

THE CANADIAN NORTHWEST

HOMESTEAD REGULATIONS

Any even numbered section of million lands in Manitoba or Northwest Territories, excepting and 36, which has not been homesteaded or reserved to provide lots for settlers, or for other purposes, may be homesteaded upon any person who is the sole head of family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

ENTRY

Entry may be made personally at the local land office for the district in which the land to be taken is situated, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10 is charged for a homestead entry.

HOMESTEAD DUTIES

Under the present law homestead duties must be performed in one of the following ways, namely:

- (1) By at least six months' residence upon and cultivation of the land in each year during the term of three years, or—
(2) If the father (or the mother, if the father is deceased) of any person who is eligible to make a homestead entry resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of the law as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother, or—
(3) If the settler has his permanent residence upon farming land owned by himself in the vicinity of his homestead the requirements of the law as to residence may be satisfied by residence upon the said land.

APPLICATION FOR PATENT

Should be made at the end of the three years before the Local Agent, Sub-Agent or the Homestead Inspector. Before making application for patent the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa of his intention to do so.

INFORMATION

Newly arrived immigrants will receive at the Immigration Office in Winnipeg, or at the Dominion Lands Office in Manitoba or the Northwest Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing lands to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion lands in the railway belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa; the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Lands Agents in Manitoba or the Northwest Territories.

JAMES A. SMART, Deputy-Minister of the Interior.

N.B.—In addition to Free Grant Lands, to which the Regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from Railroad and other Corporations and private firms in Western Canada.

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McSHANE'S BELLS

Over 2000 Bells of all sizes, styles and weights. BELL'S PATENT, Baltimore, Md., U.S.A.

St. Peter where the proclamation of the Dogma was made, and in the Basilica of St. Mary Major at which representatives from all Countries in the world are invited to be present.

6. During the year missions may be held in Parishes in which the Ordinary will decide them to be necessary or useful.

Let all correspond worthily with the foregoing recommendations so that they may unite in heart and act with their fellow-Catholics of all countries in preparing for the great solemnity, "in the hope that the Blessed Virgin, henceforth more highly honored and fervently invoked, may at length obtain from God for our souls, for the Church and for Society, happy days of prosperity and peace."

That you, dear Reverend Fathers and Beloved Brethren, may share abundantly in these graces is the daily prayer of

Yours Most Devotedly, DENIS O'CONNOR, Archbishop of Toronto.

J. M. CRUISE, Secretary. TORONTO, November 21st, 1903.

THE OLD RELIABLE



Absolutely Pure. THERE IS NO SUBSTITUTE

to the task of adding new members to your illustrious college. This honor we have decreed to confer to-day on two illustrious men. One of them honored by your own suffrages during the interregnum, has in a remarkable way proved to us within the last few months that he is endowed with great gifts of mind and character, and with equal prudence in the transaction of affairs. The other we know to have long and intimately been adorned with the choicest ornaments of piety and doctrine and to have fulfilled with absolute diligence in every respect the daily charge of the episcopate. They are: Raphael Merry del Val, Titular Archbishop of Nicea; Joseph Callegari, Bishop of Padua.

Dents vs. St. Michael's

On the Varsity Athletic Field Monday last the Dental Students defeated St. Michael's College in football by a score of 16 to 15. It was a very close game and the Dents owe their victory to an excellent run made by Lappin. He started at centre, ran clean around the St. Michael's end and hurdled their back, scoring a touchdown. The Dents and Arts play the final game for the Mulock trophy on Wednesday. The teams lined up as follows: Dents (16)—Back, McDonald; halves, Elliott, Lappin and Brown; quarter, Kenny; centre, Kelly; wings, Reid, New, Hamilton, Watson, Steel and Hogan. St. Michael's (15)—Back, Foster; halves, Dooley, Carey (captain) and W. Cogswell; quarter, F. Cogswell; centre, Davin; wings, McAuley, Egan, Nixon, Boyle, Burns and McMiniman. Referee—Woodworth. Umpire—J. Lash.

Separate School Board

The Separate School Board met on the evening of Dec. 1st, with Very Rev. Father McCann in the chair. The reports of the Finance, Management and Sites and Buildings Committees were adopted. It was decided that in case of election contests in the different wards that each ward be divided with 2 polling places, as a convenience for the voters. The vacancies to be filled are as follows: One each in wards 1, 2, 3, 5 and 6, and 2 in ward 4. The Board appointed the following returning officers for the elections of school trustees: Thomas Finucane for Ward 1, John P. Mallon for Ward 2, Thomas Winterbury for Ward 3, John O'Leary for Ward 4, W. E. Blake for Ward 5, Edward Mallon for Ward 6. The schools were reported to be all in first-class shape. The new Board will have the appointment of 2 men outside their number on the Board of Education, and likewise one on the Library Board.

Many take advantage of what they call a true interest in our welfare in order to rub gall into our wounds. The man who boasts of his frankness and of his hatred of flattery is usually not frank—but only brutal.

GREAT WORK IN NEW BRUNSWICK

Dodd's Kidney Pills Made F. W. Harris a well Man

He Suffered from Kidney Disease for two and a Half Years—Only one of the Many Cured by the Great Canadian Kidney Remedy. Central Waterville, York Co., N.B. Nov. 30.—(Special).—The case of F. W. Harris of this place is one more evidence of the wonderful work Dodd's Kidney Pills are doing in New Brunswick. Mr. Harris makes the following statement for publication: "I suffered for two years and a half from Kidney Troubles, being unable to attend to my work the greater part of the time. I tried many medicines without getting any benefit, but actually grew worse. I took three boxes of Dodd's Kidney Pills and they cured me. I think Dodd's Kidney Pills are a wonderful remedy for Kidney Trouble. Bright's Disease is the most advanced stage of Kidney Disease. Dodd's Kidney Pills are the only remedy that will cure it. But it is wiser and safer to guard against Bright's Disease by using Dodd's Kidney Pills when your kidneys give the first symptoms of distress—pain in the back or slight urinary disorder."

BIRTH Ryan—At 615 Jarvis street, on Sunday, Nov. 29, 1903, the wife of John L. Ryan of a son.

MARRIAGES

Van Dine-Hughes—On the 25th November, 1903, at St. Michael's, Mary Adelaide Hughes, eldest daughter of the late Dr. John H. Hughes, to Ernest Dow Van Dine of Fredericton, N. B.

McGarry-Laxton—On Saturday, Nov. 28th, 1903, at the Church of the Holy Family, by the Rev. Father Coyle, John F. McGarry to Ethel M. Laxton.

McGarry-Laxton Nuptials

The many friends of Mr. John F. McGarry, popularly known as "The Duke," by his host of friends in Toronto, were greatly surprised when they read the announcement that he had taken unto himself a wife in the person of Miss Ethel May, the youngest daughter of Mr. John Laxton, the well-known contractor. They were married at 8 o'clock Mass. on Saturday morning last, by Rev. Father Coyle, in his church, the Church of the Holy Family, this city. Mr. Thos. F. Ryan was groomsmen for the occasion, while Miss Minnie McGarry assisted the bride. Owing to the illness of the bride's mother the marriage was a quiet one. The wedding breakfast was served at McConkey's.

A Wonderful Apparatus

In a building on the old Upper Canada College site there is in operation an automatic telephone plant. It is the celebrated "Lorner Machine Telephone." In this system the telephone girl is done away with, everything, from the call for a number to the ringing off, being done entirely by machinery. The system is the invention of a young man from the city of Brantford, Ontario, and from the perfection of its working, fills a long felt want in telephone circles. The system gives a cheaper and quicker service than that of the Bell, and what is more, important conversation is carried on by means of it in the utmost secrecy. The system is in the ahead of the Bell as the motor car is over the velocipede.

GREAT MEDICINE.—Tonti, one of the pioneers of French Canada, lost a hand and wore an iron hook as substitute. He was in the habit of boxing the ears of refractory Indians with this iron hand, and they remarked that it was "great medicine." Dr. Thomas' Electric Oil—great medicine, it takes hold of pain with an iron hand and knocks it out of the system.

St. Clement's Club

The following have been elected officers of the St. Clement's Club: President, A. V. J. Leitheuser; Vice-President, M. Kennedy; Secretary, Eugene Cosgrove; Treasurer, Chas. Lavery; Librarian, John O'Brien; Sergeant-at-Arms, Fred McNamara; Executive Committee, Leitheuser, Kennedy, Cosgrove, Lavery, O'Brien, Gallagher; House Committee, Messrs. Gilmour, Cooney and Milligan; Press representatives, Messrs. Cosgrove and Frank Costello; Captain of Pedro team, John O'Brien; Spiritual Director, Rev. Father Dodsworth.

Requiem High Mass

At seven o'clock on Tuesday morning, Very Rev. J. J. McCann, V.G., chanted Requiem High Mass in St. Mary's Church, for the repose of the soul of the late Chas. Curran, at the request of the members of St. Mary's Literary and Athletic Association, of which the deceased was a member.

PAIN IS A PUNISHMENT

Pain is a protest of nature against neglect of the bodily health, against carelessness regarding the physical condition. It steals in at the first opportunity and takes up its abode in a man, and it is sometimes difficult to eject it. Dr. Thomas' Electric Oil will drive it out in short order. Pain cannot stay where it is used, but immediately flees away.

Not Much Money in It

By claiming that she was authorized to collect money in aid of a Catholic church recently burned at Buffalo, Hesse Hamburg, 17 years old, it is alleged, has wrongfully obtained various sums in this city. The girl says herself that she only managed to get 78 cents since Friday.

DEATH OF JOHN J. GRIBBIN

On the 14th inst. Mr. John J. Gribbin, son of F. J. Gribbin, Esq., formerly of Orillia and Toronto, died in Philadelphia of typhoid fever. Mr. Gribbin was an ex-student of St. Michael's College. Mr. Gribbin was a dentist by profession, practicing in Philadelphia. He had just returned from a European trip when he was seized with the fever which resulted in his death. Mr. Gribbin was unmarried. His father, F. J. Gribbin, is now in business in Seattle.



Sunlight Soap will not injure your blankets or harden them. It will make them soft, white and lacy.

A Significant Consistory

Allocation of the Supreme Pontiff

Venerable Brothers: Speaking to you to-day for the first time from this place we are impelled to refer to our conduct recently in endeavoring by Our entreaties to be allowed to decline the supreme dignity of the Apostolate with your suffrages have conferred upon Us. For We would not have you think that it was prompted by want of respect for the expression of your will and for the very honorable judgment you formed of Us, or by unwillingness on Our part to work in a more enlarged capacity for the Church to which Our whole life and energy are given. But knowing intimately Our own lack of force and slender abilities and bearing in mind at the same time all that is justly expected of the Roman Pontiff, who will wonder that We should have considered Ourselves to be plainly unequal to such a great burden. To have the precepts of the Gospel commonly observed, and the evangelical counsels duly guarded; to defend and maintain the rights of the Church; to give judgment on the many important questions connected with domestic life, the training of youth, the principles regulating jurisprudence and property, to settle the disturbed conditions of society according to Christian equity, in short by purging the earth to prepare citizens for heaven—to perform worthy these and the like offices appertaining to the Apostolic office seemed, We repeat, as we have recently stated in Our Encyclical Letter, the place was to be filled of a Pontiff whose zeal in increasing religion and promoting in a great variety of ways the practice of piety, whose wisdom in dispelling the errors of our times and awakening men to a full sense of Christian doctrine, and life both in public and in private, whose solicitude in raising the fortunes of the lowly and the indigent and in providing suitable remedies for the drawbacks which effect society, have been so brilliant as to win for him the admiration and the eternal favor of the human race. Who would not be alarmed at the thought of undertaking a heritage of such magnitude and excellence? We were certainly alarmed and greatly, when We reflected on Our own slender capacity.

But since God in His inscrutable will has been pleased to lay upon Us the burden of the Supreme Apostolate, We will support it, trusting entirely to assistance. And We have resolutely determined, that as far as in Us lies, all Our cares and thoughts will be centered in striving to preserve sacred and inviolate the deposit of the faith and in working for the salvation of all; and that We shall not shun labor or trouble of any kind to this end.

And as it is necessary and of the first importance for the interests of Christianity that the Pontiff be and be seen to be free and not subject to any power in the government of the Church, We do complain, as We are bound by the nature of Our office and by the oath We have taken, and as holy religion requires that We should complain, of the most grave outrage which has been inflicted on the Church in this respect.

We are indeed greatly cheered by the thought that in the fulfillment of this grave and difficult ministry We shall have the valuable assistance of your prudence and wisdom. For We are aware that your College has been principally given to us by the design and blessing of God in order that you by your advice and your labors may be of precious aid in the administration of the Church. We need hardly say, therefore, that it will always be Our solemn care to seek the aid of your counsel and skill in the general course of affairs, and especially in matters of moment, and this in order that each of you may take his share of the immense burden of office which weighs upon Us. The work is one which pertains to immortality rather than those that are fleeting; it is bounded by no limits of place, but includes the interests of the whole world; it is concerned with the maintenance of the reverence due under all aspects to the precepts of the Gospel and it is in fine destined to bring within Our solicitude not only the faithful but all men for whom Christ died.

It is strange, then, to find so many influenced by the passion for novelty so characteristic of our time, speculating as to what will be the tenor of Our Pontificate. As if there were any food for inquiry, and it were not plain that the way We intend to follow, and the only one possible for

US, is that followed hitherto by Our predecessors. We have already declared that Our aim shall be: To restore all things in Christ, and since Christ is the Truth, our first duty will be to illustrate and proclaim the truth. Hence, it will be Our care that the word of Jesus Christ, simple, clear and efficacious, shall ever flow from our lips and be deeply impressed on men's minds to be sedulously kept. The keeping of His word He Himself has prescribed as the surest means of knowing the truth: "If you continue in my word, you shall be my first disciples indeed, and you shall know the truth shall make you free." (John viii., 31, 32.)

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In the task of preserving the law of truth and Christianity it will be necessary for Us to treat of and proclaim just conceptions of great issues, whether derived from nature or divinely handed down, which are now obscured and erased everywhere. To strengthen the foundation of discipline, authority, justice and equity, now undermined; to direct all and several, not only those who obey, but those who command, as being all children of the same Father, to righteousness in public and private life and in social and political movements.

True, We are aware that some will be found to take umbrage when We say that it behooves Us to concern Ourselves with political affairs also. But every impartial judge must recognize that the Pontiff cannot separate the treatment of political matters from his office as teacher of faith and morals. Moreover, since he is the head and ruler of a perfect society such as the Church is, made up of men and established among men, he must assuredly desire, if he wishes to promote the security and liberty of Catholics in all parts of the world, to be on good terms with the heads of states and other civil rulers.

Man naturally thirsts after the truth, and embraces it lovingly and clings to it when it has been offered to him, but, on the other hand, the corruption of nature causes only too many to hate above all else the proclamation of the truth, for thus are there errors exposed and their passions checked. But the abuse and threats of all such shall have no power to move Us, for We are sustained by that admission of Jesus Christ: "If the world hate you know that it hated Me before you" (John xv., 18). After all what need is there to show the falsity of the evasive charges made against the Church—that she opposes liberty, thwarts science, puts a drag on human progress? The Church does indeed condemn and deem worthy of severe restraint that unchecked license of thought and action for which no authority, human or divine, is sacred, no rights respected, and which, undermining the foundation of order and discipline, are hurrying states to their destruction. This is not liberty, but the perversion of liberty, the liberty which permits everybody to do what is right and just, but she has ever proclaimed that it should be of the very broadest kind. Not less at a variance with truth is their assertion that faith is opposed to science. On the contrary, faith is of service to science and in no small degree. For, in addition to those truths which are above nature and of which man can have no knowledge but that derived from faith, there are many and very important ones in the order of nature to which human reason may attain, but which are perceived with much greater certainty and clearness when illuminated with the light of faith.

As for the rest, it is absurd to set one class of truths against another, since both kinds proceed from the same source and origin, which is God. Why, then, should not We, who are the guardians of Catholic truth, approve all the discoveries of genius, all the inventions of experimental science, every increase of knowledge, in short, whatever is calculated to promote the interests of human life? Nay, the example left by our predecessors shows that all this is rather to be encouraged by Us. But, on the other hand, We are bound, from the nature of Our Apostolic office, to reject and condemn those conclusions of modern philosophy and social theories by which the course of human affairs is led whither the divine precepts do not allow. But in this We are hindering not the advance of humanity but its destruction.

But, though entering upon this necessary conflict in the cause of truth, We are full of compassion for the foes and opponents of truth—we most lovingly embrace them, and tearfully commend them to the goodness of God, for, though with the Roman Pontificate it is a most sacred law to approve and protect all that is true, just and right, and to detest and reject all that is false, unjust and wrong, it is no less bound to show mercy and pardon to sinners after the likeness of its Author, who prayed for transgressors. For God, who was in Christ reconciling the world to Him, has decreed that principally through the Roman Pontiffs as the Vicars of His Son shall the ministry of reconciliation be continued and by their authority and judgment be administered. To think, therefore, that it rests with Us to conciliate the favor of any one is to judge insultingly and perversely of Our charge and office which binds Us to show fatherly kindness toward all.

We do not indeed hope to attain fully what Our predecessors have been unable to attain—to make truth triumph everywhere over widely diffused errors, and over injustice of every kind; but as We have already said it shall be Our aim to strive after this end with all Our energy. And even though Our aspirations may not be fully realized We shall at least, by the help of God, in strengthening the empire of truth among the good, and in extending to many others not hadly disposed for its reception.

And now, Venerable Brothers, it is Our pleasant duty to apply Ourselves