

Current Comment

The Holy Father's Encyclical, of which we published a telegraphic summary three weeks ago, is now published entire on another page of this issue. It is addressed "To our well beloved sons, Francois Marie Richard, Cardinal Priest of Holy Roman Church, Archbishop of Paris; Victor Lucien Lecot, Cardinal Priest of Holy Roman Church, Archbishop of Bordeaux; Pierre Hector Coullie, Cardinal Priest of Holy Roman Church, Archbishop of Lyons; Joseph Guillaume Laboure, Cardinal Priest of Holy Roman Church, Archbishop of Rennes, and to all our venerable brethren, the Archbishops and Bishops, and to all the Clergy and People of France." His Holiness first protests, with truly apostolic dignity, against the action of the French Government in breaking the Concordat with the manifest purpose of destroying Christianity in France. He shows how that government gave him no intimation that the separation was to be effected, and that the rulers of France failed in extending to him the courtesy due even to the smallest States. He condemns the principle that the State must be separated from the Church as "an absolutely false proposition, a most pernicious error." After setting forth the motives of this condemnation Pope Pius X. reiterates 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 conferred on 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 reprove 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 the 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 imprescriptible rights of the Church" ("Tablet" translation).

While exhorting the French Catholics to zeal and patience, the Sovereign Pontiff adds: "It is our firm intention to give you at a fitting time practical instructions which shall serve as a sure rule of conduct for you amid the great difficulties of the present time. And we are certain in advance that you will faithfully adopt them." This assurance of future practical instructions to the French clergy will greatly allay the impatience of those of them who chafed under the delay of these long expected instructions. Pius X. is reported to have said to someone who mentioned that eager expectation: "Tell them to possess their souls in patience; they are too hasty; I will speak when the time is ripe." And we all know that it is not fear nor diplomacy, but prudence that makes him bid 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

grand-lodge of the Orange order in Manitoba, sitting in the Scott Memorial Hall, solemnly repudiated the "Western Banner," which had hitherto been considered the Orange organ, made ample apology to Messrs. Gordon and Walker, expressed its full confidence in the local Government, and endorsed the founding of a new journal that would truly represent the interests of Orangemen in this country. This repudiation is doubtless due to the intervention of the Hon. D. H. McFadden and Mr. James Argue, M.L.A., the Orange order's representative in the Manitoba cabinet. Mr. Argue, being the present grand master of the Manitoba Orangemen, whipped them into due subjection to the Conservative Government. Thus party discipline prevailed over sectional animosity. But the Loyal Brethren got a substantial sop in the shape of solemn approval of the Roblin government's refusal to be dictated to by the "papal ablegate" (sic), and of an equally solemn condemnation of the autonomy bill. Their tender consciences being in this way comforted, the sanctimonious cohort after first declaring, without even the proverbial smile of the Roman augurs, that "the Loyal Orange association is thoroughly Protestant and religious and 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 Church nor any other Church has reason to regard the Masons as its enemies. The members of the order attend to their own affairs and make absolutely no attempt to interfere with Christian churches." Many times have we heard and read that style of defence; but it is merely dust thrown in the eyes of the unwary. Those who are in the deeper secrets of Masonry know very well that all the lodges of the world are really united. Long after the English speaking lodges had ostensibly separated from the French Grand Orient because it repudiated belief in God, the French official publications contained annual reports of the lodges of the British Empire. We have seen in 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 President of the Lyceum he has shown himself to possess all the qualities desirable in that officer,—a Catholic view of affairs, energy, experience, resourcefulness 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. Pillely. Executive Committee.—M. O'Connor, A. Donnelly, F. X. Jobin, F. Flanigan, J. Coyle, W. Barry and C. Pillely. 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. Cantwell, W. Nicholl. Literary.—T. J. Murray, H. R. McCabe, F. X. Jobin. Musical.—E. Taylor, H. H. Cottingham, F. Flanigan. Athletic.—J. Coyle, P. Egan, P. Nyland. Entertainment.—A. Donnelly, J. Cunnin, J. Dorgan. Membership.—W. Barry, A. McDonald, J. Burns. Visiting.—C. Pillely, M. O'Connor, J. McCarthy.

The Lyceum hockey team was defeated by the Victorians 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 tournament are requested to leave their names with Messrs. Harrington and McCarthy.

Persons and Facts

Mrs. Craigie, the celebrated novelist and dramatist, whose pen-name is John Oliver Hobbes, and who became a Catholic in 1892 at the age of 25, 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 he entered the Home of the Little Sisters of the Poor. Breakfast is M'Nally's 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 essay. 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?

An article in the "Revue des Deux Mondes," by George Goyan, describes 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 upon their anti-Catholic zeal. The teachers have lately formed a union for an increase of salary, which will mean an additional burden of 44 million 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 of Great Britain have contributed to

four million pounds. Their contribution in rates to the Board schools, to 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, M.P. for Galway, who represented 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 Morgan, H. B. Hollins, Mrs. Hollins and Miss Hollins, all of New York. The audience occurred in the Pope's 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.

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

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

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

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

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

BLOOD HUMORS

PIMPLES BLOTCHES ERUPTIONS FLESHWORMS HUMORS

Many an otherwise beautiful and attractive face is sadly marred by unseemly blotches, pimples, eruptions, fleshworms and humors, and various other blood diseases. Their presence is a source of embarrassment to those afflicted, as well as pain and regret to their friends. Many a cheek and brow—cast in the mould of grace and beauty—have been sadly defaced, their attractiveness lost, and their possessor rendered unhappy for years. Why, then, consent to rest under this cloud of embarrassment? There is an effectual remedy for all these defects, it is,

BURDOCK BLOOD BITTERS

This remedy will drive out all the impurities from the blood and leave the complexion healthy and clear. Miss Annie Tobin, Madoc, Ont., writes: "I take great pleasure in recommending your Burdock Blood Bitters to any one who may be troubled with pimples on the face. I paid out money to doctors, but could not get cured, and was almost discouraged, and despaired of ever getting rid of them. I thought I would give B.B.B. a trial, so got two bottles, and before I had taken them I was completely cured and have had no sign of pimples since." Burdock Blood Bitters has been manufactured by The T. Milburn Co., Limited, for over 30 years, and has cured thousands in that time. Do not accept a substitute which unscrupulous dealers say is "just as good." "It can't be."

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

A Partial Compensation

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

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

Trampling upon the Rights of Property

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

Profoundly Moved

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

(Continued on page 7.)

His 1905 Open Letter

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

Accommodation at Free Hospital Increased by Twenty-five Beds

URGENT CALL FOR FUNDS TO MEET INCREASED BURDEN FOR MAINTENANCE

Dear Friend:—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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Subscription per annum..... \$2.00 a year
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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.
- 21—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 Council.

Rev. Dr. McDiarmid,

principal of Brandon College, submitted first: that the primary obligation of education rests upon the parent, and 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 education. Baptists were prepared in primary education to leave this in the hands of the state, as pupils of that age are subject to home training; but when the child goes away from home, the important matter of character must be considered. If the state establishes a monopoly of higher education it infringes on the right of parents. The state says, 'You must educate your child according to this curriculum; it does not leave the parent free to carry out his own convictions. Objections

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. The 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 which will be feeders to the new university. This policy will increase the assets of the province in mental and 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 bill would mean a somewhat different ideal in respect to education; it is not 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. Boniface College had to make some sacrifices, had to omit some of their best authors, could not have what they 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, and that its doors will be open to students of all creeds on precisely the same basis.

After Mr. G. R. Coldwell, Mayor Fleming and Alderman Cléments, representing Brandon, had supported the application of Brandon College,

Mr. Isaac Pitblado

reviewed the policy of the province towards university powers since the establishment of the university in 1877. He denied that there was any opposition to free trade in education or any opposition to Brandon College. The question was whether any particular body of men should be enabled to grant degrees, or whether there should be the highest standard and every degree should have the stamp of uniformity on it. There was free trade in education, and the council came in by affiliation. They have absolute freedom in teaching and



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there is no restraint on their internal arrangement. Provision was made for other colleges coming in; Brandon 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 maritime Provinces himself, he spoke from 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 for such a system as we have here to raise the standard.

Rev. Dr. Wilson,

pastor of Augustine Presbyterian Church, as against Dr. McDiarmid, held that the state had the right to educate children. He charged the Baptists with inconsistency in departing from their principle by confiding the primary education of their children to the state. He disputed the assertion that the preponderating opinion of the world was against the one university

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children might safely be placed in government schools while young men should not attend a 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; and the contrary, he (Father Cherrier) on 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 emphasized 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 education.

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 university 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 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 under 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.

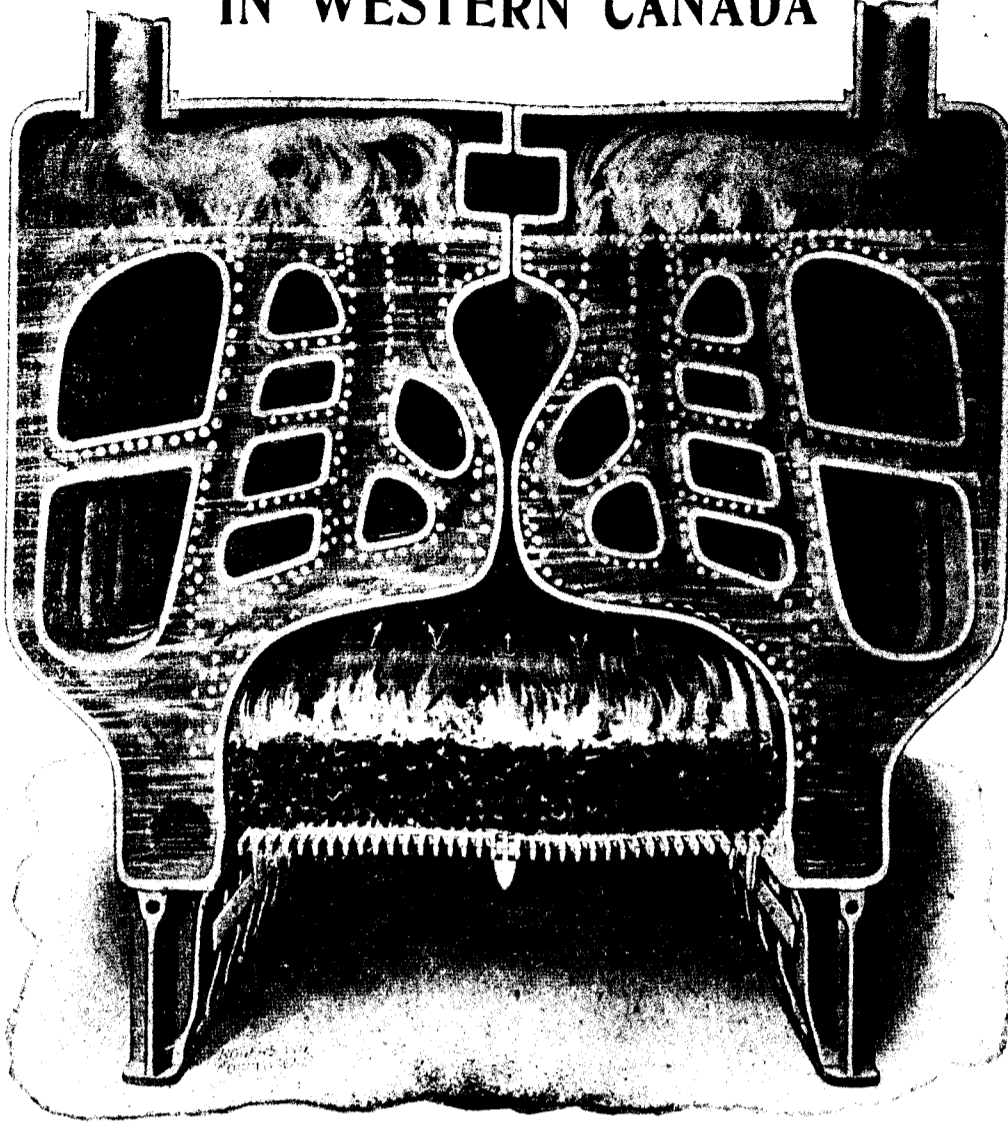
CURRENT COMMENT

(Continued from page 1.)

approval of the conduct of all Masonic 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. The Masons, it is true, are much more prudent than the Orangemen. The mark of the latter is worse than their bite. 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 exist," but we have seen too many proofs of Masonic influence defeating the ends of justice in educational matters not to scent the battle from afar.

To-day is St. Patrick's Day, and the programmes arranged locally promise a worthy celebration of this festival so dear to the heart of every Irishman.

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Persons and Facts

(Continued from page 1.)

When Mr. Arthur Balfour, the late Premier, returned to the House of Commons last Monday the Irish members 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 and the firm of Ames Holden company and their employers, has given judgment to the effect that the method of paying cutters adopted by Ames Holden company shall be maintained, but with certain 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 for goods of the same grade, with twenty cents additional per sixty pairs of shoes for extra and special work.

The Women's Hospital Edition of the Regina Leader will reappear in a second section of their interesting special issue as an Easter number.

This section will be composed entirely of new articles for which room could not be found in the first section which appeared May 19, 1905. The editor is Mrs. Thos. Bennett (our Gena Macfarlane); the business manager, Mrs. Ross; the advertising managers are Mesdames Acaster, McCusker, Franks, Thom, Ross, Rimmer, Smith, Young and Harwood. The rest of the executive act as reporters. The excellence of the first edition is a guarantee of the welcome that will assuredly be given to this new issue. To persons interested in hospital work, and who is not?—this paper will be invaluable. For an appreciation of the first section we refer those of our subscribers who keep the Northwest Review on file to our issue of May 27, 1905.

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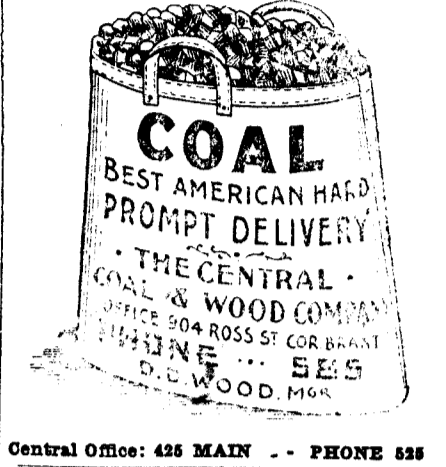
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A girl who has been taught by her mother to respect the confidence of others, learns at the same time how safe her own will be in her mother's loving care? In the desire for complete confidence between mother and daughter neither should forget that a due reserve is both necessary and desirable in regard to the confidence of other people. No girl should repeat, no mother listen to, anything which has been obviously said to the girl alone. Besides, a desire for unlimited confidences is a sign of weakness on both sides. A certain amount of reserve is the hall-mark of all strong characters.—Exchange.

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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 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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"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 cannot find it," he said.

"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 nobody 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 insanity. 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 Chronicle.

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