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Current Comment

It is addressed "To our well beloved considered the Orange organ, made sons, Francois Marie Richard, Cardinal ample apology to Messrs. Gordon and Priest of Holy Roman Church, Arch- Walker, expressed its full confidence in bishop of Paris; Victor Lucien Lecot, the local Government, and endorsed Cardinal Priest of Holy Roman Church, the founding of a new journal that Coullie, Cardinal Priest of Holy Roman Orangemen in this country. This re-Church, Archbishop of Lyons; Joseph pudiation is doubtless due to the inter-Holy Roman Church, Archbishop of and Mr. James Argue, M.L.A., the Rennes, and to all our venerable Orange order's representatives in the and to all the Clergy and People of the present grand master of the Mani-France." His Holiness first protests, toba Orangemen, whipped them into action of the French Government in Government. Thus party discipline breaking the Concordat with the manifest purpose of destroying Christianity But the Loyal Brethren got a substanin France. He shows how that govern- tial sop in the shape of solemn approval ment gave him no intimation that the separation was to be effected, and that be dictated to by the "papal ablegate" the rulers of France failed in extending (sic), and of an equally solemn conto him the courtesy due even to the demnation of the autonomy bill. Their smallest States. He condemns the Principle that the State must be separated from the Church as "an absolutely false proposition, a most pernicious of this condemnation, Pope Pius X. re- thoroughly Protestant and religious and iterates it more explicitly and solemnly in the following terms: "Hence, mindful of Our Apostolic charge and conscious of the imperative duty incumbent on Us of defending and preserving against all assaults the full and absolute integrity of the sacred and inviolable rights of the Church, we do, by virtue of the supreme authority which God has confided to Us, and on the grounds above set forth, reprove and condemn the law voted in France for the separation of Church and State, as deeply unjust to God whom it denies, and as laying down the principle that the Republic recognizes no cult. We re-Prove and condemn it as violating the natural law, the law of nations, and fidelity to treaties; as contrary to the Divine constitution of the Church, to her essential rights and to her liberty; as destroying justice and trampling under foot the rights of property which the Church has acquired by many titles and, in addition, by virtue of the Concordat. We reprove and condemn it as gravely offensive to the dignity of this Apostolic See, to Our own person, to the Episcopacy and to the clergy and all the Catholics of France. Therefore, We protest solemnly and with all Our strength against the introduction, the voting, and the promulgation of this law, declaring that it can never be alleged against the imprescriptable rights of the Church" ("Tablet" translation).

to zeal and patience, the Sovereign Pontiff adds: "It is our firm intention enemies. The members of the order to give you at a fitting time practical attend to their own affairs and make rule of conduct for you amid the great difficulties of college of conduct for you amid the great difficulties of college difficulties of the present time. And we heard and read that style of defence; We are certain in advance that you will but it is merely dust thrown in the eyes faithfully adopt them." This assurance of the unwary. Those who are in the of future practical instructions to the deeper secrets of Masonry know very French clergy will greatly allay the impatience of those of them who chafed really united. Long after the English under the delay of these long expected speaking lodges had ostensibly separinstructions. Pius X. is reported to ated from the French Grand Orient have said to someone who mentioned because it repudiated belief in God, the that eager expectation: "Tell them French official Masonic publications conto possess their souls in patience; they are too hasty; I will speak when the the British Empire. We have seen in time is ripe." And we all know that it is not fear nor diplomacy, but prudence that makes him bide his time.

On Thursday of last week the "Free Press" reproduced a long and scurrilous article from the "Western Banner," which attacked the Provincial Government for, as it alleged, favoring the Catholics in the matter of schools, and which held up to ridicule Mr. J. T. Gordon, M.L.A. for South Winnipeg, and Mr. Sampson Walker, for their dealings with the Catholic school trustees. That very day the provincial

The Holy Father's Encyclical, of grand-lodge of the Orange order in which we published a telegraphic sum- Manitoba, sitting in the Scott Memormary three weeks ago, is now published | ial Hall, solemnly repudiated the "Wesentire on another page of this issue. tern Banner," which had hitherto been Archbishop of Bordeaux; Pierre Hector would truly represent the interests of Guillaume Laboure, Cardinal Priest of vention of the Hon. D. H. McFadden brethren, the Archbishops and Bishops, Manitoba cabinet. Mr. Argue, being with truly apostolic dignity, against the due subjection to the Conservative of the Roblin government's refusal to tender consciences being in this way comforted, the sanctimonious cohort after first declaring, without even the proverbial smile of the Roman augurs, After setting forth the motives that "the Loyal Orange association is is strictly undenominational," lifted their eyes heavenward and hailed "with delight and unqualified satisfaction" -a choice example, by the way, of anticlimax-"the movement to effect the consummated union of the Methodist, Presbyterian and Congregational churches in Canada," which will, of course, promptly effect the intended consummation or, shall we say? consummate the intended effect. For though Orangemen abominate all clerical influence, they, with charming inconsistency, blindly obey the behests of the grand lodge and sternly exact blind obedience from all who come within their tyrannical sphere of action.

Last Monday's "Tribune," although it did not, as we suggested, republish our article on compulsory education, made a handsome apology for misunderstanding our view. But it deplored our ignorance of the virtues of Masonry. "It has often caused persons who know the Masons," writes our esteemed contemporary, "great surprise to hear and read Roman Catholic references to them seemingly based on the supposition that they are a band of conspirators, sworn enemies of Christianity in general and the Catholic Church in particular. This erroneous opinion of Masonry originated in Continental Europe, where there is some (!) reason in the prejudice against the order. In English-speaking countries neither the Catholic While exhorting the French Catholics Church nor any other Church has reason to regard the Masons as its well that all the lodges of the world are tained annual reports of the lodges of one of them the names and degrees of the chief Masonic officers of Winnipeg, and when we mentioned these names to a past grand master he had nothing to offer by way of explanation. At the annual banquet of a Lodge of Perfection in Winnipeg a little more than a year ago one of the toasts was: "To all Masons and Masonic Bodies of all Rites and degrees over the surface of the world, honors and laurels to the worthy, health to the sick, comfort to the needy, and succor to the oppressed everywhere." What does this mean if not

(Continued on page 4)

LYCEUM PRESIDENT

Thomas J. Coyle, the first President of St. Mary's Lyceum, was continued in office for another year, when he was unanimously re-elected last week at the annual meeting. Mr. Coyle is one of the best and most favorably known Catholic young men of Winnipeg. Since the days he attended the Brothers' school, he has been intimately identified



THOS. J. COYLE Re-elected as Executive Head of St. Mary's Lyceum

with Catholic affairs, and he has sacrificed much of his time to the promotion of Catholic interests generally. As he entered the Home of the Little Sis-President of the Lyceum he has shown ters of the Poor. Breakfast is M'Nally's himself to possess all the qualities desirable in that officer,—a Catholic view of affairs, energy, experience, rescourcefulness in pushing plans to accomplishment and a rare devotion to the cause.

LYCEUM NOTES

The annual elections, held on Thursday of last week, resulted as follows:

Chaplain,-Rev. C. Cahill, O.M.I., President,—T. J. Coyle; First Vice-President,-T. J. Murray; Second Vice-President,-H. R. McCabe; Secretary,-J. A. Barry; Treasurer,

F. E. Cantwell; Librarian, -F. Pilley Executive Committee. - M. O'Connor, A. Donnelly, F. X. Jobin, F. Flanigan, J. Coyle, W. Barry and C. Pilley.

There were keen contests for the offices, notably those of Second Vice-President, Librarian and the Executive Committee. The elections were interspersed with entertainment.

The new Executive Board met on Saturday evening and elected the following Standing Committees, whose functions are to carry on the several branches of Lyceum activities:

Pastor's Auxiliary.-T. J. Coyle, F. E. Can twell, W. Nicholl.

Literary.-T. J. Murray, H. R. McCabe, F. X. Jobin. Musical.-E. Taylor, H. H. Cotting-

ham, F. Flanigan. Athletic.-J. Coyle, P. Egan, P. Nyland.

Entertainment.—A. Donnelly, J. Cunnin, J. Dorgan.

Membership.-W. Barry, A. Mc-Donald, J. Burns.

Visiting.-C. Pilley, M. O'Connor, J. McCarthy.

The Lyceum hockey team was defeated by the Victorias on Wednesday night at the Auditorium. The Lyceum seemed to have the game well in hand, leading often by two points, but finally lost by a score of 6 to 5. Several delays towards the end of the game created confusion and distracted the Lyceum players.

The orchestra is playing in fine form at present. Two rehearsals were held this week under its competent conductor, Mr. James Stack, when some new selections were added to its repertory.

Candidates for the handball tourna ment are requested to leave their names with Messrs. Harrington and McCarthy. of Great Britain have contributed to

Persons and Facts

recently visited the United States. While in New York she lectured on St. Ignatius, Wesley and Tolstoy at St. Francis Xavier's in aid of one of the cathedral charities. The Archbishop of New York was present.

A remarkable old man named James M'Nally, who is an inmate of the Home of the Little Sisters of the Poor in Meadow-road, South Lambeth, London. has just entered upon his 110th year. M'Nally, who was a scaffolder by trade. was born in King's County, Ireland, on February 15th, 1797, four years previous to the Union of England and Ireland, and when George III. was on the throne. Thus he has lived in three centuries, and during the reigns of five English sovereigns. Notwithstanding his great age. M'Nally is still in possession of all his faculties, his memory carrying him back to events that happened at the beginning of the last century, about which he will talk with a wonderful volubility to any visitors who may call to see him Until he was eighty-five he went regularly to work every day, and even at that age was able to climb ladders carrying a hod of bricks. Fourteen years ago principal and sometimes his only meal during the day. He enjoys his pipe regularly. Each of his birthdays is celebrated by a fete in the Home, in which all the inmates, some 300 in number, as well as the staff, participate. Two years ago, when M'Nally's great age was brought to the notice of the King, His Majesty sent an official to the Home to inquire after him, and subsequently sent him a present.

In Buffalo lately the business men of the city offered a prize for the best essav. Six thousand pupils competed, and the first two on the list were pupils of parochial schools. The same thing occurred in Manitoba a few years ago Prizes were offered for the best short stories written by pupils at school. The first two were Catholic girls attending convent schools. Is it not about time our enemies should give up the inferiority cry?

the condition of the government schools in France since the Catholic teachers have been driven out. The rules of attendance are not enforced, there is a steady decline in numbers, and many pupils leave without knowing their alphabet, so that illiteracy, which was almost unknown in France, is now becoming common. The teachers are inferior and not respected; as they are not exempt from military service, the supply is inadequate; of those who are employed many are used as electioneering agents, their promotion depending teachers have lately formed a union for an increase of salary, which will mean francs, besides the extra expense to which the government is put by the suppression of the religious schools. Many of the teachers are regarded as Anarchists.

The Right Hon. Augustine Birrell, the new Minister of Education in England, has announced that his will be 'the bill of the session," letting it be understood that he is going to sweep the voluntary schools out of existence. They are all to be under government control. That means that he will have to destroy 11,817 Church of England schools, 450 Methodist, 1,063 Catholic, 13 Jewish and 79 British. Many of these properties are held in trust for educational purposes and cannot be closed. How that difficulty is to be dealt with is not yet explained.

Between 1870 and 1902 the Catholics

Mrs. Craigie, the celebrated novelist | their own schools between three and and dramatist, whose pen-name is four million pounds. Their contribu-John Oliver Hobbes, and who became tion in rates to the Board schools, to a Catholic in 1892 at the age of 25, which they never sent their children cannot easily be estimated.

> One of the most singular facts connected with the present crusade against the Church in France is the amazing withdrawals from the National Savings Bank. The "Journal Officiel" for the week ending February 10 registered an excess of withdrawals of 6,700,223,98 francs over the amount of the deposits entered. The excess of deposits for the corresponding period in 1905 reached the total of 2,500,000 francs, whereas this year the excess was of withdrawals. We also learn that, on account of the religious persecution and of the general feeling of alarm and unrest, the British banks and safe deposits in London are so repleted with gold and silver plate and jewels sent over from France for safety by members of the aristocracy and wealthier classes that they already announce they will have difficulty in receiving any more. All these are signs which escape the average correspondent's attention, but which are affording great anxiety to the French Government. You cannot overthrow a religion which has lasted for fourteen hundred years and has withstood several great revolutions, without upsetting the whole social system of the country. The curious part of the affair is that the London papers, even when they are Conservative, praise the French Government as the best the world has ever seen, and hold it up as an example worthy to be copied, regardless of the fact that the majority of its ministers are Socialists of the reddest type, and blatant atheists into the bargain.—Catholic Times, Feb. 23.

Professor Schiaparelli, of Milan, who discovered the canals of Mars, is not only a good Catholic but an earnest worker for Catholic missions. He it was who brought about the National Association for the help of Italian missionaries, with which he still energetically co-operates. The results achieved by this association among the inhabitants of Africa are very great.

The Yorkshire Daily Observer, of March 11, says that Mr. Charles Devlin An article in the "Revue des Deux M.P. for Galway, who represented Mondes," by George Goyan, describes Ottawa and Wright counties in the Canadian House of Commons (1891-97), is generally considered one of the most intellectual and witty members of the Irish Nationalist party.

> Wanted: Subscription solicitor, lady or gentleman for Northwest Review, the only Catholic newspaper in the West. Liberal terms. Apply The Business Manager Northwest Review.

Rome, March 12.—The Pope received to-day in private audience, J. Pierpont upon their anti-Catholic zeal. The Morgan, H. B. Hollins, Mrs. Hollins and Miss Hollins, all of New York. The audience occurred in the Pope's an additional burden of 44 million library and merely consisted of an exchange of compliments, the Pontiff expressing his appreciation of the kindness of Mr. Morgan in visiting him and recalling his visit of last May. The Pope blessed some religious objects handed to him by Mrs. and Miss Hollins.

> Rome, March 10.—The Pope, who is personally interesting himself in the forthcoming wedding of the King of Spain, has given detailed instructions in order to facilitate the arrangements for the conversion of Princess Ena.

> His Holiness has drafted a letter to King Edward expressing his satisfaction at the union of the British and Spanish royal houses.

> Incidentally he recalls the cordiality which marked the relations between the Court of St. James and the Vatican during the time of Queen Victoria and Leo XIII.

> > (Continued on page 5)

respect for religion. The same Pontiff

ENCYCLICAL LETTER

OUR HOLY FATHER POPE PIUS X.

TO THE

FRENCH, CARDINALS, ARCH-BISHOPS, BISHOPS, CLERGY AND PEOPLE.

(Special Translation of the "Catholic) inize any form of religious worship, it Times")

son, health and the Apostolic Bene-

Our soul is full of painful anxiety and our heart is penetrated by anguish when We turn to you in thought. How could it be otherwise on the day after the promulgation of the law which by breaking violently the secular bonds that bound your nation to the Apostolic See, creates for the Catholic Church in France a situation unworthy of her and for ever to be deplored? Undoubtedly an event of the gravest kind; an event which all fair minds must regret, for it is as baleful to civil society as to religion; but an event which could not surprise anyone who has paid attention to

The Religious Policy Pursued in France

Brethren, it must certainly have been neither a novelty nor a surprise, witnesses as you have been of the attacks so numerous and so formidable made one after another by the public authority upon religion. You have seen the sanctity and stability of Christian marriage violated by legislative enactments in formal contradiction to them; the schools and hospitals laicised; clerics hurried away from their studies and from ecclesiastical discipline to be subjected to military service; the religious Congregations dispersed and despoiled, and their members for the most part reduced to extreme destitution. Other legal measures, with all of which you are acquainted, followed: the law has been abrogated which ordered public prayers at the beginning of each Parliamentary Session and at the reopening of the courts; the signs of mourning traditional in the Navy on Good Friday have been done away with; the religious character has been effaced from the judicial oath; every act or emblem in any way reminding men of religion has been

Banished from the Courts

the schools, the Army, the Navy-in a word, from all the public institutions. These measures and others which, explained several times and splendidly little by little, separated the Church from the State were only landmarks set up for the purpose of reaching complete and official separation; their promoters themselves have not hesitated to acknowledge this openly and often. The Apostolic See, on the contrary, has left nothing undone to avert so great a calamity. Whilst, on the one hand, it ceased not to warn those who were at the head of French affairs and to beg of them on various occasions to weigh well the magnitude of the evils which their policy of separation would unfailingly bring about; on the other it multiplied the striking testimonies of its complacent affection towards France. We had therefore a right to hope from

The Ties of Gratitude

which ought to exist that We would be able to prevent these politicians from going down the incline and to lead them to a renunciation of their projects. But attention, good offices and efforts both on Our part and on that of Our predecessor all remained without result. And the violence of the enemies of religion succeeded in the end in what they had long been aiming at, to the detriment of your rights as a Catholic nation and of all that prudent thinkers could desire. Accordingly in an hour so grave for the Church, and conscious of Our Apostolic responsibilities, We deem it Our duty to raise Our voice and to lay open Our soul to you, Venerable Brethren, to your clergy, and to your and blamable, how much it is to be nicious error, to maintain that it is on the part of this Apostolic See; society of men, in whose bosom are necessary to separate the State from France, whose fortune and glory have leaders having full and perfect power



is, first of all.

Seriously Offensive to God

Venerable brethren and well beloved for man's Creator is also the Founder of human societies, and He preserves them in being, just as He sustains us. We owe Him, then, the honor not only of private, but also of public and social worship. Moreover, this contention is a clear negation of the supernatural order. It limits the action of the State solely to the pursuit of public prosperity during this life, which is only the proximate reason for the existence of . political societies, and it does not occupy itself at all with their ultimate reason -the eternal happiness of man when this life is over-treating it as something foreign to itself. And yet, the present order of things here below being subordinate to the attainment of this supreme and absolute good, the civil power should not only place no obstacle in the way of that attainment, but of late years. To you, Venerable should aid us in it. This contention also overthrows

two societies. These two societiesbetween Church and State and from will become acute on both sides; the versally observed by all countries that frame work of the episcopate and the idea of truth will thereby be disturbed and souls will be filled with great anxiety. Finally, this contention inflicts serious damage on civil society itself, for it cannot prosper or last long when religion has not its place in it—religion the supreme ruler and sovereign mistress

The Rights and Duties of Man are in question. The sovereign Pontiffs ation of Church and State. what should be the relations between the two societies. Between them, he said, "there should necessarily be a wise union, a union which may justly be compared to that between the soul and body: "Quaedam intercedat necesse est ordinata colligatio (inter illas), quae quidem coniunctioni non immerito comparatur, per quam anima et corpus in homine copulantur.' He adds: "Human societies cannot, without becoming criminal, conduct themselves as if God did not exist, or refuse to concern themselves about religion, as if it were an affair that was foreign to them and that could be of no service. . . As to the Church, which has God Himself for its Author, to exclude it from the active life of the nation, the laws, the education of the young, and domestic society, is to be guilty of a great and pernicious error. 'Civitates non possunt, citra scelus, gerere se tanquam si Deus omnino non esset, aut curam religionis velut alienam nihilque profuturam abiicere. . Ecclesiam vero quam Deus ipse constituit, ab actione vitae excludere, a legi-

in separating itself from the Church, a Christian State, of whatever kind, commits

bus, ab institutione adolescentium, a

societate domestica, magnus et pernici-

osus est error." (Encyclical Letter,

"Immortale Dei," 1 Nov., 1885). If

An Act Eminently Baleful people—to all of you, whom We have deplored that France has entered on ever treated with special tenderness, this path, when of all nations it ought dition of the Fathers confirms the teachbut when at this moment, as is fitting, to be the last to do so-France, which ing, that the Church is the mystic body We love more tenderly than ever. It in the course of ages has been the object of Christ, a body ruled by the pastors is an absolutely false contention, a per- of such a great and special predilection and doctors (Ephes. iv, 11, etc.)—a the Church. For, based on the prin- always been intimately associated with to govern, teach and judge (Matt. xxviii, ciple that the State should not recog- the practice of Christian morals and [18-20; xvi, 18-19; xviii, 17; Tit. ii, 15;

Leo XIII. rightly said: "France should not forget that its Providential destiny has united it to the Holy See by bonds too close and too old to be ever willingly broken. From this union came forth its true greatness and its purest glory. . To interfere with this traditional union would be to deprive the nation itself of a part of its moral strength and of its high influence in the world" (Allocution to the French pilgrims, 13th April, 1888). The bonds by which this union was consecrated should have been all the more inviolable, inasmuch as they were fortified by the sworn faith of treaties. The Concordat arranged between the Sovereign Pontiff and the French Government, like, for that matter, all treaties concluded between States, was a bilateral contract binding on both sides. The Roman Pontiff on the one hand, and the head of the French nation on the other, solemnly bound themselves, on their own behalf and for their successors, to maintain inviolate the pact that they signed. As a result the Concordat was governed

Scrupulous Fidelity

by the rule of all international treaties,

that is to say, the right of nations, and

could not at all be annulled on the ground

that only one party had entered into the

contract. The Holy See has always

observed with

the engagements to which it has subscribed, and it has at all times demanded that the State should give proof of equal fidelity. That is a truth which no impartial judge can deny. But, to-day the State abrogates by its authorty alone, the solemn agreement that it signed. It violates its sworn faith. And to break with the Church, to free itself from its friendship, stopping at nothing, it does not shrink from inflicting on the Apostolic See the outrage which results from that violation of the The Order Wisely Established by God right of nations, nor from giving a shock in the world-an order which requires to the social and political order, since a harmonious agreement between the nothing so much concerns nations for the security, on each side, of their mututhe religious and the civil-have the al relations as an inviolable fidelity in same subjects, although each of them the sacred respect for treaties. The the pastors. St. Cyprian, martyr, exexercises its authority over them in its greatness of the injury done to the presses this truth in an admirable manown sphere. It necessarily follows that Apostolic See through the abrogation there are many matters which the two of the Concordat by one party is further precepts regulating the episcopal digshould look upon as belonging to both increased—and in a special manner their domains. Let harmony cease when we consider the method in which the State has effected the abrogation. these matters of common jurisdiction It is a principle admitted without diseasily arise germs of differences which cussion in the law of nations and uni-

The Rupture of a Treaty

should be notified beforehand and regularly, in a clear and explicit manner, to have therefore never ceased, according fail towards the Apostolic See in the temporum et successionum vices Episcoto times and circumstances, to refute ordinary respect and courtesy which porum ordinatio et Ecclesiae ratio deof the smallest States. And its repre Our illustrious predecessor, Leo XIII., sentatives—the representatives of a Catholic nation-feared not to treat with contempt the dignity and power of the Pontiff, Supreme Head of the Church, when they should have had for that power respect superior to that which all other political powers inspire -respect which should have been all the greater inasmuch as that power has, on the one hand, to do with the eternal welfare of souls, and on the other, extends everywhere. If we now examine in itself the law which has been promulgated, we find in it a fresh cause for still more energetically complaining. Since the State in

Breaking the Ties of the Concordat

separated itself from the Church, it should, as a natural consequence, have left it its independence and permitted it to enjoy a common right in the liberty which it pretended to grant it. But this is far from being the case. For We discover in the law several exceptional provisions which, being odiously restrictive, place the Church under the domination of the civil power. As for Ourselves, it has been to Us a bitter sorrow to see the State thus encroaching upon what should be the exclusive domain of the ecclesiastical power; and We are all the more grieved because, disregarding equity and justice, it has created for the Church of France a situation hard, harassing, and oppressive in respect to the most sacred rights. The provisions of the new law are contrary to the constitution according to which the Church was founded by Jesus Christ. The Scripture teaches us, and the tra-

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II. Cor., x, 6; xiii, 10, etc.). It follows that the Church is by its essence an Dr. J. R. DAVIDSON, M.D. unequal society, that is to say, a society comprising two categories of persons:

The Pastors and the Flock,

those who occupy a rank in the different degrees of the Hierarchy, and the multitude of the Faithful. And these categories are so distinct that in the pastoral body alone reside the right and authority necessary to guide and direct all the members toward the end for which society exists; as to the multitude its only duty is to allow itself to be led, and, as a faithful flock, to follow ner when he writes: "Our Lord, Whose nity and the mode of life of His Church we ought to revere and observe, says in the Gospel, addressing Peter: 'Ego dico tibi tu es Petrus,' etc. So through the vicissitudes of ages and events the constitution of the Church are discernible in such a manner that

"The Church Rests on the Bishops,

the other contracting party by the and that all its active life is governed party which intends to repudiate the by them." "Dominus Noster, cuius treaty. Now, not only was no inti- praecepta metuere et servare debemus mation of this kind made to the Holy Episcopi honorem et Ecclesiae suae See, but no notification whatsoever was rationem disponens, in Evangelio loquigiven to it on the subject. So that the tur et dicit Petro: Ego dico tibi, quia French Government hesitated not to tu es Petrus, etc. . . Inde per and condemn the doctrine of the separ- nations never neglect even in the case currit, ut Ecclesia super Episcopos con-

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stituatur et omnis actus Ecclesiae per eosdem praepositos gubernetur" (St. Cypr. Epist. xxviil [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 it that wil dispose, though only in a temporary manner, of the bishoprics, presbyteries and seminaries; it is it, 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 sublects 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 Tary action can easily be exerted, does grants which enabled them to provide all the Catholics of France. Consenot place the Church in humiliating protecting public order, wrest from worship, it did not do so by way of and promulgation of this law, declaring Peaceable citizens, who still form the gratuitous concession; it felt itself bound that it can never be adduced to weaken immense majority in France, the sacred to do it, as at least 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 Church the religious Orders, its precious ment undertook to make suitable content with tearing away from that auxiliaries in the sacred ministry, in grants in perpetuity to the French teaching, in education, in the works of Christian charity; it has likewise strip-Ped it of the resources which constitute the human means necessary to its existence and to the accomplishment of its mission. In addition to the inluries and insults which We have, so lar, 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 rescources 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 at the same time and always keeping to lay establishments in which, as a before our mind that

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rule, 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 indefinite 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 that the Church has acquired by numer doubt is not possible and historic documents bear the clearest testimony; if cordat. We reprove and condemn it the French Government undertook in as gravely offensive to the dignity of the Concordat the duty of making to this Apostolic See, to Our person, to the members of the French clergy the Episcopate, to the clergy, and to in a suitable mannner for their support quently We protest with all Our and for the maintenance of religious strength against the proposing, voting

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 Governclergy 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

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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 up 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

Tramping upon the Rights of Property

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

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 CON-SUMPTIVE HOSPITALS IN MUSKOKA

Accommodation at Free Hospital Increased by Twenty-five Beds

URGENT CALL FOR FUNDS TO MEET INCREASED BURDEN FOR MAINTENANCE

Dear Friend:---

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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 closed? these two Homes to-day, show how this life-saving work has grown.

large deputation in the interests of the very jaws of death? the National Sanitarium Association, \$50,000 is wanted for the coming \$100,000 would not be too much for of all charities? the Government to set apart for this

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

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SATURDAY, MARCH 17, 1906.

Calendar for Next Week.

18-Third Sunday in Lent. Solemnity (anticipated) of the Feast of St. Joseph.

19-Monday-St. Joseph, Spouse of the Blessed Virgin and Patron of the Universal Church. Eleventh Anniversary of the consecration of the Most Rev. A. Langevin, Archbishop of St. Boniface.

20-Tuesday-St. Cyril of Jerusalem, Bishop, Doctor.

Wednesday-St. Benedict, Abbot, Founder of the Benedictine Order. 22-Thursday-St. Gabriel, Archangel (transferred from the 18th inst.)

23-Friday-The Five Wounds. 24-Saturday-Votive office of the Immaculate Conception.

DEBATE ON THE PROPOSED BRANDON UNIVERSITY

On Wednesday of last week a lively debate took place before the Law Amendments Committee of the Manitoba Legislature between the Baptists of Brandon College, which is seeking degree conferring powers, and several members of the Manitoba University

Rev. Dr. McDiarmid,

principal of Brandon College, submitted first: that the primary obligation of education rests upon the parent, and students of all creeds on precisely the this implies a corresponding right providing there is no interference with the rights of others. Only in a secondary sense is education the work of the state, as when parents refuse to recognize their obligation and allow their children to grow up in ignorance, or when circumstances in the state call for special eduhands of the state, as pupils of that age important matter of character must be

to taking advantage of the university instruction were that the students have to be sent to Winnipeg to study scientific subjects; that fees have to be paid for examiners sent to Brandon. students are required to pass examinations in arts on papers prepared by teachers in the Winnipeg colleges. They have to take a curriculum of study placed in their hands—they have no choice as to the course of studies. The passing of the bill would mean the investment of a large amount of money from without the province in education here. It would mean also bringing in students from without, especially from the western provinces; as it is proposed to have academies in all the provinces moral character. The speaker referred to Queen's university as an institution with 900 to 1,000 students doing an immense work in the upbuilding of mental and moral life. The passing of the ideal in respect to education; it is not decide in our favor. to the advantage of the province to have only one ideal. In the Maritime Provinces there is a university for every 178,000 of population, and this is the best educated part of the Dominion. In Ontario there are seven chartered universities, a university for every 309,000 of population; in the United States there is one for every 160,000. Scotland had four universities when there was less than a million people. The speaker objected to a compromise curriculum; the university curriculum was not such as any one of the colleges would consider the best if acting for itself alone. Rev. Father Drummond was quoted as having said that St. there is no restraint on their internal sacrifices, had to omit some of their best thought the best studies, which they considered a distinct disadvantage to the curriculum. The preponderance of the judgment of the world was against the one university idea. France had tried it but had abandoned it and was restoring autonomy to the universities. The Baptists, in making their present request, guarantee that they will never ask for provincial help; that the standard of their university will be as high as that of the provincial university; that its affairs would be completely open to inspection by the legislature,

After Mr. G. R. Coldwell, Mayor the application of Brandon College,

and that its doors will be open to

same basis.

Mr. Isaac Pitblado

cation. Baptists were prepared in towards university powers since the primary education to leave this in the establishment of the university in 1877. He denied that there was any opposition are subject to home training; but when to free trade in education or any opposithe child goes away from home, the tion to Brandon College. The question was whether any particular body of men held that the state had the right to considered. If the state establishes a should be enabled to grant degrees, or educate children. He charged the The colleges do the teaching and the monopoly of higher education it in- whether there should be the highest Baptists with inconsistency in departfringes on the right of parents. The standard and every degree should have ing from their principle by confiding the state says, You must educate your the stamp of uniformity on it. There primary education of their children to child according to this curriculum; it was free trade in education, and the the state. He disputed the assertion does not leave the parent free to carry council came in by affiliation. They that the preponderating opinion of the

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Boniface College had to make some arrangement. Provision was made for other colleges coming in; Brandon authors, could not have what they College could affiliate and be entitled to representation on the university colleges, take the uniform examinations and receive the degrees. The university had had all classes and denominations sitting together at the council board and at the examinations; this seemed to the speaker to be an ideal position, and the policy of one university a good policy. It had been re-enacted by every government from the early days. The government had aided the teaching and appointed and paid professors, and it had eight representatives in the council; so that the policy was that of a state university, in which all diversities of creed received recognition; and all degrees received the sanction of the state. As coming from the mari-Fleming and Alderman Clements, retime Provinces himself, he spoke from presenting Brandon, had supported personal knowledge of the existence of too many universities there as an injury to the institutions, and told of the desire of leading educationists there reviewed the policy of the province for such a system as we have here to raise the standard.

Rev. Dr. Wilson,

pastor of Augustine Presbyterian Church, as against Dr. McDiarmid, out his own convictions. Objections have absolute freedom in teaching and world was against the one university

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system; it was, he held, entirely the other way, and showed it by the example of Germany. If a university were established at Brandon, why not set one up at Dauphin for the Galicians? The speaker did not pretend to be always right; there was no one in the world whose opinions were always sure to be right; but he thought the multiplication of degree-conferring bodies would impair the success of the provincial university.

Mr. J. A. M. Aikins

dwelt mainly on the financial position of the University of Manitoba. Even if it sold all its land and thus secured a million dollar endowment, this at 6 per cent., would give \$60,000 a year in addition to the \$6,000 from the government. The 'university spends \$20,000 in its science department; and it will soon have to employ two other teachers; how then can it teach classics, philosophy, history, etc.? The denominations have undertaken to teach these branches without throwing the burden on the university; and this system gives education under religious influences. Unless the uiversity can depend upon the loyalty of individuals to the denominational colleges, it will smash to pieces. The only means by which it can get the necessary funds to sustain the colleges. is by appealing to the denominations. standard. How can compete if they have not the same curriculum? Let, Brandon College show 714 PACIFIC AVE. that it can teach by sending up better students to the examinations. The University of Manitoba does not care much where a man is educated, or how, provided he comes up to the standard. Give one denomination university powers and the result will be so many universities in Manitoba that people who go through the province will have to hold up umbrellas to prevent degrees from being showered down upon them. Mr. Aikins concluded by asking Rev. Father Cherrier to say whether St. Boniface would not also want university powers if such were given to Brandon.

Rev. Father Cherrier

who, in the opinion of many influential members of the Legislature, contributed to the debate the most telling speech, began by expressing a doubt that his opinion would have any weight if he answered Mr. Aikin's question by saying yes. However, certainly if special favor was to be granted to a particular denomination it might well be expected that the Catholics would follow. While they were so eager in regard to their rights in the matter of primary education they would not remain in the background in regard to higher education. The Catholic Church upheld the parental right to educate children as resting upon natural law which superseded positive law. They had been long fighting for religious training of the young in primary education; but not having heen able to prevail on the perhaps, the sun would shine more favorably-they were not going to refuse government help. As to Dr. McDiarmid's contention that young

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children might safely be placed in government schools while young men should not attend a government university, he said the practice of the Catholic body was to sow the seed of religious faith in the springtime of life, when the seed could take firm root, and not to wait till the scorching heat of summer. He differed from Dr. Wilson who had said that there was no one in the world that did not hold mistaken opinions; on the contrary, he (Father Cherrier) and the world-wide Church which he represented held that there was one person who, by a special assistance of God, could make no mistake when he taught the whole Church in matters of faith and morals. The university question, of course, did not trench on the field of the infallible doctrine. He merely wished to protest against Dr. Wilson's too sweeping assertion. As to the University of Manitoba, the speaker saw in its constitution unity and variety, unity in its general aim, variety in its special work. Dr. McDiarmid had emphazised Father Drummond's recital of the sacrifices St. Boniface had made, but the Rev. Principal of Brandon College had overlooked Father Drummond's contention that these sacrifices were more than counterbalanced by greater benefits. A central educational power, wherever it could safely be maintained, was the best method of promoting higher educa-

Rev. Dr. Patrick, Principal of Manitoba College, Archbishop Matheson, Principal of St. John's College, and Rev. Dr. Sparling, Principal of Wesley College, were strongly opposed to the granting of university powers to any other body.

Rev. Dr. McDiarmid, replying to Dr. Patrick's contention that a new uni versity would lower the standard, said that in Ontario this had not been the case. McMaster University (Baptist) far from lowering the standard, had made an impression on the provincial university.

Attorney-General Campbell

plied Dr. McDiarmid with questions that evidently put him to sore straits. Why did the Baptist body accept the state curriculum and state grant for public schools and collegiate institutes? Why did they suddenly balk at a state curriculum for a university?

Dr. McDiarmid maintained that the fundamental right and obligation rested with the parents, but the Baptists, he said, were willing to hand over primary education to the state, because the children in the primary schools were ander parental influence. The compulsory education bill does not say that every parent must send his child to the public schools.

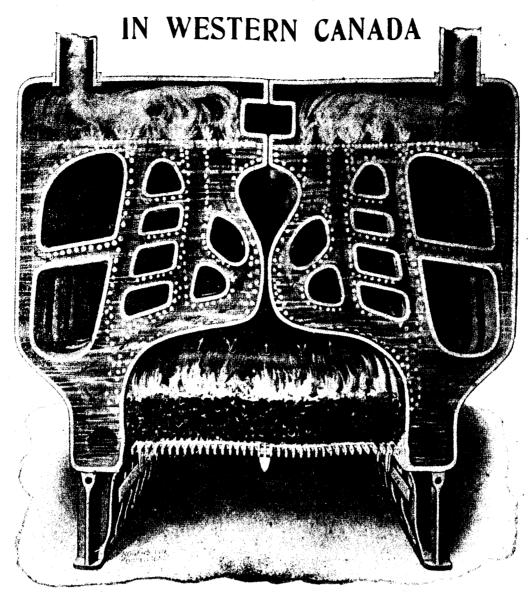
The discussion was closed with a few further remarks by Mr. Coldwell, after which the committee adjourned.

CURRENT COMMENT

bodies, especially when they succor the Oppressed as in France at the present time, for, of course, the "oppressed" are the worthy Masons disturbed in their harmless pursuit of robbing the Church and the poor? To understand the secret but world-wide influence of Masonry against the Church we have only to note how all non-Catholic journals printed in English, condone and apologize for the iniquitous spoliation of the Church in France. Had they not received a secret direction from Masonry, there would surely be found, here and there an honest editor whose indignation at injustice would find vent. But we Catholics need not go so far afield to realize the baleful influence of Masonry against our co-religionists. Prudent than the Orangemen. The Premier, returned to the House of farlane); the business manager, Mrs. fidence between mother and daughter bark of the latter is worse than their Commons last Monday the Irish membite. The Mason's don't bark, they have long been trained to silence. They even wag their tails in seeming friendship. But they have a thousand secret weapons, and their favorite quarry is the poor, struggling Catholic, especially if he was once a Protestant. They hound him from one situation to another. All doors are closed against him, unless he consent to abjure his faith and become a Mason. We know whereof we speak. Innumerable instances of this kind of secret persecution have come under our notice in this very city. The "Tribune" blandly invites us to "cease to smell plots where none Proofs of Masonic influence defeating for goods of the same grade, with exist," but we have seen too many the ends of justice in educational matters not to scent the battle from afar.

programmes arranged locally promise a the Regina Leader will reappear in a To-day is St. Patrick's Day, and the worthy celebration of this festival so second section of their interesting Dept. 610, 234, 5th Ave. dear to the heart of every Irishman.

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Persons and Facts

(Continued from page 1.)

When Mr. Arthur Balfour, the late bers saluted him with cheers of "Welcome, little stranger."

Montreal, March 12.—The Catholic Archbishop of Montreal, who had been appointed arbitrator in the dispute between the leather cutters of the firm effect that the method of paying cutters adopted by Ames Holden company modifications as regards the prices given, namely, the schedule, according to which the weekly salary will be fixed must be the schedule in force to-day in the other shoe factories of the city twenty cents additional per sixty pairs of shoes for extra and special work.

The Women's Hospital Edition of

This section will be composed entirely of new articles for which room could not be found in the first section which others, learns at the same time how safe appeared May 19, 1905. The editor her own will be in her mother's loving is Mrs. Thos. Bennett (our Gena Mac-Ross; the advertising managers are Mesdames Acaster, McCusker, Franks, Thom, Ross, Rimmer. Smith, Young gard to the confidence of other people. and Harwood. The rest of the execu- No girl should repeat, no mother listen tive act as reporters. The excellence to, anything which has been obviously of the first edition is a guarantee of the said to the girl alone. Besides, a dewelcome that will assuredly be given to sire for unlimited confidences is a sign this new issue. To persons interested of weakness on both sides. A certain this new issue is the hall-mark of of Ames Holden company and their in hospital work, and who is not? employers, has given judgment to the this paper will be invaluable. For an all strong characters.—Exchange. appreciation of the first section we refer those of our subscribers who keep the shall be maintained, but with certain Northwest Review on file to our issue of May 27, 1905.

A girl who has been taught by her mother to respect the confidence of care? In the desire for complete conneither should forget that a due reserve is both necessary and desirable in reamount of reserve is the hall-mark of

The Arch-Fiend of the Age

Not war, more deadly than ever this modern butchery-but Catarrh which leads to Consumption and annually Wanted: Two men in each county kills more than famine and war comto represent and advertise Hardware bined. The doctors now successfully Department, put out samples of our fight catarrh with a remedy that never goods, etc. Travelling Position of fails-"Catarrhozone," it's death to Office Manager. Salary \$90.00 per every type of catarrh. It destroys month, cash weekly, with all expenses every root and branch of the disease paid in advance. We furnish every- so thoroughly that a relapse need never be feared. If troubled with colds, THE COLUMBIA HOUSE. nasal or throat catarrh, or subject to bronchitis or asthma, use Catarrho-Chicago, Ill. zone and you'll be cured forever.

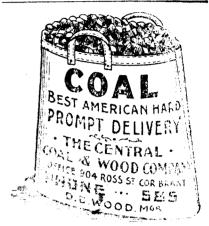
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Clerical News

The Most Rev. Cronelius O'Brien, Archbishop of Halifax, who had been suffering four or five years from an affection of the kidneys, died very suddenly of apoplexy at 11 p.m. on the 9th inst. His career was in many ways remarkable. Beginning active life as a shopkeeper's clerk in a small provincial town, he became archbishop before he had completed his fortieth year and during the 23 years of his administration of the most easterly ecclesiastical province of the Dominion he won distinction not only as a great churchman and an able administrator but also as an ornament to Canadian letters. The son of Terence O'Brien of Co. Wexford, and Catherine O'Driscoll, of Co. Cork, he was born near New Glasgow, Prince Edward Island, May 4, 1843, and attended the school of Mr. Robert Laird, an elder brother of the Hon. David Laird. After some further schooling at Pubnico, chiefly in order to learn French, Cornelius went into business as a clerk in a store at Summersie, P.E.I. When nineteen years of age, he realized what had long been his strongest desire by entering St. Dunstan's College at Charlottetown to study for the priesthood. Two years later he became a student at the College of the Propaganda in Rome. There he carried off the gold medal for excellence and graduated doctor of divinity and of philosophy. In 1871 he was ordained priest, and returning to Prince Edward Island, was two years professor and prefect of studies at St. Dunstan's. In Oct., 1873, he was appointed principal priest at the Charlottetown cathedral, but his health giving way, he was sent to Indian River, where he remained eight years. In 1880 he accompanied the late Bishop McIn-Halifax, and was consecrated in St. Mary's Cathedral, Halifax, Jan. 21. episcopal residence; established several colonies of nuns; and carried out certain costly and much needed repairs in St. Mary's Cathedral. In 1897 it was announced that the Archbishop was taking steps for the establishment of a Benedictines; but this project has not as yet materialized.

His Grace's literary productions kept pace with his church work. To many fugitive poems, essays and articles contributed from time to time to the periodical press, he added works of lasting his see is not yet designated. merit. Of these the principal are: "Philosophy of the Bible vindicated" (1876); "Mater Admirabilis" (1882); "After Weary Years," a novel; "Saint Dandurand, O.M.I., drove out to St. Agnes, Virgin and Martyr" (1887); Charles last Sunday to inaugurate a Aminta, a modern life drama'' (1890) "Memoirs of Bishop Burke" (1894); there. Mgr. Langevin remained at "Cabot's Landfall" (1896); "The Super- St. Charles, a guest of Rev. Father natural in Nature," and other articles Thibaudeau, for a couple of days. for the Royal Society of Canada. Archbishop O'Brien was at one time an office-bearer in the Imperial Federation League and afterwards a Vice-President for Nova Scotia of the British Catholic church there the following Empire League in Canada. He preached the sermon at the state funeral of Sir John Thompson, January, 1895, and in 1896 was elected President of the Royal Society of Canada for the ensuing year. The Montreal "Witness" a staunchly Protestant organ, once described him as "one of the most lovable, kindly, refined ecclesiastical personalities in the Lower Provinces."

In the middle of last month died Cardinal Manara, Archbishop of Ancona surprise and anxiety to his best friends, at the age of 76. The Sacred College has left the Society of Jesus. The is at present made up of men nearly half of whom are over seventy years of age: Cardinal Richard, Archbishop of Paris is 87; Cardinal Grusscha, 86; Cardinal Capecelatro, 82; Cardinal Steinhuber, 81; Cardinal Katschaler, 80; Cardinal Nocella, 79; Cardinal Di Pietro, 78; Cardinal Gottit, 72; and so on down to Cardinal Vincenzo Vannutelli, who has just completed his seventieth year. Cardinal Rampolla is only sixty three, while Cardinal Merry del Val is the youngest, having completed his fortieth year last October.

Rev. Claudius Ferrand, diocesan director for the Young Men's Catholic Association at Tokyo, Japan, will lecture at St. Anne next Sunday.



THE cost of living is an important thing in most homes. You may have to figure closely in these matters. A little extra on a barrel of flour may look big to

But there is a difference between spending money wisely and spending it foolishly.

Sometimes it is economy to spend instead of to save. It is in the case of Royal Household Flour.

Those few extra cents a week, that give you

Royal Household Flour

in preference to inferior flour, buy health.

Nothing contributes so much to the food you eat as flour, and therefore nothing should be more carefully bought. Ogilvie's Royal Household Flour is the whitest, cleanest and most nutritious flour that's

milled. It is the only flour that is absolutely pure. Ask your grocer.



"Ogilvie's Book for a Cook," contains 130 pages of excellent recipes, some never published before. Your grocer can tell you how to get it FREE.

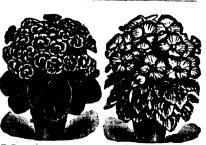
On Feb. 25 His Holiness Pope Pius trusts that the step he has taken may X. consecrated with his own hands the not go farther than the cessation of following new bishops for French sees: his connection with the Jesuits." tyre to Rome as secretary, and in the Mgr. Gibier. parish priest of St. Pafollowing year paid a second visit to terne at Orleans, Bishop of Versailles; the Eternal City with Archbishop Mgr. Chesnelong, parish priest of Hannan, of Halifax, at His Grace's Sainte-Madeleine in Paris, Bishop of came here last week to receive and dispecial request. On the demise of the Valence; Mgr. de Ligonnes, vicar rect some new Catholic settlers for latter, Dr. O'Brien was appointed to general of Mende, Bishop of Rodez; Saskatchewan. Last Sunday he preachsucceed him as fourth Archbishop of Mgr. Guillibert, vicar general of Aix, ed at High Mass in the Immaculate Con-Bishop of Frejus; Mgr. Gouraud, superior of the College des Enfants Nantais, 1883. His Grace Archbishop O'Brien Bishop of Vannes; Mgr. Gieure, superior Northwest by Monday's train. was always active in promoting the best of the Grand Seminary of Aire, Bishop interests of his diocese. He built St. of Bayonne; Mgr. Fodere, vicar capit-Patrick's Church Halifax, at a cost of ular of Saint-Jean-de-Maurienne, Bishop \$75,000. He revived St. Patrick's of that see; Mgr. Touzet, vicar general Home, a reformatory for Catholic boys; of Toulouse, Bishop of Aire; Mgr. founded the Victoria Infirmary and the Gauthez, vicar capitular of Autun, Infants' Home; purchased an archi- Bishop of Nevers; Mgr. du Vauroux canon theologian of La Rochelle, Bishop of Agen; Mgr. Ollivier, vicar general of Marseilles, Bishop of Ajaccio; Mgr. Dadolle, rector of the Catholic Institute of Lyons, Bishop of Dijon; Mgr. Grellier, vicar general of Angers, Catholic university at Halifax under Bishop of Laval; Mgr. Dechelette, the management of the Jesuits or the who becomes Auxiliary to the Cardinal Archbishop of Lyons. Mgri. Lucon, Bishop of Belley, becomes Archbishop of Reims; Mgr. Enard, Bishop of Ca- The maiden's brow took on a frown; hors, is promoted to the archbishopric of Auch; Abbe Gely, vicar general of Rodez is to be consecrated bishop, but

> His Grace the Archbishop of St. Boniface, accompanied by Rev. Father way of the Cross for the new church

Rev. Lewis Drummond, S.J., lectures at Grafton, N. Dak., on the eve of St. Patrick's Day, and will preach in the

On February 17 the first Salesian missionaries to China, seventeen in number, sailed from Genoa, and were cheered by a telegram from Cardinal Merry del Val, conveying a special blessing from the Holy Father.

The Rev. George Tyrell, a convert and a brilliant writer, some of whose recent writings have caused no little Liverpool "Catholic Times" "earnestly



BULBS. 25 Cents.

Rev. Father Sinnett, of Prince Albert, ception Church and at the evening service in St. Mary's. He returned to the

THE AMATEUR COMPOSITOR

A Study In Verse Or Some Trying Perversities Of Type

There was a girl who wished to be A typographical miss; Said she, "My brother, I can see, Just sets his type like this.'

So o'er his case, with fingers light, She comp'd in girlish bliss, And set the lines from left to right, siht ekil meht detnirp dnA

She said, "Now, what's amiss?" She tried again, but upside down She turned them out like this.

And now a smile came o'er her face; She said, "I am remiss," And set the lines-forgot to space-Sotheyturnedoutlikethis.

said she, "they're nearly fixed;

This time I'll make no miss." But spacing somehow got them mixed-They out turned, and like this.

Whenever shall I get them right-Their vagaries dismiss?" She moaned, but soon in far worse plight Thel ine sturn ed out li ke this.

'Oh, dear!" the maiden cried, "That looks worse than 'phthisis,' And then she fled, for she had pied, And thy deeturn o u tl eik this.

State of Ohio, City of Toledo, Lucas County, SS.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that the said firm will pay the sum of ONE HUN-DRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY Sworn to before me and subscribed in my presence this 6th day of December A.D. 1886.

(Seal) A. W. Gleason.

Notary Public Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials free.

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THREE Trying Times in A WOMAN'S LIFE

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MILBURN'S HEART AND NERVE PILLS

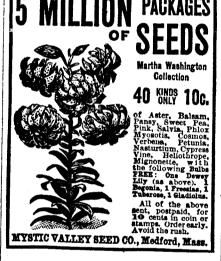
are almost an absolute necessity towards her The first when she is just budding from girl-

hood into the full bloom of womanhood. The second period that constitutes a special

drain on the system is during pregnancy. The third and the one most liable to leave heart and nerve troubles is during "change of life."

In all three periods Milburn's Heart and Nerve Pills will prove of wonderful value to tide over the time. Mrs. James King, Cornwall, Ont., writes: "I was troubled very much with heart trouble—the cause being to a great extent due to "change of life." I have been taking your Heart and Nerve Pills for some time, and mean to continue doing so, as I can truthfully say they are the best remedy I have ever used for building up the system. You are at liberty to use this statement for the benefit of other

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Physically Exhausted

Lacking in courage—out of joint with everything-scarcely on speaking terms even with fair health. Such low spirits are pitiable. Your brain is fagged, vitality so exhausted your constitution is well nigh ruined. What you need is Ferrozone, that great vitalizer and nutritive tonic. It's by making flesh and blood, by infusing iron and oxygen into the system that Ferrozone helps; it repairs weak spots, instills new life into worn-out organsmakes you feel like new. Ferrozone® lifts age from the old and imparts resilience and buoyancy to the depressed. Be manly, ruddy-colored,—cast aside weakness and enter the happy life that comes from using Ferrozone. Fifty cents buys a box in any drug store.

LEGEND OF ST. ANTHONY

The wonder worker of Padua is often represented in art as holding the Divine Infant in his arms. most familiar representation is based on the following beautiful legend:

The saint, one evening, when on a missionary journey, sought the hospitality of a prominent Catholic, who was a great friend of the Franciscans. Having retired to his room, St. Anthony, as usual, prolonged his prayerful vigil far into the night. Suddenly him promise that he would reveal this

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heavenly light more brilliant than the sun in all its brightness. Amidst this supernatural splendor our Lord appeared to the saint under the form of a child of marvellous beauty and grace. The Divine Infant permitted St. Anthony to embrace Him, to press his heart to the Sacred Heart, the fountain of love, while Jesus tenderly caressed His favored servant. The master of the house, who slept in an adjoining apartment, awakened by the dazzling light, hastened to the door of St. Anthony's room, and héard a conversation going on within. A narrow rent in the door enabled him to see the saint and the Divine Child. St. Anthony, learning that his host had witnessed the heavenly favor bestowed on him, made he found himself surrounded by a vision to no one during his lifetime.

Encyclical Letter of Pope Pius X.

(Continued from page 3)

strength and increased fruitfulness. As to the persecuting laws directed against her, history teaches us and in times near enough to us France itself proves

Forged by Hatred,

they are always wisely abrogated in the end when the harm they cause to States becomes manifest. Would to God that those who are now in power in France may soon follow on this point the example of the men who preceded them there. Would to God that, amidst the are above all necessary: you should, applause of all good men, they may hasten to restore due dignity and freedom to religion, the source of civilization and of the prosperity of nations. Meantime, and as long as an oppressive persecution will last, the children of most closely united to those whose the Church, having "put on the armour of light" (Romans xiii, 12), ought to strive with all their energy for truth your Bishops, and especially this Aposand justice. This is always their duty; it is their duty to-day more than ever. In these sacred struggles you, Venerable for it. Thus Brethren, who should be the masters and guides of all the others, will employ all the vigilant, indefatigable and ardent zeal of which at all times the French Episcopate has, to its credit, given proofs well known to all. But above everything We desire-for it is a matter of extreme importance—that in all the schemes which you will take in hand for the defence of the Church, you will try to bring about the most perfect

Union of Heart and Will

We are firmly resolved to address to You at suitable times practical instructions which will be for you a sure rule of conduct amidst the great difficulties of the present hour. And We are certain beforehand that you will follow them faithfully. Meanwhile, keep on at the salutary work on which you are engaged; revive as much as possible Piety among the Faithful; promote and popularize more and more the teaching of Christian doctrine; preserve all the souls confided to your care from the

Errors and Seductions

Which they meet with to-day on so many sides; instruct, caution, encourage, console your flock; acquit yourselves in their regard of all the duties that your pastoral charge imposes on you. In this work you will, without doubt, have the unwearying assistance of your clergy. Their ranks are fertile in men remarkable for their piety, knowledge and attachment to the Apostolic See, and We know that they are always ready to devote themselves without counting the cost, under your direction, for the triumph of the Church and the The members of the French Clergy will, God and be steadfast in the teachings we may be sure, also understand that of our Holy Religion. He called the heart the sentiments formerly enterat this time of trial they should have at tained by the Apostles, and they will a coward, and to that one he applied the rejoice to have been judged worthy to words of Our Saviour: "Of him I shall "rejoicing that they were accounted In the evening his text was "Be faithworthy to suffer reproach for the name ful." Taking a retrospective view of of Jesus" (Acts v., 41). They will then the past week, he exhorted his hearers bravely

Vindicate the Rights and Liberty of the Church

but without offending anyone; nay, above all ministers of Jesus Christ, they will reply to iniquity with justice, to tried beyond his strength. The Aposoutrages with mildness, and to evil tolic Blessing was then given by the treatment with beneficence. And now Missionary to the large congregation it is to you, Catholics of France, We adpresent, and Rev. Father Frigon bade dress ourselves; let Our word be received them good-bye. by all as a testimony of the tender benevolence with which We continue to love Your country, and as a comfort amidst a Mass of thanksgiving and there were the formidable calamities you have to face. You know the object that the impious sects who bend your heads under their yoke have set before themselves, for they have themselves proclaimed it with audacious cynicismto "decatholicise" France. They wish to force out of your hearts every trace of the Faith that crowned your fathers with glory, that made your country prosperous and great among the nations, that sustained you in trouble, that maintains tranquility and peace at Your hearth, and that opens for you

The Way to Eternal Happiness >

You feel that you must defend that Faith with your whole soul. But let there be no misunderstanding; unless You are strongly united all labor and efforts to repel the attacks which will be made upon you will be useless. Cast aside, then, all the germs of disunion and do what is necessary to ensure that in thought, as in action, your union shall be as firm as it should be amongst men who fight for the same cause, es-

pecially when the cause is one of those for whose triumph each ought to voluntarily sacrifice something of his own opinions. If you wish within the limits of your power, and as it is your imperative duty to do to save the religion of your ancestors from the dangers that threaten it, it is absolutely necessary that you should in large measure

Show Courage and Generosity That generosity you will, We feel sure, exhibit; and by thus proving yourselves charitable towards His ministers, you will incline God to be more and more charitable towards you. As for the defence of religion, if you desire to undertake it in a manner worthy of the Faith, and to carry it on without interruption and efficaciously, two things in the first place, model yourselves so faithfully, according to the precepts of the Christian law, that your acts and your whole life will honor the Faith you profess; and you should then remain special vocation it is to watch over religion here below-to your priests tolic See, which is the pivot of the Catholic Faith, and of all that can be done

Armed for the Struggle

advance without fear to the defence of the Church; but take good care that your confidence be entirely founded upon God, Whose cause you sustain and pray to Him continually that He may help you. For us, as long as the struggle against danger lasts, We shall be heart and soul with you; troubles, trials, sufferings-We shall share all with you; and at the same time, addressing God, Who has founded and preserves the Church, We shall beg of Him to cast upon France a look of mercy, to rescue it from the waves beating around it, and to give it soon calm and peace through the intercession of Mary Immaculate. As an augury of these heavenly blessings and a sign of Our special affection, We grant the

February, 1906, the third year of Our ness and peace.—Ex. Pontificate.

PIUS X, POPE.

Regina Notes.

The Mission closed Sunday. eight o'clock Rev. Father Frigon, O.M.I., said Mass and a very large number of communicants appeared at the Altar. At eleven o'clock the Rev. Missionary preached an eloquent sermon on "Faith," showing clearly that Faith was a Divine gift; therefore, those of the Faith should return thanks to man or woman who was ashamed to be ashamed before My Father in heaven. to renewed efforts in the right path. The learned Missionary assured his hearers that temptations would come, in fact in greater number, and it behooved the faithful to pray, and pray without Careful to observe charity as becomes ceasing, remembering that God's grace was sufficient and no one would be

At eight o'clock this (Monday) morning the Rev. Father celebrated quite a number present. Rev. Father Frigon, O.M.I., leaves for Winnipeg this evening and carries with him very best wishes of the Regina congregation. He may be assured that many prayers will ascend to Heaven for him, asking God to grant him all graces and blessings for a long

High-Grade Flower Seeds. Packages 1

Many Women Suffer UNTOLD AGONY FROM KIDNEY TROUBLE.

Very often they think it is from so-called There is less female trouble than they think. Women suffer from backache, alceplessness, nervousness, irritability, and dragging down feeling in the loins. So do men and they do not have "female trouble." Why. then, blame all your trouble to Female Disease With healthy kidneys, few women will ever have "female disorders." The kidneys are se closely connected with all the internal organs that when the kidneys go wrong, everything goes wrong. Much distress would be saved if women would only take

DOAN'S KIDNEY PILLS

at stated intervals.

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and fruitful ministry, and that our Blessed Mother, to whose loving care he directed his hearers, may protect and guard him while doing Her Divine

The weather has grown much colder the last few days.

GENA MACFARLANE

Look For Happiness

Someone has said that we find what we are looking for in this world. If that be true—and it is true in a certain measure-how very much better and more wholesome to be looking for kindness rather than slights, for happiness rather than for misery, for the flowers of life rather than its thorns! Even when these things seem impossible you may think them so, and by the power of your illusions make them come true. Illusion and disillusion are to the mind what rose-colored and blue spectacles Apostolic Benediction with all our are to the eyes-illusion the rose, disheart to you, Venerable Brethren, to illusion the blue. It may seem a sort your clergy, and to the entire French of child's play to hold so fast to that which may be mythical, but anything Given at St. Peter's, Rome, the 11th is worth while when it makes for happi-

The Blood is the Life

Owing to faulty actions of the kidneys and liver, the blood becomes filled with disease germs that imperil health. The first warning is a backache, dizziness, headache and lack of vital energy. Act quickly if you would avoid the terrible ravages of chronic kidney complaint. Get Dr. Hamilton's Pills to-day; they cure kidney and liver complaint for all time. No medicine relieves so promptly nothing in the world of medicine cures more thoroughly. For good blood, clear complexion, healthy appetite, the proper treatment is Dr. Hamilton's Pills. 25c. per box, at all dealers.

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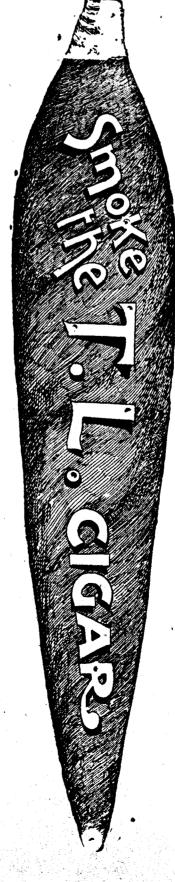
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A MISSIONARY FROM JAPAN

Rev. Claudius Ferrand, a member of the Societe des Missions Etrangeres, and a Missionary Apostolic who has labored sixteen years in Japan and fully intends to spend the rest of his life there arrived here last week on a begging tour in the interest of the Japanese Young Men's Catholic association, of which he is the diocesan director in Tokyo.

On Sunday last in the Cathedral of St. Boniface Father Ferrand preached a most interesting sermon on the evangelization of Japan. He related the discovery of 35,000 Catholics who had remained faithful to Catholic doctrine and practices during 230 years of persecution and ostracism, although they had no priests to instruct them. After the sermon he took up a collection of seventy-two dollars.

In the evening of the same day Father Ferrand delivered an illustrated lecture on the Japanese people, their customs and idolatrous devotions, and afterwards spoke at considerable length on the Catholic missionary work in that vast field. He was introduced by Father Drummond, who requested the audience to be particularly silent, as the missionary was suffering from a bad cold. The magic lantern slides, which were remarkably clear and delicately colored, were manipulated by Father Blain, S.J., and the large audience repeatedly broke into applause. There was no entrance fee, but the collection brought in fifty-five dollars. During an intermission between Pagan and Christian Japan, Mr. William Maurice Miles, a violoncellist lately came from London, England, played a selection which took so well that he was recalled for another with equal success. The lecture was full of curious and little known details which would prove of great interest to a Winnipeg audience if a hall could be secured for this purpose. We shall give an abstract of Father Ferrand's remarks in a subsequent issue.

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Problem Floored Him

"If a man and a half can eat a squab and a half in an hour and a half for a day and a half, how long will it take the dog to tree the coon?"

For a long time the pale, dejected appearing young man sat and studied and studied; then he wearily lifted his head and spoke to the friend who ****** was near him.

- "Alas! I car
- Cannot find what?" "The answer to this problem."
- "You bet you can't."
- "Why not?"
- "Because there is no answer to it." "But I found it in the paper."

"Well, the editor will have to answer for the paper, but snobody will answer the problem. And why do you waste what ought to be gray matter on it? Honestly, now, do you care a whoop whether the dog trees the coon or not?" "No, but-well, you see-

"You bet you don't, and neither do some thousands of other simpletons who waste their time over similar conundrums care how old is Ann, or why a hen is, or what is the solution of any other problem that appeals through the drool of imbecility to the drivel of inanity. And yet these thousands and tens of thousands continue their childish solutions of the unsolvable, while the world has valuable work that needs human hands and brains for the doing. Go to! If you have a mind use it where a mind should be used; if you have not, don't play with its imitation."

"Well, I-" began the pale, dejected appearing young man; but then he threw the problem in the waste-basket and said no more. - San Francisco



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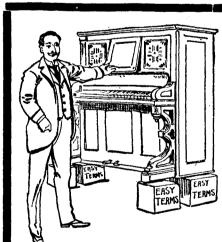
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