

THE DELEGATA APOSTOLIC EXPLAINS

Morning Telegram, April 6
Ottawa, Ont., April.—(Special)—
Pensioner Sbarretti has handed out for publication the following statement:

"I think it my duty to declare that the report of a conference with the Manitoba delegates is not altogether exact, and that it is given in such a way as to make a false impression on the minds of the people. These are the facts:

"Taking occasion of the presence in Ottawa of the Hon. Mr. Campbell, the attorney-general of Manitoba, whom I had met in a friendly way more than a year ago, I invited him to come to see me. I never met the Hon. Mr. Rogers, nor did I have any communication with him. On the evening before his departure for the west, February 23, Mr. Campbell came. I asked him if something could not be done to improve the condition of the Catholics of his province with respect to education. I pointed out that in the Cities of Winnipeg and Brandon, for instance, the Catholics were paying double taxes. I urged my request on the ground of fairness and justice, and referring to his mission to Ottawa I remarked that from the point of view of the Manitoba government some action on these lines would be politically expedient and tend to facilitate the accomplishment of his object, inasmuch as Catholics in any territory which might be annexed to Manitoba would naturally object to losing the right they had to separate schools and to be subjected to the educational conditions which existed in Manitoba. Mr. Campbell then asked me what would be my desire in this respect. I then gave him the memorandum which has already appeared in the press.

"This is the sum and substance of my interview with Mr. Campbell. The federal government had absolutely no knowledge of it. It was a private conversation and simply intended to express a suggestion and a desire that the condition of the Catholics in the respect I have mentioned, would be improved. Any other assumption or interpretation is altogether unfounded. I think my right of speaking to Mr. Campbell in a private way and on my own responsibility cannot be disputed."

EASTER UNUSUALLY LATE THIS YEAR

Easter falls upon a later date this year than it has for nineteen years. Easter of this year is April 23, and the Christian feast has not come so late in the season since 1886, when it fell on April 25. This last date is the very latest on which Easter can come, and it will not fall again on that date until the year 1943.

Easter has a range of thirty-five days on which it can fall. The earliest date is March 22 and the latest is April 25. In 1818 it fell on March 22, and it will not do so again until the year 2285, which is too far distant to cause much worry among the present generation. When Easter fell on April 25—the latest date—in 1886, it was the first time it had been so late since 1736. Easter will fall again on April 23 in 1916 and again in the year 2000.

The following shows the chronology of Easter day since 1886:

| | |
|-----------------|-----------------|
| 1886...April 25 | 1896...April 5 |
| 1887...April 10 | 1897...April 18 |
| 1888...April 1 | 1898...April 10 |
| 1889...April 21 | 1899...April 2 |
| 1890...April 6 | 1900...April 15 |
| 1891...March 29 | 1901...April 7 |
| 1892...April 17 | 1902...March 30 |
| 1893...April 2 | 1903...April 12 |
| 1894...March 25 | 1904...April 3 |
| 1895...April 14 | 1905...April 23 |

Easter is the most important Church festival of the year, because by its dates are fixed all the movable feasts of the Christian year. At the Council of Nicaea it was agreed that as the moon had been full on the night after the Crucifixion Easter must be governed by the phases of the moon and be a movable feast falling on the first Sunday after the full moon of the spring equinox.

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THE LADY AND THE FILIPINO.

A Proselyter Writes to a Filipino on Religion and the Latter Replies. Is Already Member of the True Church.

The correspondence reproduced here tells the story of an unsuccessful campaign—the utter rout of a band of very earnest, very persistent female proselytizers, armed with Protestant Bibles, Protestant tracts and Protestant turkeys, by the very young and very Catholic Filipino students who are being educated in this country at the expense of the Philippine insular government.

The "personal appeal" feature of the campaign was a mighty effort. Each student was given to understand that he was an object of especial solicitude on the part of the ladies who honored him with their correspondence. But the scheme didn't work. Within the past few days the lady most active in the proselytizing army has suffered a rude shock. It came in the form of a reply from one of the Filipinos, who spoke not only for himself, but for his fellow-countrymen. To understand the lady's feelings in the matter one must read, not only the Filipino's reply, but also the letter which elicited it. It were also well to remember the turkeys.

The Lady to the Filipino.

"Ladies Missionary Society, First Congregational Church, Dallas, Tex., Feb. 3, 1905.

"Mr. Digno A. Alba, State Normal School, Trenton.

"Dear Friend: We understand that you are among the number of representative young men of the Philippine Islands selected by this government for education and training in American schools and universities.

"Being very much interested in the welfare of your people and realizing the vast amount of influence you would be able to exert for their good on your return, we desire to lay before you in a very plain and personal way your responsibility in connection with this great opportunity.

"Although our nation is nominally Christian, its spirit of freedom is such that the government interferes in no way with the religious preferences of its citizens, each individual being left to choose for himself. But this very freedom places upon the individual a great responsibility to investigate and rightly decide for himself.

"To that end we wish to call your attention to the Gospel of Christ in its simplicity, and to ask that in candor and earnestness you consider His claims upon you in the light of His word. In a land with an open Bible, and where private interpretation is the rule, sects and denominations naturally follow, but those representing the orthodox Christian sentiment believe that 'All have sinned' (Rom. iii. 23); that Christ came to save sinners by His death (Rom. v., 8); that those who believe in Him are saved (John iii., 16); that those who do not believe on Him perish' (John iii., 16).

"We are very anxious that all that is good for our civilization shall go to the Philippines; but believing that there is none other name under heaven given among men whereby they must be saved, we are more anxious that the knowledge of Him shall reach them.

"If you have not already done so, will you not receive Him as your Savior, and then carry the word of life to your own?

"Would be pleased to hear from you.

"Praying the blessing of God upon you, we are yours in His name,

Mrs. W. P. Jackson.

"P. S.—Dr. Mary McLean of St. Louis, told us about you, so we are very much interested in you, so please write me.—Mrs. Jackson."

The Filipino to the Lady.

"State Normal School, Trenton, N. J., Feb. 22, 1905.

"Mrs. W. P. Jackson, Dallas, Texas.

"Dear Madam: Yours of the 3rd instant received and in reply I wish to thank you for the interest you seem to have taken in my case.

"At the same time I am glad to say that owing to the fact of my being a practical Catholic, and therefore a firm believer in the one true Jesus Christ, it is utterly superfluous for me to comply with your request, and I do not see any need to adopt your suggestions.

"As regards the other Filipino students in the United States of America, I would not advise you to trouble yourself in writing to them on religious matters, because, like myself,

they are all Catholics, members of the true Church of Christ, which is One, Holy, Catholic and Apostolic.

"Now, of course, from what I have said you will realize that I belong to the one only true Church, that has existed for nearly two thousand years, and will live forever as long as the world exists.

"This Church has not changed to suit human fancies, and is the same in its doctrines in all parts of the world wherever she stands, and she stands everywhere, hence Catholic.

"As for the American government allowing freedom of religious worship, I wish to say that here this seems to be a very wise law, as there are people of all religious beliefs in America.

"Furthermore, as the law leaves every man to 'choose for himself', I will ever remain a true and loyal Catholic.

"I wish also to state that there has always been freedom of all religious worship in all the Philippine Islands ever since their discovery, and also that the Holy Bible has always been an open book in all the Philippine Islands, just the same as the constitution of the United States has always been an open book in America.

"Out of Christian charity I will always remember you in my prayers, that God may give you the grace to inquire into the merits of the Holy Catholic Church, and that you may be converted and live and die a good Catholic woman.

"Will you be so good as to thank Dr. Mary H. McLean for me, and tell her that I will also remember her in my prayers? Yours respectfully,

"Digno A. Alba, of Capiz, . . . Panay, P. I., Diocese of Jaro.

"P. S.—I send you a copy of Father Brandi's celebrated article, 'Why I Am a Catholic?' Also a copy of Archbishop Ryan's well-known lecture, 'What Catholics Do Not Believe.'—D. A. A."

FOODS AND FOOD PRODUCTS

Prof. Gray's Lecture Before the National History Society of Montreal

Immense value of the Electrical Purification of Flour

Prof. M. A. Gray, chemist, lectured recently on "Food and Food Products," in the National History Society rooms.

The lecture was most exhaustive and instructive, dealing with the growth of wheat, its constituents and the electrical treatment of flour. Mr. Gray remarked that but little could be said concerning the percentage of nourishment contained in the different grades of our North-Western hard wheat, as it varies from year to year.

Speaking of chemical experiment, Mr. Gray pointed out what had been done in this line in regard to wheat, during the last ten or twelve years, in the different experimental stations of the United States. It was but very recently, however, that laboratories had been established in connection with flour mills, but they have already demonstrated their utility.

As to the purification of flour by electricity, the speaker remarked that it is about two years since this method was adopted, and the development has been wonderful. A beautiful silvery whiteness is produced by subjecting flour to air which has been passed through a

flaming electrical discharge. The flour has also, as a consequence, better keeping qualities and commands a better price. The Ogilvie Flour Mills Company, he said, was the only firm in Canada, and one of the first in America to make use of this purifying and sterilizing process.

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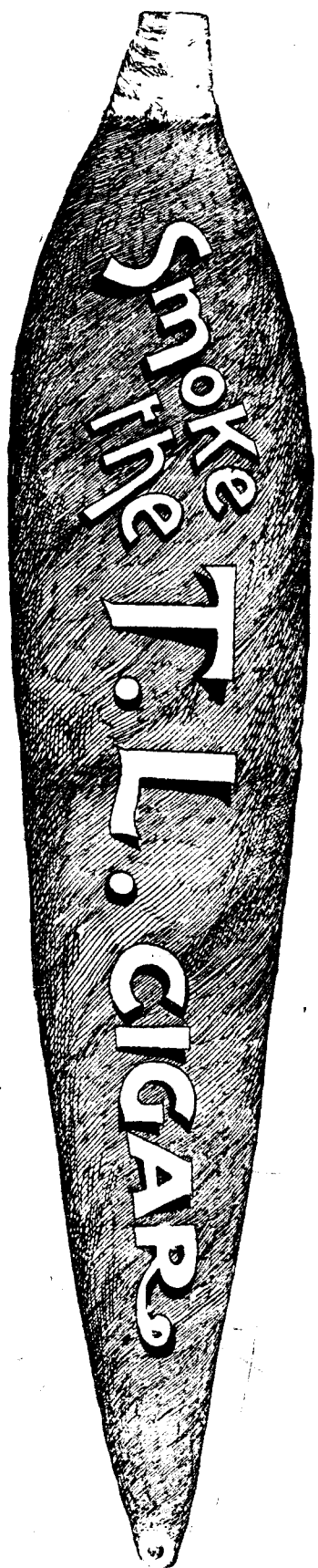
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