

THE REV. DR. VAUGHAN, BISHOP OF SALFORD, ON THE BRIEF OF LEO XIII. TO THE JESUITS.

Preaching on Sunday, October 17th, on the occasion of the Jubilee of the Church of St. Ignatius, Preston, the Bishop of Salford, Eng., said that the religious Orders were not as essential to the existence of the Church as the episcopate and priesthood were, but that they were necessary for the healthy development of its life and vigor. Having described their work and place in the Church, the services they render to the Holy See, to the Bishop and diocesan clergy, and to the people, and the privileges necessary to safeguard their organization, the Bishop went on to say: The revolution makes them the first object of its attack because they are easier to get at than the diocesan clergy who are natives of the soil, because it covets their property, fears the influence of their learning and piety, and knows that to destroy them is to weaken the power of the Holy See and of the Church. The Italian revolution, composed of the so-called Government of Italy, of Carbonari and Free Masons, are now plotting a new persecution of the religious Orders in Rome and Italy. They are angry and frightened first because they see that under the common law, which allows liberty of association, the religious Orders have had almost as many establishments in Rome and Italy as before all their property was confiscated and sold; secondly, because the Papal schools in Rome have closed the sectarian schools, and have already placed the municipal schools into a second or third rank of popularity; thirdly, because the Catholic party beats the revolutionary party at the municipal elections; and fourthly, because they dread the power of Leo XIII., who having dealt victoriously by his tact and wisdom with Germany and other hostile powers, will presently take in hand the Italian question, probably with equal success.

The proposals of the revolutionary party are to make it illegal to wear the religious habit, to live in community, to take novices, or to exercise any religious office as members of a religious Order. The pretext they have put forward for this monstrous proposal is the Brief of July 13, "Dolemus inter alia." On its publication the Italian Lodges vowed vengeance on the Pope and the Orders: their organs have declared that it renders the Jesuits omnipotent, that it throws the Pope into their hands, that it was extorted by threats of poison, and that the Bishops of the Church are in alarm for their own jurisdiction. These distinct statements and calumnies have been circulated by the Free Mason Papers of Italy and the Continent, and I regret to see that leading daily and weekly papers of the London press have either been so far duped by their correspondents or are so committed to the secret societies as to give credence to those calumnies and to circulate them in England; as far as I have seen, the provincial press had not followed this unworthy example. It is well to know what was the occasion of this Brief before beginning to consider what it really meant. The Society was restored in 1418, according to its primitive rule, but it was Leo XII. who restored to it certain of their privileges in 1826 on the condition that, after twenty years, application should be made for renewal, according to a common custom. The application was made in 1846, in 1866 and the time was come to make it again in 1886. It was a fit time to make these temporary privileges and indulgences permanent as they used to be, and the Holy Father said that he took the occasion of the compilation of a great work upon the history of the saints, to which is being added a collection of the Papal documents which had built it up, to give a proof of his own good will towards this great institute. He had during previous years marked his approval of the Benedictines, Franciscans, and Dominicans, by the publication of Briefs and Encyclicals rebounding to the honor of those Orders: he would now show a similar feeling of benevolence to the great Society of Jesus.

Furthermore, there seems to be a special fitness, almost a necessity, for some such mark of confidence on account of a book which was published by a French canonist against the Society some 4 or 5 years ago. That book attacked the present Society with arguments to show that it was not the old, but altogether a new Society, that it was not a religious Order had not its privileges, and even that it had exercised faculties without possessing them. The book was indeed most ably refuted—it was condemned by the Holy See and the author retracted it and admitted his errors—still, some impression may easily have been made, as false charges often penetrate where their re-

traction never follows. Hence it was fitting that the Pope should take some opportunity to signify to the world the true position of the Society and its claims to recognition for the services it renders to religion. And now as to the four charges made against the Brief by the Carbonari and Free Masons of Italy and the Continent. The Pope has granted to the Jesuits privileges common to all religious Orders, and all such privileges and indulgences as had been granted to the Society in the past, but had not been in part or wholly abrogated by the Holy See. Some extraordinary privileges had been granted to the Society most wisely in times of peculiar difficulty, in times of crisis to the Church, such for instance as the right to found colleges all over the world without any authorization from Bishops. These were peculiar circumstances which rendered this privilege most useful to the Church at the time, but when those circumstances passed away the privilege was withdrawn, and the common canon law came into force again. The privileges and indulgences renewed to the Society are such as affect its domestic life and work without interference with the rights and authority of others. As to the idea that the Pope has placed himself under the power of the Jesuits, nothing can be more inconsistent with the character of Leo XIII. than such a supposition. If there ever was a Pope independent in his judgments, one who heard so much on all sides, and acted upon his own personal determination, it is Leo XIII. So independent is he in action that he is practically his own Chief Secretary of State.

And as to the idea of his having acted from fear of poison, or that the Society should use such a weapon, it was childish and unworthy of notice. Only this can be said for it; that it is far from childish in those who suggested it, because it is well known that the secret societies of Italy are constantly accustomed to use poison and the dagger in carrying out their own resolutions; the charge therefore, falls upon the heads of those who make it. The Bishop concluded by saying that the anti-Catholic sects had untruly proclaimed that the Bishops were alarmed for their own jurisdiction. All that the preacher would say on that point was that he knew many Bishops and had spoken with many; but had he never met one who has taken alarm at this Brief. They perfectly understood that it implied no interference with their work and jurisdiction, that it would not in the least lessen their power of government. What had incensed the secret societies was that the Pope recognized and praised the services of the Jesuits in foreign missions, and in the work of instructions and education, this had been quite enough to stir up their enmity.

THE IMPRISONMENT OF THE POPE

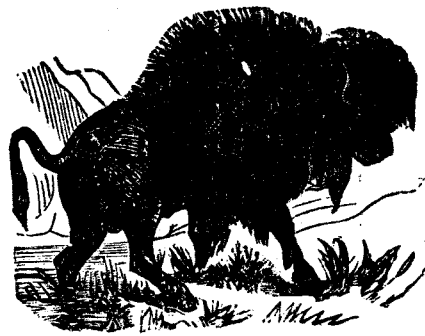
The Apostasy of the Nations.

Cardinal Manning, in a sermon lately delivered in London, said: "Already the great majority of nations that once belonged to the Church, I am sorry to say, have ceased to believe that the Pope is the Vicar of Jesus Christ. They deny his right to those patrimonies which God has given him. A Catholic nation has seized on the last remaining patrimony which God had given to the Vicar of His Son on earth. Well, this I take to be another sign of the declension of the Christian world. But be not alarmed. Five-and-forty Popes have either never set foot in Rome, or have been driven out of it. The line of Pontiffs who represent the supreme power and authority of the Son of God cannot be broken; it will never be broken until comes Our Divine Master, to Whom will be given up the keys that Peter received at the sea Tiberias. Lastly, there is the warfare against the Christian faith. There is only one alternative before the reason of man. We must either receive our faith as disciples from a Divine teacher or we must take that faith as critics by the formation of our own religious opinions. There is no alternative before the reason of man but one of these—he must be either a disciple of a divine teacher, or a critic using the documents of Christianity, and ultimately forming his own religious opinions. The Catholic Church being ever guided by the Holy Ghost, the spirit of Truth, cannot swerve from the discipleship of Jesus Christ, and her teachers cannot swerve from the faith of her Church. That great revolt which came some three hundred years ago desolated Germany and the north of Europe, and alas! I must add, your own land. Men now say there is no infallibility, no infallible teacher; they form their own religious opinions; they have no certainty of what they believe. And, what is more their opinions are not definite, and these

indefinite religious opinions are the beginning of skepticism. The Christian world was striven to undermine the Divine certainty of faith, to dethrone its head, and is it not true that the condition of the Christian world and the Church living in the world is deplorable. And if the Vicar of our Lord is so far as the hand of man can dethrone him without his crown, is there not reason to spend this month and more than this month in continual prayer for the intentions of the Holy Father? Preserve your Faith inviolate for your children; do not for the sake of any worldly success, take your children from the formation and guidance of the Faith, and confideth me to those who cannot form them in the light of that Faith and after the example of Jesus Christ. We are bound to do that also for the sake of posterity. If our forefathers had not suffered even death, we should not be Catholics; if your fidelity fail now, posterity will have just cause to rise up and condemn us for our infidelity. Let us persevere then and let us, during this month at least pray for the intentions of the Holy Father, for the peace of the world and of the Church, and for the liberty of the Sovereign Pontiff."

A WOMAN'S FRIENDSHIP.

It is a wonderful advantage to man, in every pursuit or vocation, to secure an adviser in a sensible woman. In woman there is at once a subtle delicacy of tact and plain soundness of judgment which are rarely combined to an equal degree in man. A woman if she be really your friend, will have a sensible regard for your character, honor and repute. She will seldom consult you to do a shabby thing, for a woman friend always desires to be proud of you. At the same time, her constitutional timidity makes time more cautious than her male friends. She, therefore, seldom counsels you to do an imprudent thing. A man's best friend is a wife of good sense and heart, whom he loves, and who loves him. But, supposing the man to be without such a helpmate, a woman's friendship he must still have, or his intellect will be without a garden, and there will be an unheeded gap even in the strongest fence. Better and safer of course, are such friendships where disparity of years or circumstance, puts the idea of love out of the question. Middle age has rarely the advantage; youth and old age have. We may have such a friendship with those much older and those much younger than ourselves. A true woman's friendship is to man the bulwark to his existence.



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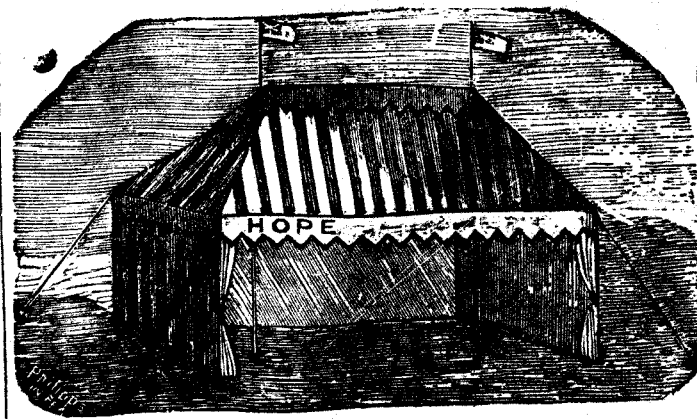
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