocesan synod invested with the right to receive a financial statement showing the amount of the diocesan property, together with, at least, the general heads of expenditure of all income derived either from capital invested, or collections made for parochial, diocesan, or any other public purpose in the diocese, this statement to be accompanied by an auditor's certificate and to be published so as to be within the reach of all the faithful. In the fourth place, he favors the erection of a central national bureau, possessing the same rights over the Church property of the nation as were reserved to the Holy See by the Constitution "Ambrosianae" of Paul II. Fifthly, he urges the appointment, in every diocese, by the Bishop and Chapter, of a chartered accountant to audit every year the accounts of all foundations and collections for ecclesiastical or pious purposes. Dr. McDonald, replying in advance to those who may regard his proposals as revolutionary, contends that their adoption would merely make for the re-establishment of the old ecclesiastical system.—Liverpool "Catholic Times."

#### When You Need Physic

Get a box of the old reliable Dr. Hamilton's Pills of Mandrake and Butternut, which loosens the bowels without causing gripping pains. No remedy is half so satisfactory as Dr. Hamilton's Pills. Price 25c.

#### THE BEST TEST IS YOUR OWN TEST, IN YOUR OWN HOME.

Your test, Mrs. Home Baker, is final, if you find "Royal Household" best in your baking, there is no argument.

Every day many Canadian women write us how pleased they are with Royal Household Flour.

—that it is all we say it is.

—that it's just as good for pastry as it is for bread.

—that it's quicker, easier, simpler to bake good bread and good pastry with Royal Household Flour, by the "Royal Household" Recipes.

That's one reason they like it so much.

**TESTIMONIALS:**—Last week we received nearly five hundred testimonials.

#### "THE FLOUR FOR ME."

"Royal Household" is the flour for me. I have used the popular brands, but none can compare with Royal Household."—Mrs. J. H. Shearer, 302 Richard Street, Vancouver, B.C. Nov. 12, 1904.

#### "THERE IS TOO MUCH BAD FLOUR."

"Royal Household" is what the people want—a better flour. There is too much bad flour put on the people of this country at the present time."—J. W. Elliott, Shortreed, B.C. Nov. 27, 1904.

#### "A GREAT IMPROVEMENT."

"I had an idea Hungarian was as good flour as it was possible to make, but I find "Royal Household" a great improvement, particularly in requiring much less kneading and makes a whiter and lighter bread."—Mrs. G. A. McLauren, Savane, Ont. Oct. 17, 1904.

Have you sent for the Recipes. They are free—send NOW.

THE OGILVIE FLOUR MILLS CO. LIMITED, MONTREAL.

#### BLESSING OF RUTENIAN CHURCH.

The blessing of the new Ruthenian Church of St. Nicholas, at the corner of Flora and McGregor streets, last Sunday morning marks an epoch in the growth of Catholicism in this city. This was the first time our Uniate brethren were able to carry out their beautiful ritual in a properly constructed edifice, and no one who witnessed the close attention and evident devotion of that densely packed throng, no one who heard the sweet melody and hearty congregational singing of the Ruthenian people could fail to understand why they are so much attached to their rite. One felt that here indeed was an ideal Catholic congregation co-operating at every moment with the adorable sacrifice offered up by the officiating priest, and completely wrapped up in every detail of the ancient liturgy of St. John Chrysostom. Untouched by the contagion of worldly and operative airs, they need no reforming voice of the Pope to recall them to real church music, for they have never had anything else. If any of our musicians of the Latin rite wish to see how music can become the handmaiden of united prayer, let them be present at High Mass as it will henceforth be sung every Sunday in the Church of St. Nicholas.

The new building is an imposing structure in the Byzantine style of architecture, cruciform in shape, with a stately dome rising above the junction of the arms of the cross. The church is 101 feet long, 42 feet wide in the nave, 64 feet wide in the transept, 38 feet high from the floor to the rounded ceiling and 59 feet high to the top of the dome. Wherever the arch is used, as in windows, doors and interior decoration, it is, of course, always semi-circular, not pointed as in the Gothic. The facade is simple and yet majestic. Small cupolas adorn the roof at points of vantage. The interior seems larger than it really is, owing to the absence of supporting columns. The chancel rail runs straight across the whole width of the building. The altar, which is a cubical structure extending as far behind the tabernacle, which is its highest point, as it extends in front of it, is placed in the middle of the chancel, so as to leave plenty of room for the deacon and subdeacon to incense, as they do several times during the Mass, the four corners of the altar, passing behind it. By the way, they swing the censer the

full length of the chain, which is somewhat shorter than ours, and they do it very gracefully. In what we should call an organ loft over the entrance, but without any organ, the director of the singing, unaccompanied by any instrument, conducts a special choir of trained singers, who chant alternately with the entire congregation. But their style of chant is not different from that of all the people; they serve only to keep the latter in tune and up to the mark. Almost all the liturgy of the Mass is sung by priest, deacon, subdeacon and the congregation. Even the sacred words of the consecration are chanted by the priest. The responses of the congregation are often much longer than the versicles sung by the clergy, and the melody of these responses rises and falls with a tenderness of minor keys that is most touching, or else, as after the consecration, with a triumphant, joyous swing telling of the presence of Emmanuel. When the priest gives benediction, as he does before and after Mass, he faces the people with the monstrance in his hands and begins a chant of adoration which is immediately taken up by the worshipping throng. Before the gospel, a large missal, adorned on the cover with a fine icon or image of Our Lord, was presented to the clergy and the laity, who kissed the icon reverently. Owing to the density of the crowd, who were all standing up closely packed together, it was impossible to penetrate beyond the first row of worshippers, but it was edifying to see the eagerness with which the children in front tiptoed to kiss the icon.

The church was blessed with the elaborate ceremonial of the Ruthenian rite. The congregation over-crowded the edifice, numbering about 1,500, while a large number of prominent clergy assisted, including Mgr. Langevin, Very Rev. Father Philas, O.S.B.M., who is on his way back to Europe from Edmonton to accept the position of superior general of the order of St. Basil the Great; Very Rev. Fr. Dugas, vicar-general of the diocese; Very Rev. Fr. Maguan, provincial of the Oblate Fathers in the west; Rev. Fr. Dugas, S.J., rector of St. Boniface college; Rev. Fr. Drummond, S.J., Rev. Fr. Trudel, D.D., secretary of the archbishop; Rev. Fr.

#### EVIDENCE AND PROOF FROM RELIABLE SOURCES AS TO THE BEST METHOD OF DEALING WITH THE PROBLEM OF DRUNKENNESS AND DRUG ADDICTIONS.

"As a simple matter of fact, not week passes without witnessing me legally convicted of capital offences on evidence far less conclusive than that which proclaims the genuineness and efficacy of the Keeley Cure for drunkenness; and a thorough scrutiny of the vast array of testimony in its favor would extort a verdict of indorsement from either the most intelligent or the most ignorant body of twelve honest citizens that ever sat in a jury box."

Rev. Father A. B. O'Neill, C. S. C. St. Joseph's College, New Brunswick.

The Keeley Treatment is administered only at the Institute itself, where each patient is carefully examined by experienced physicians and individually treated as the symptoms demand. Those interested can obtain further information by addressing, The Manager, 133 Osborne St., Fort Rouge, Winnipeg.

#### The King of Terrors Is Consumption.

And Consumption is caused by neglecting to cure the dangerous Coughs and Colds.

The balsamic odor of the newly cut pine heals and invigorates the lungs, and even consumptives improve and revive amid the perfume of the pines. This fact has long been known to physicians, but the essential healing principle of the pine has never before been separated and refined as it is in

#### DR. WOOD'S NORWAY PINE SYRUP.

It combines the life-giving lung-healing virtue of the Norway Pine with other absorbent, expectorant and soothing Herbs and Balsams. It cures Coughs, Colds, Hoarseness, Bronchitis, and all affections of the bronchial tubes and air passages. Mrs. M. B. Lisle, Eagle Head, N.S., writes:—I have used Dr. Wood's Norway Pine Syrup for coughs and think it is a finer remedy, the best we have ever used. A number of people here have great faith in it as it cures every time.

Price 25 cents per bottle.

## TIME TABLES

### Canadian Pacific

Lv.	EAST	Ar.
Imp. Lim.	Selkirk, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax.....daily	Imp. Lim.
6 45	Molson, Buchan, Milner, Lac du Bonnet.....Wed.	21 10
7 00	Selkirk, Molson, Rat Portage and intermediate points.....daily except Sunday	19 30
8 00	Keewatin, Rat Portage, during July and August.....Sat. only.....Mon. only	18 30
13 30	Keewatin, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax, and all points east.....daily	12 00
Tr'ns Pass.	Portage la Prairie, Gladstone, Neepawa, Minnedosa, Yorkton, and intermediate points.....daily except Sun.	Tr'ns Pass.
20 00	Morris, Winkler, Morden, Manitou, Pilot Mound, Crystal City, Killarney, Boissevain, Deloraine, and intermediate points.....daily ex Sun	8 30
Tr'ns Pass.	Portage la Prairie, MacGregor, Carberry, Brandon, Oak Lake, Virden, Elkhorn, Moosomin, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast; Lethbridge, McLeod, Fernie, and all points in East and West Kootenay.....daily	Tr'ns Pass.
9 20	Headingley, Carman, Holland, Cypress River, Glenboro, Souris and intermediate points.....daily except Sun.	19 00
9 40	Portage la Prairie, Carberry, Brandon, and intermediate points.....daily ex Sun	15 20
16 40	Portage la Prairie, Brandon, Broadview, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast and in East and West Kootenay.....daily	12 20
Imp. Lim.		Imp. Lim.
22 00		5 55
Lv.	NORTH	Ar.
16 00	Stony Mountain, Stonewall, Balmoral, Teulon.....daily except Sunday	10 20
	Middlechurch, Parkdale, Victoria Park, Lower Fort Garry, West Selkirk, Clendinning, Netley, and Winnipeg Beach.....Tues., Thurs., Sat. Mon., Wed., Fri.	9 45
16 15	Winnipeg Beach.....Tues., Thurs., Sat. Mon., Wed., Fri.	8 45
17 15		
Lv.	SOUTH	Ar.
14 00	Morris, Greta, Grafton, Grand Forks, Crookston, Fargo, Minneapolis, St. Paul, Duluth, Chicago, and all points south.....daily	13 40
15 45	St. Norbert, Carey, Arnaud, Dominion City, Emerson.....daily except Sunday	10 45

### Canadian Northern

Lv.	EAST	Ar.
10 20	"Winnipeg to Fort Frances." St. Anne, Giroux, Warroad, Beaudette, Rainy River, Pinewood, Emo, Fort Frances.....daily except Sun.	16 25
8 05	"Fort Frances to Port Arthur." Mine Centre, Atikokan, Stanley Jct., Fort William, Port Arthur.....Mon., Wed., Fri. Tues., Thurs., Sat.	21 05
Lv.	SOUTH	Ar.
17 20	Twin City Express between Winnipeg, Minneapolis and St. Paul, 14 hrs. 20 min., via Can. Nor. and Great Nor. Rys. Morris, Emerson, St. Vincent, Crookston, Ferguson Falls, Sauk Centre, St. Cloud, Elk River, Minneapolis, St. Paul.....daily	10 10
13 45	Minneapolis and St. Paul Express via Can. Nor. and Nor. Pac. Rys. Morris, St. Jean, Letellier, Emerson, Pembina, Grafton, Grand Forks, Crookston, Minneapolis, St. Paul, Duluth, The Superiors.....daily	13 30
Lv.	WEST	Ar.
10 45	Headingley, Eli, Portage la Prairie, Gladstone, Dauphin, and all intermediate points.....Tues., Thurs., Sat. Mon., Wed., Fri.	16 15
10 45	Headingley, Eli, Portage la Prairie, Neepawa, Dauphin, and all intermediate points.....Mon., Wed., Fri. Tues., Thurs., Sat.	16 15
10 45	Gilbert Plains, Grand View, Kamsack, and intermediate points.....Tues., Thurs., Sat. Mon., Wed., Fri.	16 15
10 45	Sifton, Minnetonka, Swan River, and all intermediate points.....Wed., Thurs., Sat. Mon., Wed., Fri.	16 15
10 45	Bowman, Birch River, Erwood and intermediate points.....Mon. ....Wed.	16 15
10 45	Fork River, Winnipegosis, Oak Bluff, Carman, Leary's and intermediate points.....Fri., Sat. ....Sat., Tues.	16 15
7 00	St. Norbert, Morris, Roland, Wawanesa, Brandon, Hartney, and intermediate points.....Mon., Wed. ....Fri.	17 50
11 05	.....daily except Sun. ....	16 30