

CHURCH AUTHORITY AND POLITICS

The Bishops of Ireland united unanimously put forth the following significant statement on the political situation which we heartily commend for perusal to those so called Catholics who, during the last campaign, were so violent in denouncing the instructions of the church.

Some dangerous errors utterly subversive of Catholic truth, especially in relation to the teaching authority of the Church in what are called political matters, have recently been put forward by certain prominent Irish politicians. The Bishops of Ireland, as the divinely appointed guardians of the faith and morals of their flocks, have read these utterances with deep regret, and all the more as most of them have emanated from persons who call themselves Catholics. Hence we feel it an urgent duty to point out these errors to our flocks, to warn them against the danger of being misled by such guides, and at the same time to set forth the true teaching of the Church, which all loyal Catholics are bound to believe and follow, in their public, no less than in their private conduct.

The errors to which we refer are the following: That political acts are outside the sphere of morals, and that, consequently, they are not subject to the rules of morality, nor to any control on moral grounds, so that it is an invasion of civil rights if the pastors of the people, in the exercise of their pastoral office, pronounce upon the lawfulness of such acts in their moral aspect, or venture to condemn them, if necessary, as in conflict with the moral law. The public men now engaged in disseminating amongst our Catholic people these pernicious doctrines make formal claim to "absolute freedom of thought and action in political matters in Ireland," and assert that civil and religious liberty, as they phrase it, involves complete freedom from all moral control in their public action and political conduct.

They utterly repudiate all clerical interference in such matters, and deny that they are amenable in respect of their political action, either to the moral censure of their own pastors, or even of the Pope himself. As a natural consequence, their language, both in public and in private, regarding the clergy, is oftentimes highly offensive and unbecoming, so that there can be no reasonable doubt of their deliberate purpose to seduce our Catholic people from the loyalty and obedience which they certainly owe, and which hitherto they have always yielded, both to their local pastors and to the bishops of their respective dioceses.

Such teaching and such conduct cannot be any longer passed over in silence. These errors are in clear opposition to the teaching of the Catholic Church and to the observance of Christian morality. As our Holy Father Pope Leo XIII. has declared in his Encyclical Immortale Dei, the "true mistress of virtue and guardian of morals is the Church of Christ"; "to exclude her influence from the business of life, from legislation, from the teaching of youth, from domestic society, is a great and pernicious error." Real freedom, he adds, is exercised in the pursuit of what is true and just; absolute freedom of thought and action untrammelled by the laws of morality, is not liberty but license.

There are, no doubt, many purely political matters about which the wisest and best men may disagree, and in which the pastors of the Church, as such, have no desire to intervene, nor to restrain freedom of thought and action, except when the means and methods employed are such as cannot be deemed conformable to the principles of Christian morality. Questions, for instance, about the best form of local or national government, the extension of the franchise, the operation of commercial and industrial laws, belong to this class. But there are many other questions—Mixed questions as they are called in canon law—which have a moral and religious, as well as a political or temporal aspect, and in some of which the religious or moral question at issue is the predominant one. Such, in the past were the Emancipation question, and the Disestablishment of the Protestant Church, and such, at the present time, are the Education question, Poor Law legislation and many kindred subjects. To say that the clergy have no right to intervene in such questions, where oftentimes the highest interests of religion are at stake; that they ought not to point out to their flocks the line of conscientious duty, and call upon them to follow it; that they cannot and ought not to advise them in such political matters to choose as their leaders men of high character and sound principles, is, indeed, a great and pernicious error, involving a manifest denial of the teaching authority of the Church.

The commission which the Apostles received from Christ Himself, and which their successors inherit, was to teach the nations—politicians as well as private persons—all the truth of the Christian revelation—dogmatic truth and moral truth—and to condemn everything which, judged by that code, is untrue, immoral or unjust. All this the Bishops are authorized to do, and this they mean to do when the spiritual interests of their flock require it, whether there be question of public or of private conduct, of the rulers, the politicians, or the people. The opposite principle is utterly subversive of Catholic truth, and would be fatal to Christian morality.

We venture to hope that by this word of warning, given in all charity, the politicians whose erroneous teaching has made the warning necessary may be moved to withdraw from their present reprehensible attitude. But if unhappily, they should persist, by their speeches, newspapers, and manifestoes, in advocating the same erroneous principles, we shall feel it our duty to exercise to the full our pastoral authority in order to protect our flocks, and eradicate this great and growing evil.

We also most earnestly implore our faithful people to close their ears against the hearing of such anti-Catholic teaching, and to yield a willing and loyal obedience to the pastors, who are responsible to God for their souls, and whose supreme concern is to promote their spiritual and temporal welfare.

[Signed],  
 † Michael, Cardinal Logue, Archbishop of Armagh, Primate of All Ireland; William, Archbishop of Dublin, Primate of Ireland; Thomas William, Archbishop of Cashel; John, Archbishop of Tuam; Francis Joseph, Bishop of Galway and Kilmacduagh; Thomas Alphonsus, Bishop of Cork; John

Bishop of Clonfert; James, Bishop of Ferns, Abraham, Bishop of Ossory; Edward Thomas, Bishop of Limerick; Thomas, Bishop of Dromore; Patrick, Bishop of Raphoe; John, Bishop of Achonry; Edward, Bishop of Kilmore; John, Bishop of Kerry; Thomas, Bishop of Kilalloe; John, Bishop of Derry; Richard Alphonsus, Bishop of Waterford and Lismore; John, Bishop of Killala; Robert, Bishop of Cloyne; Richard, Bishop of Clogher; Joseph, Bishop of Ardagh; John, Bishop of Elphin; Henry, Bishop of Down and Connor; Patrick, Bishop of Kildare and Leighlin-Denis. Bishop of Ross; Nicholas, Bishop of Canea.

L'ÉLEPHANT DE MENELICK

On vient d'installer au Jardin des Plantes de Paris un hôte illustre. Le nouvel arrivant se nomme Tobie, et il vient directements d'Abyssinie. Son maître, le négus Ménélick, en a fait don au président de la République.

Tobie, bien qu'agée de six ans, atteint à peine un mètre de hauteur, mais déjà de petites défenses longues de dix centimètres pointent à la base de sa trompe et lui donnent un air de conquérant.

Tobie, qu'accompagnait son corneac, a été embarqué il y a un mois, sur l'Ava, paquebot des Messageries maritimes. On lui aménagea, sur le pont, un box confortable, on cependant l'animal ne se plut que médiocrement. Un jour, la fantaisie lui prit de voir ce qui se passait aux environs; profitant de l'absence du corneac, l'espégle, qui jouit d'une force respectable, renversa d'un coup d'épaule les planches du box; doucement, il se dirigea vers l'entrée des cabines et descendant l'escalier, apparut tout à coup dans le salon des premières.

On eut mille peines à l'en faire sortir; le lendemain, il recommença mais se dirigeait cette fois vers les cuisines; la porte étant trop étroite, il entama la cloison en passant; une fois dans la place, Tobie fit "une main basse" sur tout ce qu'il trouva de légumes et de salades, apportées là en vue du prochain dîner: quelques biftecks complétèrent son repas, qu'il arrosa de deux bouteilles de vieux vin. Cette fois, bien que ces fugues successives eussent beaucoup amusé les passagers, on construisit un box plus solide, et Tobie ne sort plus.

Mais, à l'arrivée à Marseille, nouvelle équipée. Pour débarquer cet encombrant voyageur, il fallut le soulever au moyen de sangles passées sous le ventre, et avec une grue le descendre dans un chaland. Tobie, auquel ce mode de transport ne convenait pas, houscula ses gardiens et s'enfuit à l'autre extrémité du navire. Il ne céda que lorsqu'on l'eut gergé d'orange et de sucres.

Le jeune Jean a des caprices, surtout à table. Par exemple, il manifeste à l'égard du veau une aversion toute particulière.

—Tu vas en manger, lui disait sa mère l'autre soir, ou bien j'appelle l'ogre.

—C'est ça, maman, appelle le.....il le mangera, lui.

Deux excursionnistes s'arrêtèrent devant une assez curieuse et très vieille église.

—Voilà, dit l'un deux, une construction qui ne date pas d'hier.

—Oh! monsieur, fait le guide avec conviction, si elle n'avait pas été restaurée plusieurs fois, elle serait bien plus ancienne encore!

MGR. LANGEVIN

ET LES GÉNÉREUX DONATEURS AUX ÉCOLES CATHOLIQUES

LETTRE DE REMERCIEMENTS

(Du Spectateur)

Mgr Langevin vient d'adresser la lettre suivante au R. P. Chartier, S. J. recteur du collège de St. Boniface:

"Mon Rev. et bien cher Père,

"La générosité de vos chers élèves renouant à leurs prix et en offrant la valeur (\$50) cinquante dollars, pour nos écoles catholiques libres de Manitoba, m'a beaucoup touché.

Je suis vraiment fier de nos enfants et de nos jeunes gens; cela promet pour l'avenir.

"Une génération qui croit ainsi dans le sacrifice devra porter plus tard des fruits de vaillance et de désintéressement qui réjouiront l'Eglise et la Patrie.

"O! si la chère province de Québec pouvait enfin comprendre combien nous sommes dignes de foi quand nous lui criions que l'on nous opprime encore, sans alléger en rien les chaînes d'une législation injuste!

"Ceux qui souffrent pour une cause, n'ont-ils pas droit d'être écoutés de préférence à ceux qui l'exploitent et qui ont intérêt à l'ensevelir et à la dire morte.

"Je vous remercie bien cordialement et j'ajoute que cet acte d'abnégation chrétienne fait grand honneur aux maîtres distingués de ces jeunes élèves qui mettent simplement en pratique les sublimes leçons données au Collège de St. Boniface par les admirables Pères de la Compagnie de Jésus. C'est l'obole du pauvre qui méritera, j'espère, une mention honorable de la part du Divin Maître qui regarde constamment de quelles mains tombe le "Denier de Manitoba."

"Votre très dévoué, très reconnaissant archevêque qui vous bénit et bénit vos chers enfants de "rore caeli."

"Signé, ADELARD, O. M. I., Arch. de St. Boniface.

TENDERS

—oxo—

Re Estate of George C. Green of Miminigash

Tenders will be received by the undersigned till the 6th day of August next, from persons for the purchase of the assets of above Estate.

A list of the said assets can be seen at the office of the undersigned at Alberton.

The highest or any tender not necessarily accepted.

JOHN P. BRENNAN Assignee

Alberton July 15th 1917

TENDERS

Re Estate of James Skerry of Alberton.

Tenders will be received by the undersigned till 6th August next from parties for purchase of the stock, Book debts and real Estate of the above Estate.

A list of the same can be had on application at the office of the undersigned in Alberton. Parties tendering will specify how much on the dollars they will give for the stock, and a lump sum for balance.

The highest or any tender not necessarily accepted.

JOHN P. BRENNAN Assignee

Alberton July 15th 1917

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 Ripans Tabules: for sour stomach.  
 Ripans Tabules cure dyspepsia.  
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JOHN T. WEEKS

Alberton, 25th. Feb. '97 ...tf

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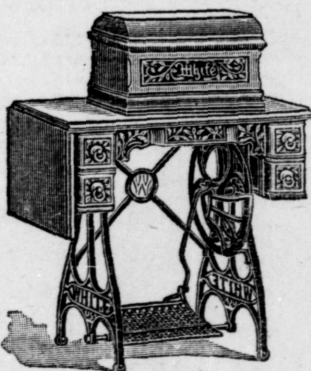
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