

ailed, and he said that  
vide such an official  
stupendous mistake  
Conference." Those  
that it is a very  
whether the Methodists  
for all these places or  
one knows that the  
no real authority, as  
outside the Apostolic  
shops, but it is inter-  
at the Conference of  
has risen as a Church  
estimation that it  
aim to have jurisdic-  
world.

or curious speculation  
the Methodists have  
jurisdiction, whereas  
Church, from which  
practically declares  
jurisdiction of the  
country can never  
be. Surely the Meth-  
have a more extensive  
the Anglicans, from  
in offset.

## LOCAL NOTES.

telegraphic correspon-  
place within the last  
is published in all the  
Breton and Nova

Rev. James V. Cleary,  
is the Canadian  
the official organ? It is  
much. Colin Chisholm, P.  
Chisholm, P. P., Port  
That miserable rag  
organ. I have always  
ize it as Catholic. It is  
Catholic, the extremely  
expecting a hezgerly  
carrier win. James Vin-  
bishop of Kingston."

Globe takes a peculiar  
to our article call-  
to its inconsistency in  
ierarchy of Quebec for  
ral letter setting forth  
tholics in the present  
— while having no  
for the number of Pro-  
clerical) organizations  
their members to vote  
lation legislation for the  
anitoba. Our contem-  
entirely different foot-  
tholics are expected to  
ands of their Bishops,  
may do as they please,  
may be the resolutions  
particular Church or  
h they belong. So far  
association is concerned  
looks the fact that the  
at body take an obliga-  
commands of the Grand  
is, however, is not the  
is, as the Globe claims  
leny), on the part of the  
of Quebec an inten-  
their people to vote one  
r, is not the same pur-  
udent in the resolutions  
ferent Protestant bodies  
fer? The question of  
ther the one case or the  
the weakened the force of our

ent political contest the  
a strange course. Dur-  
eleven years it has fought  
maintenance of Catholic  
rights in Ontario. Why,  
w turn its back upon the  
anitoba, who are battling  
the same rights? If the  
the Catholics have been  
successful in  
elections,—if they im-  
on Catholics in re-  
cation of their children  
es applied to the Domin-  
at for redress,—if that  
the Catholics had a  
if it passed a Remedial  
the rights of which  
unjustly deprived, would  
they call it coercion and  
ference with provincial

le Globe is deserving of  
course, what should we  
servative press of On-  
the editors of the news-  
party do not condemn  
Bill introduced by Sir  
r, but, with very few  
ave not the courage  
in its favor. They have  
m it the cold shoulder  
nining.

firebrands are abroad  
ev. W. McDonough, who  
ce, when in Strathroy,  
r of the "Letters of  
press and signed his  
own, assumed the furious  
the Methodist Conference re-  
in Strathroy, and de-  
should be no separate  
anitoba. Separate schools  
nevertheless, and that at

no distant date, no matter how much  
protesting may be indulged in by Rev.  
Mr. McDonough and his associates.

We publish in this issue a very  
notable deliverance on the Manitoba  
school question, from the pen of Mr.  
John S. Ewart, a Protestant gentle-  
man. He is dealing with a Mr.  
Wade, who, during the past twelve  
months, has written a great deal on  
this matter, in support of the position  
of Mr. Greenway. His writings have  
been tinged with the narrowest bigotry,  
his purpose evidently being to create  
a prejudice in the minds of the Pro-  
testant public against his Catholic fel-  
low-citizens. Mr. Ewart's letters in  
reply have simply overwhelmed Mr.  
Wade. The last deliverance from the  
pen of that gentleman is a master-  
piece of satire. It cuts deeply, but  
those who know Mr. Wade's methods  
will not say that it is undeserved.

"Kir," in the "Woman's Depart-  
ment" of the Toronto Mail and Em-  
pire of last Saturday, wrote as follows  
of John Boyle O'Reilly, in whose honor  
a magnificent monument will be un-  
veiled in Boston this week:

"You ask me to tell you what I know or have  
heard of John Boyle O'Reilly, the late editor  
of a Boston paper. I know that, that he was  
a hero, a man's man, and a woman's man. Men  
who knew him admired him for his splendid  
courage, his generosity, his invincible sense  
of honor. Women loved him for his great  
personal beauty, his daring and his tender-  
ness. He was a poet too—not a long-haired  
mess, but a mighty six-footer who cropped  
his hair, and was as fit as a prize-fighter.  
He was a Fenian, when he was a wild Irish  
boy. They arrested him, tried and sentenced  
him to death. He was so young that they  
commuted his sentence to life imprisonment,  
and sent him to Australia. He escaped with  
the assistance of the gaoler's daughter—God  
bless her!—and put to sea in an open boat.  
An American sailing ship—good luck to her  
stars and stripes!—picked him up and land-  
ed him in Boston. He turned newspaper  
man, and afterwards owned the Journal.  
A great light went out when the time Irish  
man closed his eyes."

"There was this inscription on a portrait of  
him:—  
"Hindoo and Negro, and Kelt were as one;  
Large as mankind was his splendid human-  
ity."  
Large in his record the work he has done."  
"What a tribute! What a splendid epitaph!  
All his world loved the mighty Celt."

The Catholics of the United States  
are determined not to give free reins  
to the A. P. A. in the selection of a Re-  
publican candidate for the Presidency.  
It is stated that all the gentlemen who  
have been named, from Mr. McKinley  
to Mr. Quay, have received during the  
past week hundreds of letters from lay  
Catholic associations throughout the  
country asking for an immediate an-  
swer to the question, "In the event of  
your election to the presidency, will  
you, in the administration of that office,  
make any discrimination against Ro-  
man Catholics on account of their relig-  
ious belief?" The question is very  
suggestive, and if not plainly answered  
it will decide many thousands, and  
perhaps millions, of votes at the next  
elections. It is to be added that the  
matter does not originate at all with  
the clergy, but came spontaneously  
from lay Catholic societies. It origi-  
nated with the Marquette Club of St.  
Louis, and extended to other Catholic  
organizations, and it will undoubtedly  
have a great influence, both on the  
Republican nomination, which will  
take place on the 16th inst., and on the  
election itself, which will be in Novem-  
ber.

The constant agitation which pre-  
tended patriotic Americans are keep-  
ing up in the United States for the re-  
striction of immigration has been ably  
shown by Mr. H. H. Hart, Secretary of  
the Minnesota Board of Correction and  
Charities, to be founded on fraudulent  
pretenses. The immigrants are shown  
not to be the class in the com-  
munity which furnishes the majority  
of criminals in proportion to their popu-  
lation. In the Northern States the  
native-born prisoners were indeed  
fewer to the million than the foreign  
born, namely 1,235 native born and  
1,744 foreign born prisoners to the  
million, but it is to be noted that the  
children of foreigners are here mostly  
counted as natives, and thus the num-  
ber of law-abiding natives is magnified,  
as the proportion of child-prisoners is  
very small. But if the number of  
prisoners be compared with the voting  
population, native and foreign, it is  
found that the native prisoners are  
greatly in excess, as there were 4,895  
native-born prisoners to the million of  
voters, whereas there were only 3,255  
foreign-born prisoners to the million  
of foreign-born voters. The natives  
would show still less favorably if the  
Southern States were counted, as the  
proportion of colored criminals is  
large.

REV. MR. COURTICE, editor of the  
Christian Guardian, also looked for  
the applause of the conference as an  
outsoken opponent of Catholicism.  
There are two things to which the Rev.  
Mr. Courtice gives resolute opposition

—the Catholic Church and Sabbath des-  
ecration, particularly the running of  
canal boats and locomotives on the  
Sabbath day. Mr. Courtice may, per-  
haps, be able to stop the locomotives  
and the canal boats, but we assure him  
that he is only wasting time in attempt-  
ing to stay the progress of the true  
Church. As a rule, the business at  
Methodist Conferences would be very  
light were the members to attend to  
their own affairs.

## CATHOLIC PRESS.

The question of expelling members  
of the Methodist Episcopal church who  
indulge in theatre-going, dancing,  
horse-races, or card playing, was de-  
bated at the Cleveland conference.  
Mr. Levy Masters said: "This ques-  
tion should be left entirely to the in-  
dividual judgment of the members of  
the Church. It is better to allow in-  
dividual judgment than to prohibit  
amusements that Christendom is divided  
on. We cannot afford to follow the  
lead of the Church of Rome by crush-  
ing individual judgment." God  
seemed to be able to afford to crush in-  
dividual judgment when He framed  
the Ten Commandments. But, to be  
sure, He didn't consult Mr. Levi  
Masters.—Catholic Columbian.

Catholics have no desire to mix re-  
ligion with their politics, nor as Catho-  
lics have they any favors to ask.  
They demand fair play and equal  
rights, and these they mean to obtain.  
The day is long past when it could be  
said of the Catholic vote that it was a  
known quantity, always to be depend-  
ed on without the asking; and never  
before, we venture to assert, were  
Catholics more divided on political  
questions, and more independent in  
exercising their right of suffrage, than  
they are to-day. With the present  
make-up of political parties in this  
country, therefore, for any candidate  
or any party to ignore this significant  
fact, and openly insult the whole  
Catholic body by an alliance with such  
an infamous conspiracy against its  
peace and well-being as the A. P. A.  
is known to be, would be a blunder  
worse than a crime.—Philadelphia  
Standard and Times.

We have heard a great deal about  
the enlightenment the British Empire  
has spread around the world. It  
seems, however, that in civilizing and  
Christianizing other sections, John  
Bull neglected his own little isle, and  
now the very Rev. Prior Vaughan of  
the Missionaries of St. Gregory has  
discovered right in England a new  
field for missionary work. "Millions  
of souls, for whom the blood of Christ  
crucified was shed," he said in a recent  
sermon, "are living in England with-  
out a ray of light to guide them from  
the path of darkness. My study of  
statistics has been confined to England  
and Wales, where millions of souls are  
living in darkness and the shadow of  
death, with no knowledge of God's  
mercy and the mystery of incarnation." This  
does not speak very well for the  
boasted intelligence of the English  
people.—Catholic News.

Brevity is not only the soul of wit;  
it is often also the soul of truth. Lies  
are usually long winded. No more  
effective temperance sermon has  
been preached in some time than  
that reply of Mr. Edison when asked  
why he did not use intoxicating  
liquors: He "had a better use for his  
head," he said. One might divide the  
subject up into a dozen heads; one  
might enter into the reasons, from the  
intellectual, moral and physical side of  
the question whether or not intoxicat-  
ing liquors should be indulged in, but  
the whole subject can be narrowed  
down to just that. Have you a head?  
Reason is the noblest attribute of a  
human being. It is what distinguishes  
man from the brute. "God made  
man's head high and his feet low to  
show us how a man should walk," says  
the old philosopher. That is with feet  
planted upon the solid earth but with  
eyes uplifted to the stars.—Catholic  
Citizen.

Although all Christians make the  
request—"Forgive us our trespasses  
as we forgive them that trespass  
against us"—how few of them who  
have been wronged, are willing to for-  
give their offenders! Many of them  
brood over their injuries, harbor  
bitterness, and long for a chance to "get  
even." Some of them say: "I'll for-  
give but I'll not forget," and they  
never again have friendly feelings for  
the delinquent. They revive the mem-  
ory of the trouble over and over and  
continue their reproaches long after  
they have declared their forgiveness.  
If God were to grant their request and  
forgive them as they forgive others,  
He would make life miserable for them  
here and hereafter. Forgiveness,  
granted as an act of virtue, should be  
genuine, complete and permanent.  
It should blot out all vindictiveness.  
It should take the smart out of the  
wound and heal the sore. It should  
be sealed with acts of kindness. Then  
the victim of the offense can safely ask  
that his sins shall be forgiven him in  
that same way.—Catholic Columbian.

An amusing occurrence happened in  
Aries, France, at the visit made to the  
Hospital of that city by Monsieur  
Faure, the President of the Republic.  
What a renowned and what a philan-  
tropic visit! When notice was re-  
ceived of the intended visit of Monsieur  
Faure there was not a single patient  
in the charitable institution. In order  
to carry out the reception of the Presi-  
dent it was necessary for the city

authorities to have recourse to a little  
deception. They were obliged to  
gather a number of healthy patients,  
represent them as sick and when they  
were all comfortably placed in bed they  
gave a formal and ceremonious recep-  
tion to the charitable President. The  
effect of the visit was such that as soon  
as Monsieur Faure left the hospital all  
the patients were cured and ready to  
leave the institution bringing with  
them the gifts which their benefactor  
had so liberally distributed.—Catholic  
Review.

Every day come fresh evidences that  
thinking Protestants of all subna-  
mes are getting tired of denominational-  
ism. They are apparently realizing  
the importance of all Christians being  
united, feeling no doubt that Protest-  
ant sectarianism is responsible for the  
religious indifference and agnosti-  
cism prevailing in the non-Catholic  
world of to-day. A Presbyterian  
voiced this feeling in a letter to a New  
York paper, in which he commends the  
Christian Endeavor societies as doing  
a great and good work in making the  
Protestant denominations more friend-  
ly to one another. He says:

"Interdenominationalism, so well promul-  
gated by the Christian Endeavor movement,  
deserves to be encouraged, and the Christian  
literature of every Evangelical Church, as  
well as seeking to educate the young in the  
particular views of truth it represents, should  
not lose sight of the all important doctrine of  
"Christian union," in which none will ques-  
tion much of the strength of the Church  
triumphant rests."

We regard this desire for union as  
an encouraging symptom. From  
being ashamed of being split up into  
denominational fragments as they are,  
all Protestants who are sincerely  
Christian will eventually come to re-  
gret that their ancestors separated from  
the Mother Church, that of the  
Popes.—Philadelphia Catholic Stan-  
dard and Times.

Mr. James Britten, one of the most  
zealous of the lay apostles of England,  
has contributed to *The Month* a study  
of "Protestant Fiction" which must  
amuse even those whose astonishing  
guiltibility it exposes. There are few  
Catholics in our country who have not  
met the sort of people described in this  
paragraph:

"I must add that peculiarly irritating kind  
of Protestant fiction which takes the form of  
an assumption of superior knowledge as to  
that Catholics believe. I suppose every  
convert suffers from this. "Do you mean  
to say that you really believe the Pope is in-  
fallible?" "Certainly." "It's absurd for you  
to say that; for you know perfectly well that  
you do nothing of the kind." This item is  
from my own experience. Another was:  
"It must be very consoling for you to  
believe that all your relations will go to hell."  
—"But I don't believe anything of the kind."  
—"Now, what's the good of denying it? You  
know you do." Later on I have constantly  
found that the simple explanation of some  
point of Catholic faith or practice is met with:  
"But that is not what Catholics generally  
believe."—"Yes, it is."—"Which always  
understood quite differently."—"Do you  
know many Catholics?"—"No, I don't know  
any; but I always understood," etc.

Mr. Britten calls attention to another  
important fact—that certain words  
suggest to Protestants notions which a  
Catholic never dreams of. Such was the  
case of the good old lady who was sure  
that Catholics pray for absolution: for  
she had heard the priest say during a  
mission that "an indulgence could be  
obtained on the usual conditions." A  
non-Catholic friend of Mr.  
Britten had a great admiration  
for Cardinal Manning, but  
thought him very foolish in some  
ways. "Why," said he one day, "I  
see from the papers that the Cardinal  
has granted forty days' Indulgence to  
all who abstain from drink on St.  
Patrick's Day and two other days! Now,  
what is the good of keeping sober  
for three days if they may in-  
dulge for forty days after?"—Ave  
Maria.

Things are going to the bad entirely.  
A poor, innocent A. P. A. delegate  
cannot walk about the corridors of the  
Capitol without having his feelings  
put to the torture. Delegate Joseph  
Waldrop, from California, at a P. A.  
meeting in Washington last week  
told how he was insulted. He said:  
"Some of us who went to the Capitol  
to-day had our feelings grossly in-  
jured. We saw the spectacle of our  
Vice-President walking through the  
corridors arm in arm with the repre-  
sentative of Rome (Cardinal Satelli).  
Just think of the nervous condition of  
these poor fellows! How their hearts  
must have palpitated, how their knees  
must have knocked together when they  
saw the Vice President walking—  
actually walking—about the corridors  
arm in arm with the delegate. If he  
had danced about the corridors, or  
sailed about on a bicycle, or gone about  
on all fours, or stood on his head, their  
feelings would not have been so lacer-  
ated. But no, he walked about. What  
the delegate did in like manner. What  
are we coming to when poor Waldrop  
of California can thus have his feelings  
so grossly insulted? Is there no law  
in the land to protect those feelings?"  
—Freeman's Journal.

Judge Daly of New York made a stir-  
ring speech a few days ago before the  
Catholic Alumni Club of Boston, on the  
occasion of a banquet given by that re-  
cently-established organization. The  
oration was remarkable not less for its  
scholarly eloquence than for its  
thorough and unmistakable Catholic  
tint. His words created a deep im-  
pression, coming from a layman, and  
one whose well-won success in his  
chosen profession gave him a right to  
be heard with the most serious atten-  
tion. The Judge referred to the  
chaotic state of religion outside the  
Church to-day, and declared that it is  
good to see men coming out boldly and  
uncompromisingly as champions of the  
cause of religion, and testifying their  
appreciation of the debt society owes to  
religious belief. "What is wanted in

these days," he continued, "is more of  
the old fashioned religion, not less.  
But this is only a part of the good that  
can be accomplished by the forming of  
such an organization as this. An im-  
portant effect will be to dispel some of  
that extraordinary ignorance  
which yet wraps some of  
our fellow citizens as a garment  
regarding the aims of the Catholic  
Church in America." The Alumni  
Society is made up of the graduates of  
the various Catholic colleges of Boston;  
and the movement is one likely to be  
imitated by the Catholic college men  
in other cities. The time is ripe for  
such associations. A numerous and  
intelligent body of Catholic young men,  
working harmoniously for a common  
cause, ought to make its influence felt  
in any community.—Catholic News.

That sweet and gentle apostle of  
ultra-Protestantism, Mr. Traynor, ex-  
Supreme President of the A. P. A., ex-  
pounded the creed of his order in a  
farewell address on resigning his su-  
premacacy a few days ago. He said that  
there was a "well-meaning and by no  
means unimportant section of the or-  
der" which did not believe in wholly  
ostracizing Catholics—but such weak  
brethren were entirely in the wrong;  
because when a member joins the  
order he "voluntarily renounces the  
right of private judgment," and makes  
"a solemn compact which he can  
neither modify nor amend." In short,  
he becomes what enemies of the Society  
of Jesus call a "Jesuit" as to his per-  
sonal liberty of thought and deed. In-  
stead of the Pope or the Bible, he takes  
for his sole guidance the command of  
his superior officer, whose Vatican may  
be located in Mr. Traynor's saloon or  
any other headquarters of the secret  
society. Mr. Traynor, who, we under-  
stand, has not renounced his allegiance  
to Queen Victoria, says that "the key-  
stone of the A. P. A. is the fact that a  
Papist, no matter how liberal a man-  
nally, is not a consistent citizen of the United  
States." Calvin superintending the  
fricassee of Sorvetus was a mild and  
tolerant gentleman compared with this  
modern condemner of the Protestant  
right of private judgment.—Boston  
Pilot.

## ARCHDIOCESE OF TORONTO.

The festival of Corpus Christi was  
celebrated at St. Joseph's with the  
usual impressive ceremonies. The  
altars were tastefully decorated and  
the church and surroundings made a  
pleasing picture indeed.

A large congregation attended the  
first Mass, and the members of the  
League of the Sacred Heart received  
Holy Communion, after which a short  
instruction was given by Father Mc-  
Entee.

At High Mass the church was well  
filled the front seats being occupied by  
the children who were to take part in  
the procession.

The choir sang Leonard's Mass and  
during the Offertory Lambillotte's  
"Lauda Sion."

After the regular announcements,  
the procession of the Most Blessed Sac-  
rament took place around the church,  
the services being then concluded with  
the Benediction.

The pleasing appearance of the  
children reflected great credit upon  
the good Sisters having charge of the  
arrangements.

In the evening the choir repeated  
the "Lauda Sion" and during the  
Benediction rendered Lambillotte's  
"Tantum Ergo."

THE FAILURE OF PROTESTANT-  
ISM.

Reverend Thomas Dixon, a some-  
what sensational preacher in New  
York, has published a book with the  
significant title, "The Failure of Pro-  
testantism." This has frequently been  
the text of his sermons at the People's  
church, and he has succeeded in at-  
tracting considerable attention to him-  
self by the freedom and extent of his  
criticisms upon the shortcomings of his  
co-religionists. Protestantism, he  
boldly says, is a conspicuous failure in  
New York. The churches are not at-  
tended; the different denominations are  
actually losing in membership; there  
is no semblance of piety or devotion  
among the people. "The plain fact  
is," he writes, "that Protestantism  
has little hold upon the manhood of  
New York. The men have deserted  
the churches and built clubs and secret  
societies in their stead. The attend-  
ance on the average at the smaller  
churches that cannot command preachers  
of great personal power is simply  
beneath contempt."

"The Baptists," he declares, "in-  
creased only 975 during the seven years  
from 1885 to 1892. The normal birth-  
rate of their membership, 13,669, should  
have given them an increase by birth  
of 3,500 during that period, their ac-  
cessions from other Baptist churches  
more than balancing their death rate.  
The Baptists, therefore, managed to  
hold about one-fourth of the children  
born into their homes. Is this holding  
our own?" Certainly not. Mr. Dixon  
not only points to the records to prove  
his claim of decadence, but actually as-  
sails the records themselves. He says  
that the system of enrollment is defect-  
ive if not fraudulent, and that the  
actual membership is much less than  
that stated. The names of dead per-  
sons are carried on the lists. "One of  
these mushroom records," he says, "col-  
lapsed the other day by a fire, and  
out of a roll 4,000 there could not be  
found 200 members! There are  
actually fewer Baptists in New York  
to-day than there were twenty years  
ago; there are fewer Methodists than  
there were twenty years ago."

Mr. Dixon next takes up the Roman  
Catholic Church for consideration. He

recognizes the effectiveness of its work  
and the success of its efforts. Much  
that he says about its methods is offen-  
sive and untrue, but there is an abun-  
dant of wisdom in his analysis. He is  
not a friend of the Catholic Church;  
he is its enemy, but he acknowledges  
the power and the wisdom of the men  
who are in control. We give here a  
few extracts to show what his feelings  
are:

"The Church of Rome in this city is  
doing a work for the foreign masses we  
are not doing. This town could not be  
held from the devil for twenty-four  
hours if it were not for the power of  
the Catholic priesthood. You would  
have to turn your guns into these  
streets and sweep them with grape and  
canister without them. What have we  
done to reach these people? Nothing.  
What are we going to do? Nothing.  
Who are doing that work? The Jew-  
ish rabbis and the Catholic priests. If  
they do not do it, it is not done. If  
you take those forces away, you have  
left the people absolutely in darkness.  
If that is a fact, we must recognize it,  
and that these forces are being utilized  
for good."

"I admire the wisdom and skill of  
the Catholic priesthood. They have  
more common sense than Protestant  
ministers. They are more skillful.  
They have longer heads. They know  
better how to grasp and hold a city.  
Go and look at their big churches here  
to-day. In my western trips the big-  
gest churches I see are the Catholic  
churches. They were the first in the  
town, before the other denomina-  
tions thought of building, and the  
priests got the lots for nothing, too—  
long-headed men that look far into the  
future and seize their opportunities  
and hold on to them forever."

"While other churches lost their  
rights to title in this city, they had the  
sense to go to the Legislature and  
have their titles perfected, while we  
were asleep. They do not preach on  
Sunday and say to the people, 'You  
can go to the devil during the week.'  
They teach their people that what they  
preach on Sunday is to be put into law  
on Monday, and the priest can say  
things that have great power and in-  
fluence in the political world."

The real reason why the Catholic  
Church increases in membership and  
influence is because it is the Church of  
God. Within its folds there are no  
classes; there is no caste. Every man  
stands upon a plane of equality before  
every other man. God recognizes no  
difference, and so His Church recog-  
nizes none. In the Protestant church-  
es the poor man is to feel his inferior-  
ity. He is elbowed out; he is  
plainly told that he is not wanted. Mr.  
Dixon recognizes this fact, too, in his  
book. "The plain truth is," he says,  
"that fashion and pride of wealth and  
social cast, for their own sake, domi-  
nate our strongest churches. The best  
attended of these great churches are  
crowded simply by social attraction  
of the wealthy families who rule them.  
To keep out the poor and vulgar social  
aspirants, who wish to scrape acquaint-  
ance by jostling the children of the rich,  
some of these churches have separate  
Sunday schools for the rich and poor.  
Really, we cannot blame them in view  
of the evident motive of this mob."—  
Exchange.

## MR. WADE'S VIEWS.

A CRITICISM BY MR. JOHN S. EWART.

(To the Editor of The Globe.)

Sir,—I suppose that many of us have ob-  
jections of one sort or another to carry around  
with us; but of all such, perhaps the most  
unfortunate for its possessor is that which  
oppresses many Protestants when dealing  
with Roman Catholicism. These dogma-  
tic men meet Catholics in business, in  
society and elsewhere, and (not aware of  
their religion) believe them to be ordinary  
human beings; but once possessed of that  
information they see something sinister and  
underhand, or suspect it, in every word and  
action. A very much larger number of  
Protestants retain their sanity with reference  
to the Catholics, but are irretrievably certain  
that the priests are not only rogues, but  
intriguing designers of such a conspiracy  
against the rights of the people as to be  
everything, short of the flight of the spheres,  
is guided, or at least palpably affected, by  
their stratagems and machinations.

It is of the nature of obsessions that they  
have a tendency to become more and more  
seemingly more unsuited to their action, but  
actually create purely imaginary circum-  
stances in order that they may have occasion  
for their operation. A most excellent ex-  
ample of this construction of facts, for the  
purpose of illustrating the diabolical intru-  
siveness of priests, is to be found in Mr.  
Wade's recent attack upon Sir Donald A.  
Smith. These gentlemen agree upon one  
fact, viz., that in 1871 the Manitoba Legisla-  
ture passed an Act which gave to the Roman  
Catholic clergy the right to separate  
schools, but they differ as to the moving  
cause of that legislation. Sir Donald says  
that the legislators were looking to what had  
passed at the convention which preceded the  
union of Manitoba with Canada. Mr. Wade,  
on the other hand, traces the Act "not to the  
people of the Red River Settlement, but to  
Archbishop Tache, then recently returned  
from Rome." There it is. The Archbishop  
had no seat in the Assembly, had no clu-  
chet of it. The members had just been elected by  
the people, and appeared to be rational and  
free men. They passed a statute providing a  
system of education well adapted to a com-  
munity in which one half was Protestant and  
the other half Catholic; and now, because  
Mr. Wade does not like the statute, he says  
that "it is notorious that the Act came  
from Lieutenant Governor Archibald, and  
was forced upon the Government and Legis-  
lature by him," and that it was the Arch-  
bishop "who was behind Lieutenant Gov-  
ernor Archibald."

The most extraordinary thing connected  
with obsessions is that (as in dreams) the  
most striking absence of rationality in no way  
affects belief; hence many churchmen, in  
dream goes on uninterrupted by any obser-  
vation of the impossibility of the transforma-  
tion, and undisturbed manner a Lieutenant Gov-  
ernor (whose coercive powers over a Legis-  
lature is as that of an ant to an elephant) may  
be seen forcing an objectionable act upon a  
protesting and struggling Legislature, and the  
scene is rendered for the observer per-  
fectly rational, because he imagines behind  
the Lieutenant Governor the preternatural  
and prodigious power of a Roman Catholic  
priest. It is curious and noteworthy, too,  
that this occult force is never attributed to a  
Protestant person. A big, powerful, is seen  
to be in worldly affairs a helpless infant.  
Closely confined to college halls, he has had  
no opportunity of acquiring even that small

medium of business capacity necessary for  
the proper transaction of his own few affairs.  
But a Catholic priest is believed to spring  
full armed from cloistered cell, and to play  
thereafter toyfully with kings, generals  
and other rulers and legislators with one  
hand, while with the other he reverently  
counts his beads.

## MR. WADE'S CONTENTIONS.

It is interesting, as a study, to notice the  
reasons which have satisfied Mr. Wade that  
Archbishop Tache, acting through the Lieu-  
tenant Governor, forced the Government and  
Legislature to pass the Educational Act, for  
we shall see that, as in other cases of obses-  
sion, there is no such thing as insuperable  
difficulty. If the facts are in the way, the  
facts must vanish; if a date really reads  
Thursday, and Saturday is necessary, the  
change at once takes place. Mr. Wade  
says: "That the first educational bill was in-  
troduced on April 4, by a member of the  
Opposition, Mr. Sutherland; that the leader  
of the Government, the Hon. Mr. Tache,  
that he was thereupon expressed his pleas-  
ure owing to the introduction of the bill, and  
stated that the Government would be pleased  
to receive suggestions from members"; that  
"thereafter a number of members  
held numerous meetings for the purpose of  
drafting an educational bill that would meet  
the views of all the members"; that he in-  
tended that on April 27 the late Hon. John  
Norquay introduced his bill." Mr. Norquay,  
too, was a member of the Opposition; that  
the kindly leader of the Government  
assisted in the preparation of this bill, and  
it was understood by the members of the com-  
mittee that it would be adopted by the Gov-  
ernment and the Legislature; that it was not  
until April 29, that any mention was  
made of the bill which afterwards became the  
Act of 1871, when "the Hon. Mr. Tache, as  
leader of the Government," introduced it; that  
on the evening of that day the leader of the  
Opposition, Mr. Hay, was invited to meet  
the Lieutenant Governor, whom he had  
"offered a position in the Government, con-  
ditioned upon my offering no opposition to  
the Government educational bill. I refused  
this offer, and the Lieutenant Governor de-  
clared that he would not play politics, and  
intention to oppose the bill, which I afterwards  
did to the best of my ability"; that "the  
provisions of the bill were not explained at  
any length to the Legislature, which was  
informed of its existence by a member of the  
Legislature to ascertain the nature of the bill, or  
to give it any consideration; that the bill was  
passed through both Houses in four days;  
and that it was opposed by four members  
only of the Assembly."

But for his desire to add to the list of Catho-  
lic misdeeds Mr. Wade could not possibly  
be induced to write such an impossible yarn  
as this. See the picture that he presents:  
A bill first introduced by a member of the  
Opposition; the leader of the Government  
expresses his pleasure, and asks for sugges-  
tions from members of the House; thereupon  
the members hold meetings and formulate a bill,  
the kindly leader of the Government assisting  
in its preparation. Nevertheless it is intro-  
duced by a member of the Opposition; two  
days afterwards the leader of the Government  
introduces an entirely different bill; the  
Lieutenant Governor evidently connects this  
bill to be defeated, and endeavors to bribe  
the leader of the Opposition, who refuses  
to be bought; the bill, however, is passed by  
both Houses without the slightest difficulty in  
four days, meeting with opposition from four  
members only.

THE GOVERNMENT BILL.

The story is, of course, absurd upon the  
face of it. A Government playing Gato to the  
hands of the Opposition, and a Lieutenant  
Governor bribing a member to support a bill  
to which there is practically no opposition—  
but to completely and richly deserved. The  
story has only to be known that the principal  
alleged are not facts at all; and that anyone  
to-day can ascertain that for itself. The  
only semblance of a point in the yarn is the  
allegation that the Government bill was not  
introduced until after the second Opposition  
bill; that this latter bill had been introduced  
by the Government; and that the Arch-  
bishop then stepped in (or rather  
shoved the Government), and even-  
tually was forced round the other  
way. Now the journals of the House show  
that the Government bill was, as a matter of  
fact, introduced first, introduced by the  
Government; the former was bill No.  
58, and the latter bill No. 60. They were in-  
troduced upon the same day, within a few  
minutes of one another, and were both of  
them on that day read a first time, a proceed-  
ing which I am afraid deprives the leader of  
the Government of all claim to the credit of  
introducing a bill to which he afterwards  
delivered courtesy to Opposition projects and  
deference to Opposition projects with  
which he otherwise might have had to  
credit him.

And so the story vanishes, but let me give it  
another kick or two as it goes. The opposition  
leader scornfully refusing the bribe to support  
the bill swears that he opposed it to the best  
of his ability. The journals show otherwise.  
They show that the second reading of the  
bill was carried without an amendment being  
offered, without a division, without a dissent-  
ent vote. The principle of the bill was  
separately school was accepted by everybody.  
He says that upon the third reading he "moved  
to have the bill sent back to the committee for  
further consideration and amendment, but  
without success." That is