Principal Grant's Letters Reviewed. Frank A. Anglin, in Walsh's Magazine for

CONTINUED FROM LAST WEEK. CONTINUED FROM LAST WEEK.

Another kindred difficulty, that of procuring good teachers and inspectors—"indispensible requisites to good schools," teachers who for the Metis and French Canadians should be skilled in French and English—the learned principal regards as "Manitoba's real crux" and he wisely urges the adoption of special means to overcome it. Do not

who for the Metis and French Canadians should be skilled in French and English—the learned principal regards as "Manitoba's real crux" and he wisely urges the adoption of special means to overcome it. Do not these difficulties and the fact that the people to be taught had as yet, as Principal Grant puts it, "no great appreciation of the advantage of education," to a great extent account for any deficiencies in the schools in the rural districts of Manitoba under the oli school law, and do they not suffice to show how unfair it is to charge such defects against the Separate school system itself?

Principal Grant thus vindicates the reputation of the Catholic priests: "Instead, then, of charging the Roman Catholic clergy with being inditferent to education, we should remember the difficulties which they have always had to encounter in the North-West. They were to a large extent the pioneers of religion, civilization and education in the country, and their people are not likely to forget it, nor to be ungrateful to them."

Another charge upon which the opponents of Separate schools have laid much stress is the degree of attention devoted to religious instruction. Questions, which they assure us have been, of course, "selected at random" from the papers set for the examination of teachers for Catholic schools under the old regime, are cited to convince readers, expected to swallow the dose without suspicion, that all other branches of education were neglected. Principal Grant thus disposes of this charge: "Ridicule has been cast on the character of some of the questions on which candidates for teachers' licenses were examined, but it is forgotten that those questions are picked out from the paper on religion, and that as the schools where, at that time, frankly denominational, the questions were necessarily such as Roman Catholic teachers might fairly be asked. Good work was done for generations in the parish schools of Scotland, but the teachers had to be Presbyterian and had to know the Shorter Catechism. I have

in Roman Catholic ears. We must agree 'to live and let live,' if a mixed community is to prosper."

Upon all these points the testimony of Principal Grant is of incalculable value. His position as an eminent divine in his own Church, and his standing as principal of Queen's University, give weight to his opinion "that the Provincial Government of Manitoba in 1890, made a great mistake in summarily abolishing, instead of reforming, the old school system: "that it is "the Provincial Government's duty to make concessions to meet the views of reasonable members of the aggrieved section;" and "that Manitoba is morally bound to take action which shall meet the spirit of the second decision of the Privy Council." But his testimony as to facts, and his opinion just quoted are emphasized by his conclusion against Federal interference, which must now be dealt with.

The Globe in summarizing the principal's position says: "It may be that he does not intend to declare against Federal legislation absolutely and under all circumstances;" and again, "he does not repart the condition of affairs as affording a warrant for Federal legislation. The jurisdiction of the Dominion Parliament is, he says, anomalous, and if strained or used for petity grievance would be intolerable." It would thus appear

and if strained or used for petry grievances would be intolerable." It would thus appear would be intolerable." It would thus appear that the Globe is somewhat uncertain whether Dr. Grant is opposed to Federal interference in the Manitoba case, even as a last resort, which, unless it has been mis understood, was the position of the Globe itself—or whether he merely advocates the postponement of Federal legislation, upon the ground that all other means of obtaining redress have not yet been exhausted. The the ground that all other means of columning redress have not yet been exhausted. The Globe itself, an out-and out opponent of Federal interference, whatever Manitoba may do or may not do—upon the specious but exploded pretext of uph Hing Provin cial rights—appears to fear that its learned commissioner would still leave the door open for "coercion," as an ultimate means of settle-ment. Now Principal Grant himself uses this language in expressing his views upon Federal Interference. "The present Parlia

one who has the slightest regard for conservative statesmanship, naturally shrinks from entering upon such a path, or would enter upon it only when it was believed that no other course could possibly be taken; while to those who see clearly that Provincial rights are the keystone of a Federal constitution like ours, the proposal is one to be steadfastly resisted, except where it might be demanded by national existence. It seems to me that a calm review of the whole situation will suggest to a reasonable mind, that legislation ought not to be pressed in the present Parliament, and that, indeed, it would be unwarrantable to do so." And again, "The clause in the constitution which gives the right of appeal. . . . if strained or used for petty grievances would be intolerable. It should never be invoked until the questions of fact have been thoroughly investigated, and until it has been proved that substantial grievances exist, which can be redressed in no other way." Only one passage in this language—and it is the strongest used in the whole series of letters—points to an absolute refusal to approve of Federal legislation in any event or at any time.

Other advocates of non-interference have

ference, or rather Federal legislation, should only be resorted to in the direct need, and as a remedy in extremis. If this were all—if this conclusion had been stated without more—few reasonable, moderate men would be found to take exception to it—though, perhans it would have been more satisfactory if Dr. Grant had enlightened us by stating at what stage of the case, after what lapse of time, and in face of what degree of persistency on the part of the Local Government in refusing to grant redress, Federal Interference, would, in his opinion, become justifiable—if not desirable. But Dr. Grant further qualifies his conclusion by postponing the period for interference, "until it has been proved that substantial grievances exist," meaning thereby, no doubt, grievances of such a character as to justify Federal intervention, if not otherwise redressed.

poning the period for interference, "until it has been proved that substantial grievances exist," meaning thereby, no doubt, grievances of such a character as to justify Federal intervention, it not otherwise redressel. Here is "the real crux" of the whole question. Dr. Grant himself says in his last letter, "the power of Parliament no one doubts," and in his fifth letter, "the highest authority in the empire says there is a grievance." But, that the grievance is substantial, justifying, as a last resort, Federal intervention, Dr. Grant appears to think is yet to be ascertained by investigation, pre sumably by the Dominion Commission which he suggests in his third letter. It is to be supposed that Dr. Grant did not intend to put himself in conflict with "the highest authority in the Empire" or to dispute the finality of its determination. He must, therefore, have forgotten the judgment delivered by the Privy Council in January last, when he thought there was room for investigating the substantial character of the grievance of the minority, and its sufficiency as a justification of Federal Interference. That judgment contains these passages, incapable of any such construction:

"Contrast the position of the Roman Catholics prior and subsequent to the Acts from which they appeal. Before these passed into law there existed denominational schools of which the control and management were in the hands of Roman Catholics, who could select the books to be used and determine the character of the religious teachings. These schools received their proportionate share of the money contributed for school purposes out of the general taxa tion of the Province, and the money raised for these purposes by local assessment was, so far as it fell upon Catholics, applied only towards the support of Catholic schools. What is the position of the Roman Catholic minority under the Act of 1890? Schools of their own denomination, conducted according to their views, will receive no aid from the State. They must depend, entirely for their s

not been affected."
Their Lordships also stated:

'As a matter of fact, the objection of Roman Catholics to schools, such as alone receive State aid under the Act of 1890, is conscisitions and deeply rooted. If this had not been so, if there had been a system of public education acceptable to Catholics and 19 Protestants alike, the elaborate enactments, which have been the subject of so much controversy and consideration would have been unnecessary.

Their Lordships have decided that the Governor General in Council has jurisdiction, and that the appeal is well founded, but the particular course to be pursued, must be determined by the authorities to whom it has been committed by the statute. It is not for this tribunal to intimate the precise steps to be taken. Their general character is sufficiently defined by the third sub-section of section twenty-two of 'The Manitoba Act.' It is certainly not essential that the statutes repealed by the Act of 1890 should be reen acted, or that the precise provisions of these statutes should again be made law. The system of education embodied in the Acts of 1890, no doubt, commends itself to, and adequately supplies, the wants of the Province. All legitimate ground of complaint would be removed if that system were supplemented by provisions which would remove the grievance upon which the appeal is founded, and were modified so far as might be necessary to vive effect to these provisions.

The nature of the grievances was thus clearly before the Judicial Committee. If that tribunal had not been abundantly satisfied of their sufficiency to warrant Federal intervention it is not conceivable that its judgment would have declared the appeal abased upon the sufficiency to warrant Federal intervention it is not conceivable that its judgment would have declared the appeal based upon their sufficiency to warrant Federal intervention it is not conceivable that its judgment of their sufficiency of appeal. To contend, therefore, that action should be deferred, until it is clearly proven

situation will auggest to a research the mind bits legislation ought not be pressed in the constitution which gives the right of appeal of the constitution which gives the right of appeal of the constitution which gives the right of appeal of the constitution which gives the right of appeal of the constitution which gives the right of appeal of the constitution which gives the right of appeal of the constitution which gives the right of appeal of the constitution which gives the right of appeal of the constitution which gives the right of appeal of the constitution which gives the right of appeal of the constitution which gives the right of appeal of the constitution of the ray. One of the right of the constitution of the right of the constitution of the constitution of the right of the right of the constitution of the right of the right of the constitution of the right of the

by teachers who profess it no matter at what pecuniary sacrifice or under what difficulties. We all know perfectly well that, rather than abandon this position, our Roman Catholic rellow-citizens would continue to pay in rates and taxes their full quota of the cost of elementary education for others, and yet also to provide, at their own expense, schools to which they could, with a clear conscience send their children. No settlement can be either just or permanent which does not completely remedy this wrong:

and puts us in mind of the many faults we have committed, for which we ask pardon from God.

The Gloria in Excelsis Deo puts us room for enquiry, in order to determine the precise form which the Remedial Legislation should take so as to make it most effective and at the same time as little objectionable to the majority as possible. The minority in Mantoba and their friends can have no desire to force the adoption of a line of action which would cause unnecessary friction. While tetermined to stand upon the rights guaranteed hem by the constitution, and declared to backers by the Judicial Committee, they must recognize that the concleding words of the adagment of the tribunal are of equal force and iffect with the other portions of the same judgment upon which they rely. Those words re:

"It is certainly not ossential that the

effect with the other portions of the same judg-ment upon which they rely. Those words are:

"It is certainly not essential that the statutes repealed by the Act of 1890 should be re enacted, or that the precise provisions of these statutes should again be made law. The system of education embodied in the Acts of 1891, no doubt commends itself to, and ade-qualely supplies, the wants of the great major-nity of the inhabitants of the Province. All legitimate ground of complaint would be re-noved if that system were supplemented by provisions which would remove the grlevance upon which the appeal is founded, and were upon which the appeal is founded, and were effect to these provisions."
Relying as they do upon their constitutional rights, as interpreted and declared by this judgment, the minority, while scouting the idea of any enquiry involving their right to redress, may quite consistently assent to an investiga-tion to determine the measures best calculated to remove their grievances effectively, and at the same time to disturb the present Public school system as little as possible, and to avoid all unnecessary friction with the ideas and even the prejudices of the maj rity.

Perhaps the best mode (because the least open to objection) of making such enquiry, would be to arrange for a Canference between representatives of the Dominion and Provin-cial Governments. Such a Conference would not invoive direct Federal interference, as would the appointment of a Dominion Commis-sion, and would seem to be more likely to resis-sion, and would seem to be more likely to resis-sion, and would seem to be more likely to resis-sion, and would seem to be more likely to resis-tant accurate the

sion, and woma seem to be more their to result authorities.

It was always a strong ground of objection to the famous Remedial Order that it directed the restoration of separate schools on the precise lines of the legislation repealed in 1850, there by going beyond the line of duty laid down by the Judicial Committee. But it has been urged in answer that the order was a mere preliminary to pave the way as provided by the constitution for subsequent legislation; that this was the extreme limit of the rights of the minority and that legislation based upon the order need not go as far as the Order itself, but that the terms of the Order must necessarily be the extreme limit of the provisions of such legislation—and the explanation is plausible.

The fact remains, however, that there is room for much careful consideration, as to the precise terms of Remedial legislation, especially if there he anything in Mr. D'Alton McCarthy contention that legislation once enacted by the Dominion Parliament. "Would be absolute

Interest remains, however, that there is from for much careful coust ieration, as to the precise terms of Remedial legislation, especially if there be anything in Mr. D. Alton McCarthy's contention that legislation once enacted by the Dominion Parliament "would be absolute and irrevocable so far as both Parliament and the Provincial Legislature are concerned, and presumably, therefore, not susceptible of amendment. There is room for enquiry and consideration upon these points. It will be fair and legitimate to investigate the working of the former separate school system, with a view to ascertaining what defects there were in it which should be and can be remedied in the mew system. It will be advisable to frame careful and adequate provisions for the inspection of schools, the qualification of teachers and other similar matters. It is not unreasonable that the efficiency of the control of the

woold friction or disturbance in the schools, but that they were made the victims of what Principal Grant styles, "a wantonly exasperating provision." yet it will be found that if fairly approached and reasonably dealt with, this ill used minority will not hold out for the last fots of their rights, will not exact the whole pound of thesh, but, on the contrary, that they will, so far as they can do so without sacrificing principle or rights essential to a Separate school system, meet the wishes and ideas of the Government in the matters of detail above mentioned.

WHAT THE DIFFERENT PARTS OF MASS SHOULD REMIND

The Confiteor denotes the reenter ance and preparation we ought to have when we assist at the holy mysteries, and puts us in mind of the many fault

The Gradual, the penance which ensued among the good people upon that

The Holy Gospel betokens the holy preaching of our Saviour Jesus Christ. The Offertory denotes the great promptitude and fervent affections of a deliberate will which our Saviour had during his whole life, offering Himself to God, His Father, for our re demption and to suffer for us. The Orates Fratres and the secre

prayer signify the retreat of Our Re deemer, when He retired into the desert of Eshraim, where He treated secretly with His disciples about His death and passion.

The Preface and Sursum Corda

signify His triumphant entry inte Jerusalem, where the devout people received Him with great acclamatic of joy, saying Hosannah in the High est.
The Canon represents His prayer in

the garden, the agony and sweating of blood He endured, and how all Hi disciples left Him. The sundry crosses the priest makes

over the host and chalice before and after the consecration are mytical representations of the many grievous torments which Christ endured in th accomplishment of general redemy tion.

The Elevation of the Host and Chalice denote the lifting up of Christ on the cross; and, inasmuch as the Host and Chalice are exhibited apart, the ceremony declares the separation of Christ's soul from His body, and His blood from His veins.

The division of the Host into three

distinct parts shows the three substances of Christ, viz., the divinity of His person, the spiritual of His soul, and the material of His body; and whereas, one of the said parts is put into the chalice, were, buried therein, thereby is signified Christ's body in the epulchre; likewise its mingling with the blood demonstrates that the divine personality was never separated, either from His soul in the descent into hell, or from His body lying in the sepulchre.

The Pax and Agnus Dei make us call to mind that our Saviour (being the innocent Lamb without a spot) has reconciled us to God His Father by His death and passion; accomplishing His triumph at the resurrection, being the true Paschal Lamb. The priest's benediction, given at

the end of Mass, represents the partic alar recommendation where Christ did recommend His Church at the rendering of His soul into the hands of His Heavenly Father.—Exchange.

Color No Bar to Students at the Catholic University.

The statement by Right Rev. J. J. Keane, as rector of the Catholic University, which he made previous to the opening of the new McMahon Hall, when he said that color would be no bar to the admission of students to the long period; but the Oratorians, it university, was borne out by the must be remembered, have had excep registration of two colored men as students. The first one to register was Prof. J. H. Love, who is a wellknown member of the colored circles has entered the university to pursue a course of law under Prof. Robinson. The other colored man is Prof. William T. S. Jackson, also a professor at the High School. He is a graduate of Amherst College, and received the degree of A. B. from the Alma Mater. He will take a course in political cience. Both are men of attainments and education, and their attendance at the university is regarded as being significant of the liberality with which it is to be conducted. O hers are expected to register for this session. So far about fifty students have enered and more are expected. There have been no applications from women who desire to enter the University. The Board of Directors of the Catho-

ic Indian Missions held another meet ing at the University. The Board is composed of Cardinal Gibbons, Archbishops Corrigan, Williams and Ryan. Mgr. Stephan was also present. The Board apportioned the money among the different schools but refused to give out any further information in regard to their action.

The Faculty of the school of Philosophy held a meeting and organized by electing Rev. Dr. Pace as Dean, Dr. Green as Vice Dean, Dr. Cameron Secretary, and Drs. Griffin and Shahan as members of the Senate.

seriously hurt by it; but you cannot take cheap medicines without positive injury. If you use any substitute for Ayer's Sarsparilla, you do so at the peril of your health, perhaps of your Insist on having Ayer's, and no other.

You may eat cheap food and not be

THE WAY TO HAVE HIM 1970

"It seems to us that it would be a great comfort to many Protestants to have a Pope who could settle such questions authoritatively," says the Witness, an Evangelical paper, in reply to a question of a correspondent. But how can they make such a Pope? An effect cannot be greater than its cause. How can those who need a teacher make him? How can they impart to him what they do not them selves possess? The Pope they would make must be fallible or infallible. If fallible, his decision would not and should not relieve or satisfy a doubting and anxious mind, in principle hi judgment would be no better than that of any other fallible follower of private judgment. Hence, as a Pope, he would not be worth his salt. Those who made him could unmake him and dispense with his further services when his decisions did not meet with their approval, just as they do with their ministers. To be of any prac-tical use he must be infallible. But how make him infallible? How can the fallible create or impart the infallible? If the Protestant individual or congregation could impart the neces sary infallibility, both would be in fallible, for one can give only what one has. If, then, they can impart infallibility they have no need to do so, for they are themselves infallible. But in the hypothesis they are not in-fallible. Therefore the Pope they would make would be no better than themselves, and would be incapable of altimately settling any question. Thus a Protestant Pope involves a conradiction; he would be a concrete absurdity. But the case is not so desperate as it would seem, for, thanks to divine Providence, there is a Pope already, who has existed since our Lord gave the high commission to St. Peter. There is but one, and if a reter. There is but one, and if a real Pope "would be a great comfort to many Protestants" the path to that comfort is open and clear. They should retrieve the blunder of their erring ancestors and acknowledge the Pope's authority. But then they would be no longer Protestants.—N.

Over Five Thousand Conversions.

There is nothing that impresses eople more than a definite statement of fact, and from that point of view the most impressive sentence in Cardinal Vaughan's eloquent sermon at the Or-atory lately was that in which he stated that according to the registers of the Church the number of converts received by the Oratorian Fathers in London in the last forty years amount to between five and six is a splendid result, though, as His Eminence was careful to add, numbers are a very inadequate test of spiritual work. The figures are interesting as throwing much light on a much discussed point-the numerical growth o the Church in England-regarding which the most exaggerated and conimes, both by friends and enemies As is usually the case, the truth lies midway between the two extremes. Five thousand conversions in forty

years is not "corporate reunion;" no does it indicate a wild anxiety on the part of the English nation to acknowledge the supremacy of the See of Peter. But it does indicate a quiet, steady flow toward the Catholic faith and as a sign of the vitality of the Church in England it is full of hope for the future. We have heard the aver age number of conversions for other large and energetic London parishe above that and extends over a very tional circumstances in their favor, in the number and zeal of their members in the beauty of their church, and finally in the fact that so many of the of Washington, being a professor at the colored High School. He is a graduate of Oberlin College, and has received the degree of Bachelor of Ars from that invalidate and therefore specially well-fitted to influence their Arts from that institution. Prof Love separated brethren. If in the face of such figures it can still be maintained with any show of reason-as our en emies do maintain-that our numerical growth is practically nil, then, indeed, the "leakage" in our midst must be more extensive than the most misan thropic amongst us has dreamt of. But for our own part we have no terrors on this point .- Liverpool Catholic Times.

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