

devotion to their country. We find Catholics engaged in every branch of commercial and professional activity, in every department of labor, working hand in hand and side by side with their fellow-citizens of other creeds. All are working together for the general good. But the Catholic is moved thereto not only by a sentiment of humanity, not only by mere human patriotism, but by the all-constraining voice of conscience. It is for him a sacred duty to sacrifice, if need be every selfish interest, even life itself, for the common good.

The general recognition of Catholic merit was never more conspicuous than in the case of our lamented Pontiff Leo XIII. Everybody all over the world acknowledged the vast work he accomplished, not only for the church of which he was the revered head, but also in the cause of human progress and civilization. I am glad to say that his last illness and death revealed a deep current of sympathy throughout the entire globe. The non-Catholic press, public men and private citizens vied with each other in honoring his noble, unselfish life, and in proclaiming that he was pre-eminently the greatest man of his age, one who had consecrated his long life to the uplifting of humanity and the advance of true civilization. It is very evident that the purity of his life, the nobility of his character, the paternal solicitude he exhibited during his long career, deeply touched the hearts and appealed to the imaginations of all nationalities, and to none more than the people of Canada. A sympathy not less sincere and widespread was also manifested with regard to the circumstances attending the election of Pius X. Every scrap of his past history is eagerly chronicled. He is portrayed by outsiders as a man who loves God and loves the people, and who will not be swayed by any selfish motive, but will labor only for the betterment of the world. All this is most consoling, and I feel sure, too, that it augurs well for the future peace, prosperity and contentment of this great country.

Gentlemen of the Catholic Club, I need not insist on the spirit of reciprocal appreciation which you must manifest for the merits of those who do not belong to the household of the faith. Catholics have never been slow to recognize and admire the good qualities of non-Catholics. However, much we may regret the absence of that fullness of spiritual life which insures everlasting fruition, we have no interest in blinking facts: we are glad to acknowledge them. By a hearty appreciation of the civic, social and domestic virtues outside the Church we can effectually help to lay the foundation of a God-fearing, justice-loving community.

"I have great faith in the future of this country, but I should not have such faith in it at all, did I not feel sure that the corner-stone of the future social edifice will be justice and truth. It is, however, because I believe that these will be the principles that will actuate the people of this young and promising nation that I have every confidence in its future, and I shall be only too glad and shall esteem it a very great privilege if I can do anything to help it forward.

During the reading of this reply His Excellency was frequently applauded, and at the close the hearers gave lively expression to their sentiments of approval and appreciation.

Mr. Russell then announced that the committee had arranged a little music. He introduced Miss May Mawhinney, who sang a beautiful selection, and Mr. C. W. Hanscomb who sang a ballad, and afterwards responded to an encore, bringing down the house, so that he narrowly escaped a second recall. Miss Hanscomb accompanied the vocal selections on the piano.

At the close the chairman, Mr. Russell, warmly thanked Miss Mawhinney, Mr. Hanscomb and Miss Hanscomb for assisting; he also thanked the management of the Y.M.C.A. for placing the building at the disposal of the club, stating that the association had received the club with open arms when the application was made, and the club wished thus to make public acknowledgment, particularly to Mr. Hart, the secretary, with whom

the dealing had been conducted for the use of these comfortable quarters. On the eve of His Excellency's departure, he wished on behalf of the Catholics of Winnipeg, to make mention of the kind and sympathetic way in which all sections of the daily press here had received His Excellency's visit; in every detail they had been most generous in giving space, and remarkably accurate in their descriptions of the visit. This was appreciated by the Catholics of the city.

The evening was closed with the singing of the Imperial National Anthem.

After a further few minutes chatting in the parlors His Excellency drove back to St. Boniface.

ON TUESDAY

morning His Excellency said Mass at the Indian Industrial School and after breakfast witnessed some very pretty drills by the girls and boys, who presented a suitable address. Mgr. Sbarretti in reply congratulated the Indian children on their proficiency in all that constitutes true civilization and exhorted them to remain faithful to what they learned in this excellent school.

The greater part of the morning was spent in visiting the different classes in the Immaculate Conception school, where His Excellency repeatedly gave expression to the pleasure he felt at the progress the pupils were making.

At noon His Excellency and His Grace dined at Rev. Father Cherrier's house, the other guests being Very Rev. A. Dugas, V.G., Rev. Father James Dugas, S.J., Rector of St. Boniface College; Rev. Father Cahill, O.M.I., Rev. Father Dambrand, O.M.I., Rev. Father Poitras, O.M.I., Rev. Father Ducharme, C.S.V., Rev. Dr. Stickney, Rev. Father Kulawy, O.M.I., Rev. Brother Gendreau, C.S.V., and Rev. Brother Lewis. Both Father Cherrier's parents, who are near fourscore, were present.

A little before two the party repaired to the C.P.R. station, where His Excellency was to take the train for Ottawa. Quite a number of prominent Catholics and Protestants had foregathered to bid him and Father Stickney farewell, or rather "au revoir." Although Mgr. Sbarretti had doffed the cassock and appeared in the ordinary undressing uniform of a travelling priest, many knelt to kiss his ring. Noticing this, one non-Catholic was heard to remark, "How these people respect their hierarchy!"

Persons and Facts

Mr. and Mrs. McGovern, of Port Arthur, are visiting their friends in Winnipeg.

Mrs. Stewart, of Spokane, whose husband has a contract for the C. P. R. near the city, is here at present and may make Winnipeg her home. She is one of the most prominent Catholic ladies in the Western States, and, having met Cardinals Satolli and Martinelli in the city of Washington, she was very pleased to meet His Excellency Mgr. Sbarretti at the reception given in his honor by Mgr. Nicholas Bawlf.

Father Whelan, the able and progressive pastor of St. Patrick's, Ottawa, who is ever introducing new improvements in his beautiful church, has lately adopted, says the True Witness Ottawa correspondent, "a new species of hat hook for the pews, and it is certain to be a success and a great boon for the male members of the congregation. You hang your hat on the hook, then touch a button, and a clasp springs out which holds the hat firmly in its place. The result is that people passing in and out of the pew cannot knock your hat down."

An English monthly, the "Observatory" for October, referring to the visit of the British Association, during its meeting at Southport, to Stonhurst College, on September the 19th, says:

"Most of the astronomers went on Saturday to Stonhurst, and it is safe to say that they were all astonished at the magnificence of this school, which is far ahead of our public schools in surroundings and equipment. The grandeur of

the situation, the ample space accommodation for everything, the multitude of art treasures adorning the walls, the modern appliances in the laboratories, the libraries and museums, and last, but not least, the cordiality and hospitality of our reception—all these things took our breath away." Those who have visited both Oxford and Stonhurst agree in saying that, although Oxford, as an aggregation of venerable colleges, is incomparable, no single college at Oxford can compare with the great English Catholic college at Stonhurst.

The blessing of the new bell at Portage la Prairie by His Grace the Archbishop will take place Sunday after next, Nov. 8. Father Drummond will preach.

Mr. Fred J. Scanlan, the famous hockeyist, who has played in at least sixteen Stanley cup games, and who has been two years here in the C.N.R. superintendent's office, left on Wednesday to fill a similar but higher position in San Francisco, where he will be assistant manager of the Northern Pacific fleet supply department.

On Tuesday last Porfirio Diaz was fired at five times by a criminal. The President of the Mexican Republic was attacked once before in 1897 by a man who attempted to stab him. In both cases he escaped unhurt and remained perfectly cool. He has now been 22 years practically the dictator of Mexico. "They may kill me if they want to," he said once, "but they do not want to. They rather like me."

A long and interesting report of the Delegate's visit to Edmonton was received too late for this week's issue, and will appear in our next.

The Baron and Baroness Louis de Galembert, with their little daughter, Suzanne, left on Thursday, the 29th, for France, where they will remain till April next. M. de Galembert will travel over France and Belgium seeking investors in Manitoba real estate.

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Clerical News.

Rev. Rudolph Dumoulin was ordained priest on Wednesday morning at St. Mary's Academy by His Grace the Archbishop of St. Boniface.

Rev. J. Phelan, of Rock Valley, Iowa, in the diocese of Sioux City, is a guest of the Oblate Fathers at St. Mary's.

Rev. Father Ducharme and Rev. Brother Gendreau, the former superior and the latter treasurer of the Clerics of St. Viator, left on Tuesday for Edmonton, where they will examine what opportunities may offer for founding a college of their order. In Quebec they have 15 model schools, six commercial and two classical colleges.

Rev. Father Heynen, of Bruxelles, was at the Archbishop's house last Wednesday.

Rev. Father Jonquet, O.M.I., is back from the Northwest, whither he went to make researches for the "Life of Bishop Grandin," which he has now completed.

CONSIDERATIONS ON CATHOLICISM BY A PROTESTANT THEOLOGIAN.

Sacred Heart Review—CCLXXII. A late Protestant writer, mentioned in the "Tablet," glories in Dante as "that enemy of the Roman See." A very false and indiscriminating claim, as the "Tablet" rightly remarks. We might as well talk of Savonarola as "that anticipative Protestant," as it is so common to do, although, as I have pointed out before, Savonarola's

doctrine in remoter from Lutheranism than Tetzel's own.

It is true, Dante is an enemy of the Temporal Power, but that is confessedly not a matter of religion. As a leading priest of Turin says, in correction of some careless statement of an Englishman: The preparation for the Easter communions throughout Italy does not involve the slightest reference to the Temporal Power.

Moreover, we are always to bear in mind that Dante's conception of the Empire is one which, could it have been carried out, might well have rendered the temporal power of the Papacy wholly superfluous and have relieved the Italian priesthood of all occasion for diverging from its purely spiritual functions.

Dante's idea, partly expressed, and partly implied in current theory, is that of an Emperor, the lawful successor of Caesar, residing in Rome, and executing, or supervising, all functions of temporal authority from Thule to Mount Atlas, and from Portugal to Constantinople. The Eastern Emperor, since the coronation of Charles the Great in St. Peter's, has been merely tolerated, and should yield his suzerainty to his Roman superior. Of the Roman Emperor all Christian kings are simple vassals and vicars.

The English claim of being wholly exempt from imperial supremacy would not have met Dante's approbation at all. For him, temporally and spiritually, the sway of Rome is continuous with Christendom.

This Emperor at Rome is to be absolutely, unswervingly Catholic. "The Advocate and Bailiff of the Holy Roman Church."

Dante can hardly be said to have had a party.

"It shall be fair renown for thee, That thou hast made a party for thyself."

Nevertheless, he venerates the mighty Hohenstaufens, as incumbents of the imperial dignity. Of these we can not imagine him as failing to admire the great qualities of Frederick the Second, in mind and character. Yet, for his heresies, he unhesitatingly consigns him to a sarcophagus of fire in the City of Dis.

The true Emperor, in Dante's thought, is to be virginally pure, in heart and speech, from all unrighteousness, and not less from all false doctrine, untainted with any shadow of heresy or schism. Strictly reserving to himself all matters of purely temporal jurisdiction, at Rome as elsewhere, he is to be wholly devoted to enforcing the spiritual authority of the Catholic Church and of the Holy See. Even King Manfred, although he loves and admires him, and stands politically with him, and censures the harshness with which the priesthood has pursued his remains, yet, because, though penitent at his end, he still died "in contumacy of Holy Church," is condemned to stand outside the walls of Purgatory, shut out from its "salutary torments," thirty times as long as he remained excommunicate in life. In this Dante goes much beyond Innocent III., who knows nothing of any such added infliction on a man dying excommunicate, but penitent. Rome has allowed this poetic fancy to stand as harmless, but has given it no sanction of authority.

It seems evident that in Dante's mind the spiritual supremacy over Christendom is as completely vested in the Pope as the temporal in the Emperor. I have read the Divina Commedia in the original times without number, and in all manner of translations, German and English, yet I can not call to mind the remotest suggestion out of line with the incommunicable and awful pre-eminence of the Apostolic See. Indeed, Gallicanism, for good or evil, seems almost a "Jusus naturae" in an Italian Catholic, and in an Italian Catholic of Dante's time may be treated as quite inconceivable.

Near the very beginning he makes all the superb history of the Roman Empire to be a providential preparation for the Papacy. Though he slightly mentions Popes and cardinals as being in hell, to which they, like all other men, are liable, his reverence for the holy function which they have dishonored restrains him from bringing them into presence by name, except the near predecessor of Boniface VIII.

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Even his reverence to him "who made the great refusal," if it means Celestine, is so obscurely couched as to leave the form of him whom he denounces as "neither profitable to God nor to His enemies," shrouded in enigmatical uncertainty. If he does mean him, as he seems to do, it shows how overwhelming his sense is of that great trust which, in his view, can not be demitted except under penalty of eternal loss.

In Purgatory, of Popes, he meets only Adrian V., whom, with very little known warrant of facts, he places in the circle of Avarice. He makes him declare that he had always been of a worldly mind, until the election to the Papacy itself, "the weight of the great mantle," had brought about his conversion. Adrian, as an inmate of this circle, lies prostrate, unable to move or to look up. The poet, out of reverence for his high dignity, throws himself on his knees beside him, but the suffering soul bids him stand up, and reminds him that in that world all earthly offices have fallen away. Here we see in Dante such a reverence for the Pontificate that it extends to every holy soul which has once held it; and has to be restrained by a reminder that it is limited to earth.

In Paradise, besides "the holy light of Peter the Spaniard," whose brief papacy is quite overshadowed in the poet's mind by his much greater renown as a theologian, Dante meets only the first Pope himself. The profound sense which the writer has of the unique pre-eminence of the Apostolic See appears in the awful fervor with which he makes the Prince of the Apostles to denounce the simony and worldliness of the then reigning incumbent, declaring that "in the view of the Son of God, my place, which is now held by an usurper, is vacant." Thereupon there comes over the heaven in which the Apostle speaks, and over the glorified visages surrounding him, the dimness of an eclipse comparable to that which ensued when the Redeemer hung upon the Cross.

What extraordinary boldness, to make an enemy of the Papacy out of the man in whose apprehension it has so central a significance as to engage the Son of God Himself, and His first Vicar, to punish its defilement, which troubles the peace of the highest heaven! To what blindness to the most obvious things, precommittal to a theory, developed out of a wish, will bring a man!

The completest expression, however, of Dante's profound reverence for the Papacy, in its spiritual aspect, appears in the Purgatorio. As we have seen, Dante holds Boniface for a mere intruder, who by craft and force has driven his immediate predecessor, Celestine V., into an invalid abdication. Boniface, whom the poet views as the chief agent of his own life-long exile, is hated by him as is only possible to him who, as some one well says, "loves and hates beyond all mortal men." At every turn he is reproaching him with his simony, real or imputed, with his worldliness, with his neglect of the Church, with his contempt of the supreme obligation of recovering the Holy Land. Through Peter, the Son of God Himself declares the sacred chair to be spiritually vacant.

Yet, because Benedetto Gaetani is actually discharging the functions of the Chief Pontificate, and is acknowledged by the Church, though not on high, Dante makes Hugh Capet to denounce with horror the violence done by his descendant, the fair but evil king, to Christ in His Vicar. This is how he describes the outrage of Anagni.

"I see the Fleur-de-lis entering Alagna, and in his Vicar Christ made captive. I see Him mocked a