

refuge in the Catacombs than abjure his sovereign freedom."

It may be thus seen that the Holy Father could not yield to Premier Combes' preposterous demand to supervise or choose Bishops for the Church, though the Pope may consult the Governments of nations in regard to the personality of the Bishops so that those who are appointed shall be acceptable to the Governments. But the appointment belongs only to the Pope. It was in accordance with this principle that Bishops were appointed for France since the Concordat of 1801. But from the appearance of things at present it would seem that it will be necessary soon for the Holy Father to assert an act upon his inalienable right to appoint and consecrate Bishops without any consultation with the Government whatsoever.

Similarly, it is quite within the authority of the Holy Father to make some arrangement with the Italian Government whereby the present hostile attitude between Church and State may be terminated, and it may be that the Vatican, which is the organ of the Cardinal-Archbishop of Vienna, has knowledge that some such compromise as is hinted at may be arrived at for the mutual benefit of the parties thereto, and particularly of the Italian people, to whom the present situation is extremely disagreeable and annoying. To arrive at such an agreement it would be absolutely necessary as a minimum that the Leonine city, or that part of Rome which lies West of the Tiber and includes St. Peter's Church and the Vatican Palaces should be preserved to the Pope as Sovereign, together with a piece of territory along the Tiber giving access to the sea. But, as a matter of course, this state of things could not be reached without the full consent of the Pope being given to the arrangement.

M. COMBES AND THE BRETONS.

The pettiness of M. Combes, the Premier of France, has been exhibited once more in the treatment of the people of Brittany.

The Bretons are stalwart men, and staunch Catholics, and are the chief material from which the French navy is recruited. It might be supposed that they would be the favorites of the Government owing to the fact that they are the bulwark of France's power; but because they are true Catholics, they have been subjected to many wanton insults by a Government of hate which is doing all in its power to make France forget or ignore that there is a God Who rules the universe.

It will be remembered that last year Premier Combes went to Treguier in Brittany to unveil a statue which was erected to Ernest Renan, whose only claim to public admiration is that he wrote a blasphemous book entitled "The Life of Jesus," the avowed purpose of which was to destroy all faith in the Christian religion.

On this occasion, so indignant were the Bretons at this impudent act, they would have pulled the statue down, only for the fact that a strong guard of soldiers was brought by the Premier to guard it during the ceremony. Even Protestant and Republican journals spoke of this transaction as a wanton insult to the faith of Brittany. This was stated by the London Standard, and the Paris Temps ridiculed the Premier's statement in his speech on the occasion that he is no Jacobin, inasmuch as he has not re-established the guillotine.

The Temps said in answer to this:

"But he forgets that, to their honor men prize as highly their liberty as their lives. Now, he is suppressing the liberty of whole classes of citizens. If that is not Jacobinism, we know not what to call this kind of tyranny." Again, M. Combes declares: "We ask of religion only that it shall keep to the Churches." Here, in saying so, he is inaccurate, for his best friends are not satisfied with wishing to confine religion to the Churches. Some go to the Churches to disturb the ceremonies of religion; others who are among the leaders of his majority propose bills to deprive religion of its places of worship, which would then be transformed into mere lecture halls. . . . He says: 'The Socialists are not the masters of the Government or his majority.' This is a mere dispute about words. As a matter of fact it is well known that all commands of the Socialists are obeyed. . . . The President of the Council deceives himself when he pretends that we have not a Jacobin Government in form and reality."

Another insult to the Bretons was the prohibition to teach the children their catechism in their own tongue—the only language they could understand. It would be reasonable and a benefit to the people to make the study of French obligatory; but to prohibit their acquisition of the knowledge of God by obliging them to learn only through the medium of a language not understood, is an injury and an intolerable tyranny. The priests who disobeyed the order deserve credit for their courage; but for this praise-worthy act their salaries were cut off. The Bretons, however, are not the men to acquiesce calmly in their oppressive acts, and to atone for this im-

piety of the Government in forcing the community to endure the sight of an atheist's statue set up in a prominent situation to be looked at with veneration, it was determined to erect a Calvary in a public place in Treguier, though on private property, that God might be honored and adored to expiate the sin of the Government. M. Combes and his associates were angered greatly at this, and when recently the Calvary was solemnly dedicated with religious ceremonies, M. Combes could not restrain himself from again insulting the people who have dared to elect deputies to the Chamber to oppose the Atheistic combination.

A strong military force was sent to surround the place where the ceremony took place, under pretence of keeping the peace. A regiment of infantry, another of hussars, a battery of artillery and a large force of gendarmes were quartered in the town. It was well understood that it was not to keep the peace that such measures were taken, but to goad the people into disorderly manifestations that there might be some excuse for shooting them down. It was to provoke the people that all banners and religious emblems were prohibited to be used outside the private grounds on which the Calvary has been erected, and that the twenty thousand people who came to assist in the ceremony were compelled to go in groups of not more than one hundred persons each. But they went notwithstanding the obstacles thrown in their way.

There was no disturbance so that the hostile array had no opportunity to display their hatred of a religious people by a general slaughter; but the people of Brittany, and their neighbors, the Vendéens, will not forget the incident, and will roll up larger majorities than ever against rampant atheism when there shall be another election, to emphasize their condemnation of the Government. Who knows but their determination may extend itself to other departments of France and induce them also to vote against the Combes Government candidates who make themselves responsible for such iniquitous doings?

This last straw may make the camel rebel against carrying its burden any further.

CHRISTIAN FRATERNITY IN AUSTRALIA.

A remarkable instance occurred recently of the cordiality of Christian charity which at the present day is fast taking the place of the bitterness with which in former days the ministers of various denominations regarded each other; and the bitter venom was directed above all against the Catholic priest.

But recently the Right Rev. Bishop Moore died at Ballarat in the Ecclesiastical Province of Melbourne, Australia, whereupon the principal clergymen of the various Protestant denominations, and of the Jewish synagogue, wrote letters of condolence expressing individual or corporate regret to the administrator of the Diocese, Mgr. O'Dowd, V. G., and the late Bishop's Secretary, the Rev. Dr. McManamy. These letters were very numerous.

Four thousand persons are estimated to have been present at the Solemn Requiem Mass offered in the Cathedral for the repose of the Bishop's soul, among whom Archdeacon Tucker represented the Anglican Bishop, and the Rev. J. R. Cairns the Presbyterian clergy. Other religious bodies also sent representatives. The city council, and the councils of several neighboring towns attended in a body with their mayors, and the managing directors of several public institutions also assisted. Sixty priests from all parts of Australia took part in the obsequies, which were most impressive.

DISPENSED.

Despatches from Europe state that the Pope has granted a dispensation from their vows to all Christian Brothers in France whose schools have been closed by the Government, so that if they desire it they may return to the world as laymen.

According to the Official Journal, by the end of this scholastic year 2,308 schools taught by Religious Orders shall have been closed, of which 713 were taught by the Christian Brothers. There are 1,862 schools which are taught by religious, but have not been closed as yet, owing to the difficulty in which the Government finds itself in providing school-houses and teachers, but the law suppressing such schools applies to these, and it is expected that it will soon be put into operation against them.

Despatches relating to the administration of the affairs of the Church are frequently falsified, so that unlimited confidence cannot be reposed in them, but the present account may be taken as probably correct, as it is not by their own fault that the Brothers have been thrown out of employment. It is

therefore not merely possible, but highly probable that the Holy Father has acted in the manner specified so as to enable the Brothers to earn an honorable livelihood under the distressful circumstances in which they have been placed. The Holy Father has full authority to extend relief to them in the manner indicated.

THE SOCIALISTIC PROGRAMME.

The Count de Mun, the courageous leader of the French Catholic party, in a communication which he has given to the press, makes known to the Catholics of the world the programme which the enemies of religion are determined to carry out if they are allowed to have their own way. M. Aristide Briand has brought the whole plan before the Chamber of Deputies for their consideration, and it includes the abolition of the Budget of Worship, the sale of the churches to the highest bidder, the demolition of crosses and other emblems of religion wherever they are erected in public places, and the rigorous espionage of the priesthood by the police so that they may be arrested and thrown into prison if they protest against the tyranny of the Government's methods.

M. Combes has said that the Church has torn the Concordat to shreds, but he has not proved his statement. And, innocent man that he is, he never dreams that such a programme as his Socialistic followers have laid out does any violence to the Concordat!

It is worthy of note, however, that for the last few weeks the Premier has been very shy of threatening to abolish the Concordat, which, after all, may survive his tenure of office; and though he has said that France must maintain his policy even though the French protectorate over Christians in the East should be taken from the French nation in the struggle.

He has admitted, however, that France has derived the benefit of great prestige through holding the protectorate, and thus while persecuting the religious orders at home, he is their special friend and protector when any injury is done them by the barbarous nations of Asia and Africa. He was in a particular hurry to demand satisfaction from China on occasion of the recent murder of a Belgian Bishop and his two priests, all of whom belonged to a religious order, and to another nationality. He was afraid, forsooth, lest any other country might forestall him in seeking satisfaction, and so he cut the other nations out by hasty action—and China has already promised all that was demanded.

Is it possible that the patient dignity of Pius X. together with his firm maintenance of his Pontifical rights in the face of the French Premier's threats, has suddenly forced M. Combes to pause in his mad career so that he dares not to endorse M. Briand's propositions?

We believe that, after all his bluster, M. Combes will not dare to adopt the extreme course to which his Socialistic friends and supporters are urging him.

CHURCH UNION IN JAPAN.

Church union appears to be more easily effected among the converts to the various Protestant denominations in Japan than among the same sects in America or Great Britain. It is announced that the Two Presbyterian bodies having missions in the Island Empire have succeeded in uniting their strength to form one denomination which will have a Japanese name so that it will not be necessary for them to join their names together as was done in Scotland in 1900 when the United and Free Churches decided upon a union, to make up a name for the combined bodies. Two continental Church missions have also joined this combination, the German Reformed and Dutch Reformed, which differ very little from Presbyterians so far as doctrine is concerned. The total numbers of adherents of this new sect is stated to be something more than twelve thousand.

But a greater difficulty has been overcome after a fashion by the Episcopal Church of Anglican stripe. It is well known that the High and Low Churches of this continent and Great Britain differ most widely in doctrine, every degree of orthodoxy and heterodoxy being found in them though they are nominally one Church. So irreconcilable are they that they could not unite in sending missionaries to Japan, but there have been two Anglican Episcopal Church missions there, one being High, the other Low, while the confusion was increased by the establishment also of an American Episcopal Church.

For a wonder, these three branches of Anglicanism have found it possible to unite to form one Japanese Episcopal Church, but we are not told whether this one body will be High or Low, or that it will be a happy family which will include in its mem-

bership every variety and species, just as the Anglican Church has become in England.

It was so recently as June, 1903, that the Rev. C. Fillingham, Vicar of Hexton of Hertfordshire, England, who has been called "the clerical Kensit," visited New York City, and denounced publicly the form of worship in the Protestant Episcopal Church of St. Mary the Virgin, as blasphemous and idolatrous, because "High Mass was celebrated there; vestments were worn; incense was burned, etc., in defiance of the discipline of the English Church, and other practices used which should be abhorred by all Christians."

This denunciation was made to Bishop Potter, who was reminded at the same time that the Episcopal Church of the United States in 1801 described Masses as "blasphemous fables and dangerous deceits," and the Bishop was asked to put a stop to them in the Church designated.

The Bishop in reply said plainly that the Hexton Vicar was no gentleman, and that therefore his assertion should be doubted that he was a clergyman of the Church of England. As regards the rector of St. Mary's, the Bishop said, he "possesses my respect and confidence, and though his modes of worship may be as little to my taste as to yours he is not following them without my privity and knowledge."

The Rev. Mr. Fillingham said next day to a Detroit newspaper reporter: "I don't intend to ruin the Bishop, but I will frighten him, and crush him like that!" With this he crushed a piece of soap in his hand, and stamped his slippers feet.

Hereby we may form an idea of the love which the High and Low Church factions have for one another, and of the kind of chemical union they would form when in combination with American Episcopalianism: blasphemy, idolatry, and dangerous deceits, harmonizing with the Apostolic purity of American and English Low Churchism! And this is the combination which twelve thousand Episcopalian converts have formed in Japan.

We wonder what kind of doctrine this new Japanese Anglo American Church will teach!

NEW DEPARTURES.

The past few weeks have witnessed some strange occurrences in the direction of religion. First, His Grace of Canterbury while in Quebec city, in addition to visiting Laval University, also went down to the shrine of the good St. Anne at Beauport; the which moved the Ottawa Citizen to remark that His Grace's engagements could not after all be so pressing as to prevent him from visiting the Capitol. In Montreal His Grace visited the Church of Notre Dame, where he was received by Rev. Father McShane.

The Governor General and the Countess of Minto were present on a Sunday at the Benediction of the Blessed Sacrament in the Franciscan Church there.

And later the cable brings the news that during his stay on the Continent, King Edward with all his suite attended High Mass on the Emperor of Austria's birthday at Morienbad. Shades of John Kensit!

THE JUDGMENT IN THE OTTAWA CHRISTIAN BROTHERS' CASE.

Another stage has been reached in the difficulty arising out of Mr. Justice MacMahon's decision which declares that the engagement of the Christian Brothers of Ottawa by the Separate School Board is illegal.

The Provincial Government has pronounced that Judge MacMahon's judgment will stand as affecting the Brothers until reversed under appeal, and that the Ottawa Trustees cannot now engage the Brothers unless permission be given by the Court to suspend the enforcement of the judgment. This will be the case even if an appeal be entered, but the pendency of the appeal may be taken by the Court as a ground for postponing the operation of the injunction.

In other places, the judgment of the Court is a declaration of the law, and if actions be taken to disqualify the Brothers, the law must be followed; but it is added that the Court would probably suspend the operation of the injunction or refuse to grant an injunction pending an appeal.

Meanwhile the Government will raise no objection to the engagement of the Christian Brothers or teachers of religious orders in any of the Separate schools of the Province, pending an appeal against judgment. In case local objections are raised to the qualifications of these orders, the religious teachers may obtain temporary certificates subject to regulation 88 of the Education Department with regard to permits and temporary certificates. These temporary certificates may be given by the inspector of schools concerned, with the consent of the Minister of Education, to persons of suitable

character and attainments, but will be valid only under the Bards of Trustees applying for the same.

It is expected that the appeal will be entered against the judgment, and in such case the Government has decided to bear the cost of both sides of the appeal, as the question at issue involves an interpretation of the British North America Act, and it is important that a constitutional question of that nature should be settled permanently at the earliest moment. The Government is moved to take this course the more especially as ever since the Confederation of Canada, "the Education Department under Dr. Egerton Ryerson, Hon. Mr. Crooks and his successors, held that teachers belonging to religious orders who were qualified to teach in the Province of Quebec, were qualified under the British North America Act to teach in Ontario."

There is not the least doubt, in our opinion, that what is now the 36th section of the Separate Schools Act was originally intended by Parliament to cover this case, and to give Religious Communities the same right to teach in Ontario, in Separate Schools, as they possessed when the act was passed in 1863 to teach in Quebec.

We have had recently the statement of the Hon. R. W. Scott to this effect. Objection was raised to this provision by opponents of the measure on this very ground, but they were set aside so that the Catholics of Ontario might have the full benefit of the teaching of the Religious Orders who had not gone through precisely the course which the law prescribed, though they had otherwise the training and experience of teachers in their own community.

There has been of late a tendency among the female teaching religious orders to have candidates pass the departmental examinations, and receive their certificates before entering the community, and very many, though not all, have actually done this; but it was never regarded as necessary under the law, the more especially as the interpretation of the law as we have indicated here was admitted by the Education Department from the very beginning to the present date, as it was both by promoters and opponents of the Separate Schools Act when it was passed in 1863.

We fully appreciate the generous and liberal action of the Education Department in now practically acting upon the interpretation till the question is settled by the highest Court having jurisdiction in the matter. It would be a very serious inconvenience to do otherwise at the present moment when so many members of religious orders are engaged in the work of teaching throughout the Province, innocent as they are of any intention to evade the law.

It must be remembered that though all these religious have not the certificates which were required of other teachers, they had a special training of their own which qualified them for their work, and as their whole lives were and are devoted to this work, they have had, as a rule, a more thorough training for it than those young persons male and female who have spent merely a few months in the model and normal schools to prepare themselves to shift through three years of teaching while looking for some more lucrative calling, this being the actual average time devoted to the work of teaching by the public school teachers of Ontario. Besides, these religious teachers are excluded by the rules of their order from spending their time after school hours in amusements and distracting occupations. They follow a rigid discipline and course of study which would terrify most of the model and normal school students for their temporary profession. We do not make an unreasonable statement when we say that teachers trained under this rigid discipline, to which they have deliberately subjected themselves, must have a force of character and a knowledge of the things which ought to be taught in school, which is in no way inferior to these qualities as acquired during a model or normal school training, with sometimes no too moderate dissipation at night and on holidays.

Add to this that the members of religious communities have given their lives to the work in which they are engaged, and it will be readily understood that the average experience of teachers formed under the rules of community life is, easily, five or six times as great as that of teachers of the Public Schools whose average teaching time has been and is now only three years. In fact the actual average experience of the teachers of Ontario is one and a half years, whereas it is no uncommon thing to find religious teachers now engaged in the work who have been employed in it for nine, ten or twelve years. There is surely no inferiority here, and the progress of the Separate School children of Ontario has been, when all circumstances are considered, quite up to the ideal standard of efficient schools.

HONORS FOR A CARDINAL.

Cardinal Vannutelli has returned to Rome from his visit to Ireland, where he represented the Pope at the reopening of Armagh Cathedral. He was received in audience by the Pope and made his report. He says he was accorded an enthusiastic reception, and that many honors were paid him. For the first time since the fall of the temporal power of the Pope the Papal flag was hoisted on the steamer carrying the Cardinal, and was saluted by British warships, while Lord Dudley, the Lord Lieutenant of Ireland, treated him as a prince of the blood.

The Cardinal also said that the faith in Ireland does not affect the people of Ireland alone, but extends beyond the seas into various countries, especially to America and Australia, to which the Irish have been forced to emigrate. Thus they are becoming centers for the propagation of the faith wherever they are transplanted.

The Pope was most pleased with the Cardinal's report, and expressed his intention of soon issuing a document in which he will express his feelings toward Ireland.

Edward VII. at High Mass.

Marienbad, Aug. 18.—King Edward attended Pontifical High Mass at the Parish Church here this morning in honor of the Emperor Francis Joseph's 74th birthday. He wore the uniform of an Austrian field marshal, with the ribbon of the Order of St. Stephen. At the door of the church he was received by the abbot, who conducted him to a velvet-covered armchair in front of the sanctuary. Sir Stanley Clark, the Hon. Sidney Greville, Capt. Ponsonby, Sir Francis Plunkett, the Hon. Alan Johnstone and Mr. Rennie, all wearing full uniform, were in attendance. They occupied chairs behind the King. The abbot celebrated Mass. The ceremony ended with the singing of the Austrian national anthem.

CONVERTS IN ENGLISH NAVY.

The number of converts in English navy is astonishing. To-day five naval officers of the first rank are Catholics. This comes from their long residence among Catholics of the better classes. The latest news from the Mediterranean is that Admiral Lord Walter Kerr, a younger son of the seventh Marquis of Lothian, has been promoted to be an admiral of the fleet in recognition of the great value to the navy and the nation of his fifty years of naval service. He entered the navy at the age of thirteen and is now in his sixty-fifth year. He became a Catholic at the age of fifteen. His mother and her two daughters and three other sons had preceded him into the true fold. Two of his brothers, one of whom died some years ago, entered the Society of Jesus, and one of his sisters was Madam Kerr, whose saintly life as a religious of the Sacred Heart is the subject of a well known biography. Thirty-one years ago Lord Walter married Lady Ansel, youngest daughter of the sixth Earl Cowper, herself a convert to the Church.

An Indulgent Pledge.

By an Pontifical Letter dated at Rome April, 16, 1904, a special Indulgence of 300 days, applicable to the souls in purgatory, is granted daily to all who, in a spirit of faith and penance, recite the following offering:

"O my God and Father, to show my love for Thee, to repair Thy injured honour, and to obtain the salvation of souls, I firmly resolve not to take wine, alcoholic liquor, or any intoxicating drink, this day. And I offer Thee this act of self-denial in union with the sacrifice of Thy Son Jesus Christ, Who daily immolates Himself for Thy glory on the altar. Amen." — Kansas City Register.

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