

stitutatur et omnis actus Ecclesiae per eosdem praepositos gubernetur" (St. Cyprian. Epist. xxviii [al. xxviii] ad Lapsos II., i). St. Cyprian affirms that all that is founded upon a divine law: "divina lege fundatum." Contrary to these principles, the law of separation entrusts the administration and guardianship of public worship, not to the hierarchical body divinely established by the Saviour, but to an association of lay persons. To this association it gives a form, a judicial personality, and for all that affects public worship it treats it alone as having civil rights and responsibilities in its eyes. Hence, to this association will belong the use of the churches and sacred edifices; it is this association that will possess

All the Ecclesiastical Property, movable and immovable; it is that will dispose, though only in a temporary manner, of the bishoprics, presbyteries and seminaries; it is, in fine, that will administer the goods, regulate the collections, and receive the alms and bequests destined for religious worship. As to the hierarchical body of pastors, there is absolute silence with regard to them. And if the law prescribes that the associations of worship should be formed according to the rules of general organization of the worship of which they propose to assure the exercise, care has been taken, on the other hand, to declare that in all the differences which may arise relative to their goods, the Council of State alone will be competent to decide. These associations of worship then will be in such a state of dependence on the civil authority that the ecclesiastical authority will manifestly have no power over them. Everyone can see at the first glance how hurtful these arrangements are to the Church and how

Contrary to its Rights and its divine constitution, without taking into account the fact that the law on this point has not been drawn up in clear and precise terms, that the expressions used are very vague and largely lend themselves to arbitrary views, and that we therefore have reason to fear we shall see great evils arising from its interpretation. Besides, nothing could be more contrary to the liberty of the Church than this law. For, when by means of the associations of worship, the law of separation prevents the pastors from exercising fully their authority and responsibilities towards the Faithful; when it gives supreme jurisdiction over these associations to the Council of State and subjects them to a whole series of prescriptions outside the common law, which render their formation difficult, and their maintenance more difficult still; when, after having proclaimed freedom of worship it restrains its exercise by numerous exceptions; when it deprives the Church of the custody of the interiors of the temples to vest it in the State; when it

Hampers the Preaching of Faith and Catholic morality and decrees against the clergy an exceptional and severely penal regime; when it sanctions these and a number of other similar arrangements, in which arbitrary action can easily be exerted, does it not place the Church in humiliating subjection and under the pretext of protecting public order, wrest from peaceable citizens, who still form the immense majority in France, the sacred right of practising their own religion? Therefore, it is not merely in restricting the exercise of its worship, to which the law of separation falsely reduces the whole essence of religion, that the State wounds the Church; it does it also by obstructing its influence, always so beneficent, over the people, and by

Paralysing Its Action in a thousand different ways. Thus, among other things it has not been content with tearing away from that Church the religious Orders, its precious auxiliaries in the sacred ministry, in teaching, in education, in the works of Christian charity; it has likewise stripped it of the resources which constitute the human means necessary to its existence and to the accomplishment of its mission. In addition to the injuries and insults which we have, so far, indicated, the law of separation also violates the property of the Church and tramples it under foot. Contrary to all justice, it despoils that Church of a great part of a patrimony which belongs to it by titles as numerous as they are sacred; it suppresses and annuls all the pious foundations legally consecrated to divine worship or to prayers for the dead. As to the resources which Catholic liberality had provided for the support of the Christian schools or for carrying out the different works of beneficence in connection with worship, it transfers them to lay establishments in which, as a

BLOOD HUMORS

PIMPLES BLOTCHES ERUPTIONS FLESHWORMS HUMORS

Many an otherwise beautiful and attractive face is sadly marred by unseemly blotches, pimples, eruptions, fleshworms and humors, and various other blood diseases.

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the least vestige of religion would be sought for in vain—by which arrangement it violates not only the rights of the Church but also the formal and explicit wish of the donors and testators. It is likewise a source of the utmost sorrow to Us that, despising all rights, the law declares all

The Ecclesiastical Edifices

anterior to the Concordat to be the property of the State, of the Departments or of the Communes. And if the law grants the edifices and free use of them to the associations of worship, it surrounds this concession by many and such great reservations that in reality it leaves the public powers freedom to dispose of them. Furthermore, We entertain the most acute fears for the sanctity of these temples, august shrines of the Divine Majesty, places dear for a thousand reasons, in consequence of their traditions, to the piety of the French people; for they are certainly in danger, if they fall into lay hands, of being profaned. When the law, suppressing the budget of worship, then exonerates the State from the obligation of providing for the expenses of worship, it violates at the same time an engagement contracted by a diplomatic agreement and it seriously wounds justice. On this point doubt is not possible and historic documents bear the clearest testimony; if the French Government undertook in the Concordat the duty of making to the members of the French clergy grants which enabled them to provide in a suitable manner for their support and for the maintenance of religious worship, it did not do so by way of gratuitous concession; it felt itself bound to do it, as at least

A Partial Compensation

to the Church whose property the State had appropriated during the first Revolution. On the other hand, when in the same Concordat, and for the love of peace, the Roman Pontiff pledged himself in his own name and in the name of his successors not to trouble the holders of the property that had been thus taken from the Church, it is certain that he made this promise only on condition that the French Government undertook to make suitable grants in perpetuity to the French clergy and to provide for the expense of divine worship. Finally—and how could We be silent on this point?—apart from the interests of the Church which it damages, the new law will also prove most injurious to your country. Assuredly it will bring lamentable ruin on the union and concord of souls. And yet, without that union and concord no nation can live and prosper. This is why, especially in the present condition of Europe, this perfect harmony is most ardently desired by all those in France who really love their country and have its welfare at heart. As for Us, following the example of Our predecessor and as the heir of his special predilection for your nation, We have, without doubt, sought to uphold the religion of your ancestors in the integral possession of all its rights amongst you; at the same time and always keeping before our mind that

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whose closest bond is unquestionably religion. We have sought to give you strength in union. We cannot, therefore, without deep pain, see the French Government performing an act which stirring within the religious sphere passions already too painfully excited, appears to be of a character to throw the whole country into confusion. Wherefore, bearing in mind Our Apostolic charge, and conscious of the imperativeness of the duty incumbent on Us of defending the inviolable and sacred rights of the Church from all attack and maintaining them in their absolute integrity, in virtue of the supreme authority that God has bestowed on Us, We reprove and condemn for the above mentioned reasons the law passed in France for the separation of Church and State as deeply offensive to God, Whom it officially denies by laying it down as a principle that the Republic does not recognize any form of worship. We reprove and condemn it as violating natural law, the law of nations, and the public fidelity due to treaties; as contrary to the divine constitution of the Church, to its essential rights and liberty; as overthrowing justice and

Trampling upon the Rights of Property

that the Church has acquired by numerous titles and also in virtue of the Concordat. We reprove and condemn it as gravely offensive to the dignity of this Apostolic See, to Our person, to the Episcopate, to the clergy, and to all the Catholics of France. Consequently We protest with all Our strength against the proposing, voting and promulgation of this law, declaring that it can never be adduced to weaken the imprescriptible and immutable rights of the Church. It was necessary that We should utter these weighty words and address them to you Venerable Brethren, to the people of France, and to the whole Christian world, to denounce what has just been done. Deep indeed is Our sorrow, as We have already said, as We forecast the evils that this law will inflict upon a people so tenderly beloved by Us. And We are

Profoundly Moved

by the thought of the trials, the sufferings, and the tribulations of all kinds which are to fall upon you also, Venerable Brethren, and on all your clergy. But to preserve Us, amidst such crushing anxieties, from all excessive affliction, We have the recollection of Divine Providence, always so merciful, and the hope a thousand times realized, that Jesus Christ will never abandon His Church, will never deprive her of His indefectible support. We are far from experiencing the least fear for that Church. Its strength, like its immutable stability, is Divine: the experience of the centuries victoriously proves this. Every one knows what innumerable calamities one more terrible than the other, have fallen upon it during that long period; and when all purely human institutions would have necessarily succumbed, the Church has always drawn from its trials more vigorous

(Continued on page 7.)

His 1905 Open Letter

MR. W. J. GAGE TELLS OF THE GROWTH OF THE CONSUMPTIVE HOSPITALS IN MUSKOKA

Accommodation at Free Hospital Increased by Twenty-five Beds

URGENT CALL FOR FUNDS TO MEET INCREASED BURDEN FOR MAINTENANCE

Dear Friend:—

Contributions from rich and poor, young and old, received by the Free Hospital for Consumptives, tell of the love and charity toward the great work carried on in Muskoka.

Thousands from all parts of Canada not only sent their "God bless the work" but their money also to help to answer their prayers.

The poor widow out of her hard-earned savings, telling how her own heart was made lonely through the dread scourge, as well as the rich insurance companies, have sent their gifts.

2,000 patients have been cared for since the opening of our Homes in Muskoka. 560 of these were treated in the Free Hospital. 150 patients in these two Homes to-day, show how this life-saving work has grown.

Formerly Whitney, replying to a large deputation in the interests of the National Sanitarium Association, stated that "personally he thought \$100,000 would not be too much for the Government to set apart for this work."

Seventy-five patients to be cared for in the Muskoka Free Hospital for

Consumptives means a large weekly outlay. The Trustees accept this obligation, believing the needed money will be forthcoming.

The world is full of good and generous people ready to give. But they want to be sure that their money is wisely spent. In no other place can your money do so much good.

The growing knowledge of the contagious character of the disease has made the lot of the consumptive poor a hard one.

The Muskoka Free Hospital is today the only place where a sufferer in the early stages of consumption is admitted free.

Will you not help to save the life of a sick one to whom all other doors are closed?

What greater blessing could crown your giving, than the knowledge that it helps to snatch a fellow-being from the very jaws of death?

\$50,000 is wanted for the coming year. Will you join in this greatest of all charities?

Faithfully yours,
W. J. GAGE.
Toronto, Can.

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