

"we can govern our-
deliverance had refer-
to the decision of the
on the School question.
ages did not make the
they only interpreted
are well able to do, and
their calm judgment that
thus protests—he who
thorough Briton, boast-
d bring it about either
allets, that British rule
reme in Canada, and
and, and even the
ge, be abolished. Con-
art a jewel.

IER VAGUE.

Cartwright and the Hon.
were among the speakers
n Welland on the 29th
further the interests of
well in his candidature
necy. Both the speak-
g for provincial rights
to the Manitoba school
aring that an amicable
ed be made with Mani-
hard also said that the
rio do not desire to see
to the consciences of

themselves in favor of an
ment with Manitoba, if
mode of reaching such a
every resource of this
ried, and Mr. Green-
ment has given no sat-
ther applied to by the
ed, or by the Dominion
There is, therefore, no
nem but to seek the inter-
liament and the Domini-
ent, in accordance with
laid down in the Con-
anda. For this reason
protestants as well as Cath-
support a just Remedial

ics of Canada have en-
ranny of the Greenway
six years, and it is full
ould come to an end.
thing more wanted than
s that justice will be
orm Government be put
Justice should be done
of the political charac-
erinion Government, and
should not be treated
of party politics at
ars to be the inclina-
cians and the political
should have something
on the subject than any-
either Sir Richard Cart-
Hon. Mr. Harcourt says
ect, both of whom seem
e should wait hat in
r. Greenway may think
his attention towards

ORIAL NOTES.

entitled "Catholics in
appeared in the Montreal
of May 13, our contem-
g the CATHOLIC RECORD
e. It was also copied
e Witness into the Catho-
f Winnipeg. We desire
the article referred to
red in this paper. Will
raries please make a note

leased to note that the
e Toronto University, on
ferred the honorary de-
D. on Rev. J. R. Teefy, of
College, Toronto. Father
eldest son of M. Teefy, J.
er of Richmond Hill. We
the Rev. Father. The
chly deserved.

Register says: "The Globe
at its own frequent adver-
e public school teachers invariably
applicants must be Protest-

knows nothing of the kind.
e.

is that we have often seen
ements in the public press
ferred to by the Catholic
e further know that in
(a suburb of this city) a
named Marshall was en-
titled teacher, and that on
own she was a Catholic
stees were very much in-
quested her to resign. We
know that some years ago
e in this city, named Wil-
occasion of a Catholic,
ers, making application
in a Public school, de-
the Catholic should not get
would rather engage the
Hotentot than one pro-
faith. Such examples of
e might say brutal—big-
common in Ontario.

us from Ireland during
ed at an enormous rate,

though the figures are not so large as
in some former years. The total
number of persons who left Ireland
last year is reported at 48,703, of
whom 22,176 were from Munster,
13,495 from Connaught, 8,109 from
Ulster and 1,923 from Leinster. These
comprise the backbone of the Irish
people. The total number who left
Ireland from May 1851 to the end of
December 1895 was 3,651,128. Thus
it is that laws oppressive to the people
operate in driving the population to
other countries to develop their re-
sources and contribute to their prosper-
ity. Most of the emigration from Ire-
land is to the United States, which thus
reap the benefit of the legislation which
drives the Irish from their own country.
Home Rule would change all this. It
is considered certain, however, that
the exodus will not be so great in 1896
as it was in 1895.

In the average political paper it
was unwise to look for consistency.
The Toronto Globe furnishes us with a
very striking example of the absence
of this quality. At a recent meeting
of the Orange Grand Lodge a resolu-
tion was passed condemnatory of the
members of Parliament in the order
who supported the Government on the
Remedial Bill, in spite of the resolutions
of the Grand Lodge, so heartily en-
dorsed in Halifax in 1895. The hier-
archy of Quebec having issued a pas-
toral advising their people to vote for
parliamentary candidates who would
see that justice be done the Catholic
minority in Manitoba, the Globe editor
flies into a terrible rage, and contends
that the Bishops had no right to take
such action—it is an undue inter-
ference with the liberties of the people!
Not one line, however, has appeared
in the Globe condemnatory of the
Orange Grand Lodge, which
claims that it is the tribunal from
which Orange members of parliament
must derive their inspiration in deal-
ing with public affairs. We ask per-
don of the Archbishops and Bishops
of Quebec for making reference to their
deliverance in connection with the
proceedings of the Orange Grand
Lodge. This would be extremely bad
taste were it not necessary in order
to draw attention to the inconsis-
tency of the Globe.

There is a new Fenian scare among
the Scotland Yard officials, who assert
that an effort is being made to revive
militant Fenianism. It is stated that
the Russian Minister to England in-
formed the British Government that
overtures were made to Russia to assist
Russian designs on the frontiers of
India, and that inquiries were started
in consequence of the information, with
the result that it was discovered that
nine men have formed themselves into
a central Fenian organization for the
purpose of taking continuous warlike
measures against England until Ire-
land be proclaimed a Republic. These
leaders of the new movement are said
to be Irish Americans who are fur-
nished with money from America,
and who propose to organize Fenian
circles throughout Ireland and Eng-
land. The story has a fishy odor, but
it is stated that an infernal machine
was discovered in possession of an
employee at the Parliament House,
and this is supposed to have some
connection with the alleged plot. It
is not improbable that the whole mat-
ter is concocted by the police under
instructions from the Government,
who are always anxious to keep up an
agitation against the Irish Parliamen-
tary party, as was made evident when
the Salisbury Government passed its
coercive laws for the suppression of
political discussion in Ireland. The
Piggot forgeries proved this beyond
cavil.

CATHOLIC PRESS.

That Catholics professing to know
their own religion should permit them-
selves to be influenced by the positions
of those who dislike the caricature
which is ignorantly made to stand for
the Church is more of a mystery than
the perpetuation of error itself. * *
Sensitiveness to the opinions of men
who have the misfortune not to share
with us the unspeakable privilege of
Catholic faith is a despicable surrender
of righteous pride and independence to
a slavish spirit of human respect.—
Cleveland Universe.

If a majority of the citizens of the
United States will persist in seculariz-
ing the nation to the extent of driv-
ing God as much as possible out of its
conscience, its life and its public
affairs, the Catholic Church can stand
that policy as well as the Protestant de-
nominations. Indeed, it can endure
that policy better than they can, for it
has the influence, the grace and the
will to have its members make sacri-
fices to see that religion suffers no de-
tachment thereby. In another century,
the only living spiritual force in this

country will be the Catholic Church.
—Catholic Columbian.

The Monitor never fails to direct the
attention of the A. P. A's to some
Papal encroachment they may have
overlooked. This time it speaks to the
female A. P. A's: "The Sisters of
Charity have undertaken the care of
the lepers in Louisiana. They are
employed by the State for that service.
How is it we do not hear an indignant
protest from the W. A. P. A. against
this union of Church and State?" It is
now in order for some of these patriotic
ladies to give evidence of their patriot-
ism by immediately relieving the Sis-
ters and taking charge of the Lepers
Home themselves! Now, ladies,
don't all speak at once.—The Southern
Messenger (San Antonio, Texas).

The commission appointed by Leo
XIII. to examine the validity of Angli-
can orders is expected to be able to re-
port in a few weeks. The decision is
awaited with interest by the Catholics
not only of England, but of the whole
world, as the question has always been
on which much could be said pro
and con, and which in recent years
has occasioned considerable contro-
versy. Should the conclusions of the
commission be against the Anglican
position, as is probable, a feeling of
uneasiness and uncertainty will be ex-
perienced by a large number of the
adherents of the Anglican communion.
They may assume indifference, but they
certainly will realize the crushing
force of the decision.—Chicago New
World.

Some egoistic scribblers assume to
evince their superior wisdom by ridi-
culing the Catholic custom of invoca-
tion of saintly intercession for spiri-
tual and temporal favors. They ignor-
antly overlook the fact that the Church
which authorizes this act of faith and
piety, is likewise exclusive authority
for every vestige of legitimate Chris-
tian belief and devotion extant.
Christianity rests solely on the testi-
mony of the Catholic Church. Her
sanction of the sacred scriptures is the
surest guarantee of authenticity of the
inspired writings, which Protestants
claim to follow as their only rule of
faith. No fairly well educated non-
Catholic Christian disputes the funda-
mental title and historical claims of
Catholicity. When an ignorant
questions the propriety of specific acts
of piety fostered by the Church, he un-
consciously assails the whole fabric of
the Christian system.—Catholic Uni-
verse.

The assumption of what has been
called "God-Almightiness" is so habi-
tual to the omniscient editor that a
Catholic reads with no surprise, even
in papers ostensibly Christian, the sneer-
ing references to the prayers of the Span-
iards for rain and for peace. But if the
gospels are to be taken for truth—and
the Spanish Catholics evidently take
them for truth—the Father, in heaven
who minds the flight of birds and the
feeding of sparrows, turns no deaf ear
to the pleadings of His children even
for the common things they stand in
need of. Men who never pray, and
who know God's business better than
He does Himself, and who also know
His limitations of which He does not
dream, know from their connection
with canons and campaigns and
wire-pulling diplomacy that there is
no such thing as Providence, and
therefore no such thing as the
hearing of prayers. The surprise is
not that there are such men, but that
such men should deem themselves
Christians.—Providence Visitor.

The Methodists, who are holding a
noisy conference in Cleveland, O., had
a distinguished visitor on Saturday.
The visitor was Presidential Candidate
McKinley, and when he was presented
to the Conference, we are told, the ap-
plause was deafening. "Three times
it died away and three times it was
renewed; it was the greatest ovation
of the Conference." The Methodists
are rather an emotional sect, and no
one can find fault with them for com-
bining religious and political enthusi-
asm by way of variety. We are not
finding fault with this, nor is any one
else that we know of. But suppose
this had been a convocation of Catholic
Bishops and McKinley, a presidential
candidate, had been presented to them,
what a shout of disapproval and what
a wail against Rome would have gone
up from Chaplain McCabe and all the
other Methodists. It would mean polit-
ical death to McKinley.—Catholic Cit-
izen.

ARCHDIOCESE OF KINGSTON.

Great Rejoicing in the Parish of
Yonge.

The church in the parish of Yonge
is indeed in a very flourishing condi-
tion.

Under God the happy state of things,
as they exist there, is due to the in-
defatigable zeal and ardent piety of
Father Kelly, the good parish priest,
and his truly docile and thoroughly
religious parishioners.

When His Grace the Archbishop of
Kingston appointed Father Kelly to
the parish, about seven years ago, he
was then a very young priest, but,
judging from the marvelous train of
events that have followed, one after
the other, during his incumbency, we
are led to believe that he is carrying
an "old head upon young shoulders."
Shortly after Father Kelly had been
inducted into the parish and installed
as its pastor, he set about improving
the parish church of St. James, and had
it entirely renovated.

The interior decorations were de-
signed by himself, and they speak

voluntarily for his artistic taste—all being
chaste, simple and devotional.
The interior ornate decorations having
been finished, he then added a spacious
vestry to the church, complete in all
its arrangements.

Then Father Kelly devoted his
attention to the building of two beau-
tiful new churches, in remote parts of
the parish, where there never had
been churches before.
The first of these he built at Rock-
port—a lovely spot on the river St.
Lawrence, looking out on islands of
unsurpassing beauty. This church is
dedicated to St. Brendan—an illus-
trious Irish saint—first Bishop of
Kerry; and who, it is said, discovered
America in the sixth century. The
other church he built at Athens, a
rising and most ambitious village on
the B. & N. line of railway.

This church is, very appropriately,
dedicated to St. Denis the Areopagite,
who had been at one time one of the
pagan judges who held court in the
Areopagus at ancient Athens.

When St. Paul preached to the
Athenians, among many others, he
converted Denis the Areopagite to the
Christian religion, and left in his
charge the infant Church of Athens.
In the vicinity of Athens, at Sheatow,
Father Kelly built a very nice Catho-
lic school, wherein the children of that
district strive to emulate the Christians
of ancient Athens in learning, both
secular and religious.

At length overwork commenced to
tell on his constitution, and ultimately
brought upon him a very serious ill-
ness, which necessitated his having to
go to Kingston for eminent medical
aid.

In the House of Providence, of that
city, he spent two months, and, thanks
to the unwearied efforts of the good
Sisters of Charity and of Dr. Phelan to
bring about his recovery, together
with the Masses and prayers that have
been offered up in his behalf—and his
own strong faith, besides—Father Kelly
is well again.

The good Father was able to return
home on Saturday last, and was met at
the Mallorytown railway station, where
he arrived by the 2 p. m. train from
Kingston, by his own parishioners
and many other friends, Catholic and
Protestant, who conveyed him to
his residence at Trevel-
yan, where they accorded him a
most enthusiastic and affection-
ate welcome—presenting him with an
address accompanied by a testimonial,
in the shape of a well-filled purse.

OBITUARY.

Death of the Rev. Mother Mary Xavier,
Foundress and First Superioress of
the Ursuline Convent Chatham, Ont.

Calmly passed away, on the 22nd
of May, at 4:30 a. m., the soul of the
beloved Religious so well known and
affectionately esteemed by the nume-
rous pupils from Detroit and many other
cities of the United States and Canada,
who have attended the Academy.
Mother Mary Xavier had not been in
good health for some time. A shock
of paralysis last winter gave uncer-
tainty to her community; she rallied and
passed her eighty-second birthday in
good spirits, creating hopes of seeing
a few more birthdays. Divine Provi-
dence willed otherwise. On Tuesday
evening, the 14th, she did not feel very
well, yet the physician considered the
illness only a simple one; but the next
day it developed into acute pneumonia;
this being the third attack, and there-
being a complication of disease, several
physicians pronounced her recovery
impossible. On Saturday, the 19th,
Reverend Father Leopold, O. S. F.,
chaplain, administered the last sacra-
ments to the dear sufferer, who was
perfectly conscious, and received the
Holy Viaticum with most devout sen-
timents of faith, humility and resigna-
tion; and remained almost continually
in prayer until her happy death, which
occurred on the following Friday. But
she had the happiness to receive her
Divine Spouse several times during the
week; and a few moments before her
death, being still conscious, received
the Blessed Sacrament, and, without a
sigh, gave up her pure soul to God,
amidst the prayers and tears of her de-
voted children, whilst the Reverend
Father chaplain read aloud the prayers
for the departing.

On Saturday morning a solemn
High Mass of Requiem was sung by
Rev. Father Leopold, O. S. F., in pre-
sence of Right Rev. Bishop O'Connor,
of London, and the few priests who could
leave their parishes. His Lordship
delivered a sermon suited to the
occasion. He feelingly alluded to
the virtues of the deceased, especially
her fidelity in little things, to the
smallest points of her rule, repeatedly
quoting the text: "Well done, good
and faithful servant; because thou
hast been faithful in small things, en-
ter now into the joy of the Lord," and
strongly exhorted the Religious and
pupils to imitate her example, assu-
ring them that she who had re-
ceived such great graces on earth
would, surely, now be more powerful
than ever with God, and that their
spiritual welfare would always be dear
to her.

His Lordship, accompanied by the
Rev. Fathers, entering the choir of the
chapel, pronounced the absolution of
the body, sprinkling with holy water,
incensing, etc.

On Sunday afternoon the remains
were conveyed to St. Anthony's com-
munity, on which occasion Rev. Father
Theodore, O. S. F., officiated and pro-
nounced a second absolution.

In consideration of Mother Mary
Xavier's having been Foundress and
Superioress for twenty-five years, His
Lordship graciously dispensed a few
of the elder Religious from the cloister,

for this single occasion, and permitted
them to accompany the remains of
their beloved Mother to the tomb, where,
surrounded by the Religious and the
pupils, all the ceremonies of the rule
were faithfully fulfilled.

The prayers of her numerous friends
and benefactors are earnestly re-
quested.
Mother Mary Xavier, known in the
world as Mile. Yvonne Le Bihan, was
born in Nantes, France, on the 17th of
April, 1814. Although an only child,
her parents entrusted her to be in-
structed in our holy religion to the
Ursulines of Nantes. In her early
girlhood she entered the convent of
the Ursulines of The Holy Family, at
Fauvette, which house had been sup-
pressed by the French Revolution.
Her large fortune relieved the convent
from its financial difficulties, whilst
her talents helped to establish its re-
putation. An appeal for Religious
having been made through the Annals
of The Propagation of the Faith,
several Religious responded, and
Mother Mary Xavier was appointed to
the diocese of Marquette. She hero-
ically bade adieu to her beloved France
and resolved never to see it again.

In 1859, at the urgent request of the
then parish priest of Chatham, Reverend
Father Jaffre, S. J., the citizens of
Chatham, and, with the cordial approval
of Right Reverend Bishop Pinson-
neault, of Sandwich, Mother Mary
Xavier, with a companion, founded the
monastery of Chatham, generally known
as "The Pines." The early difficulties,
poverty, and disappointments, in-
cidental to all such undertakings, were
not wanting, but were met with pa-
tience and prayer; and from an humble
five-roomed cottage, where she first
opened a day-school, she steadily
labored, until, with the blessing of God,
she saw her efforts for His glory crowned
by the noble buildings of the Acad-
emy, with accommodation for at least
a hundred pupils. Extensive grounds,
spacious gardens, ornamental groves
attest her taste for the beautiful. Her
life's motto may be summed up in these
words: "Ore et Labore." This
maxim she taught to each aspirant to
the religious life, as also to the pupils;
she impressed on them both by word
and example, to work and to pray, as
she herself was never idle, and has not
to account for any idle moments.

Eternal rest to the beloved soul
of the dear Mother, whom

We hope to meet in realms of light,
Of bright and boundless range,
In widest constancy of love,
A world that cannot change.

ARCHBISHOP O'BRIEN.

A Noble Declaration on the School
Question.—A Letter Written in Rome
—An Appeal to Protestants and Catho-
lics to Guard the Constitution.—The
Principle of Justice is Binding on
All.

The following appears in the Anti-
gish Casket:

Sir—On my arrival here from the
East, a few days ago, I learned from
the reports of Parliament, as well as
from newspapers, the fate of the Re-
medial Bill. I need scarcely say it
was a surprise to me, as well as a sub-
ject of regret. So strong was my
faith in the good sense of my country-
men, and in their spirit of loyalty to
our peerless Constitution, to say no-
thing of their love of fairplay, that I
felt it would be an insult to doubt the
practical unanimity of the House in
upholding that Constitution, and in
deciding once forever that in Canada
there is as little room for religious fire-
brands as there is use for political
tricksters. The noble action of the
Commons, on two previous occasions,
had amply warranted this belief. Who
could have imagined that public men,
in Canada, both within and without
Parliament, should have turned a
purely constitutional question into a
partisan one, or should have sought to
perpetuate an admitted injustice at the
risk of an era of senseless sectarian
strife, and of national retrogression.
The worst enemy of our country is the
sower of religious discord and of racial
enmity. There is no place in our
public life for such an one. He should
be bound in a sheaf with the prophets
of pessimism, and the would be betrayers
of our country, and trampled under
foot on the threshing floor of public
opinion.

A plain question is before the people
of Canada. Shall we, or shall we not,
stand by our constitution, which en-
sures the rights of all, but only inas-
much as they are guaranteed to each?
Or shall we, by striking at the rights
of a few, be the motive what it may,
weaken the safeguards of our own,
engender a spirit of mutual distrust,
and fan into a flame the fast-expiring
embers of former unworthy dissen-
sions? Only a desperate professional
politician could be guilty of such a
crime against the social well-being of
our fair country. An honest man, it
is true, who dislikes the idea of Sepa-
rate schools might, for a moment, be
tempted to pursue such a course of
action, looking at the question from
one point of view only; but on reflection
he would recognize that it is not
whether the constitution shall be ob-
served to-day in regard to the rights
of Smith, so that it may be invoked to-
morrow to support those of Brown.
Our rights must stand or fall together.
Few, I trust, have any desire to in-
fringe on those of their fellow-country-
men. Our enlightened sense of true
liberty, as well as the conditions of our
national life, would render impossible
the gratification of such desire.

Having lately passed through various
countries, and having attentively
observed their social condition, the
superiority of our own Canada, as a
home of peace and plenty, has been
more fully than ever impressed on my
mind. And yet we are only at the

starting-point of our course. Mutual
trust, mutual respect for the conviction
of others, a little bearing and for-
bearing, with a loyal devotion to the
Constitution, even when it may run
counter to some fad of our own, will
ensure to Canada the future, in great
part at least, of the world. It is simply
wonderful what she has accomplished
during the past twenty-five years.
History affords no parallel to it.
Grecian, or Roman, legends of myth-
ical greatness do not equal the sober
facts of our short career. The vigor-
ous spirit that breathes life and hope,
and national aspirations into the blood
and brain of young Canadians has ex-
ercised, or at least silenced, the voice
of the annexationists, and has created
a bond of union between all races and
religions in the pursuit of national
progress.

An insidious attempt is now made to
break that unity, and, although this
may not be intended, the consequence
will be to bring back that wilderness
of discord and national disruption in
which the cry of union with, or rather
subjection to, the neighboring republic
will be heard again; and who can say
with what effect?

In a crisis like the present no lover
of his country can keep silence.
Would that my voice could reach the
ears and intelligence of all my country-
men. To non-Catholics I would say:
Are you, the descendants of men who
won, after a long and hard fight, con-
stitutional liberty, going to inflict a
blow which must have far-reaching
consequences on the work of your
fathers? If you do not uphold the
Constitution now, your action will one
day be invoked as a precedent for
breaking it on some other point—it
may be against yourselves. In your
hands rest the future peace and ad-
vancement of the Dominion. You are
a majority; you can oppress a poor
minority in a certain Province; you
can say, we reek not the decisions of
courts, nor the claims of good faith and
fair play; you can evoke an evil
spirit, and implant a rankling feeling
of injustice in the hearts of very many
of your countrymen; you can stay the
wheels of progress, and blight the fair
prospects of our loved country. You
can do all this by voting against Re-
medial Legislation. That any consid-
erable per centage of you will do this, I
who have been nurtured in your
midst, refuse to believe.

I know it will be said: "We do not
refuse to right any wrong that can be
shown to exist; but we wish first to
investigate, to ascertain if any hard-
ship has been inflicted on a minority."
To an outsider this appears reasonable:
to a Canadian it is what I scarcely
like to characterize, lest I should be
accused of using violent language.
No man at all conversant with public
affairs can be unaware of the injustice
practiced against the minority in Mani-
toba. It is a subject for sorrow and
humiliation that any one should ignore
this injustice; it is a hollow pretence
to talk of investigating it; it is treas-
on against conscience to plead this
scratched excuse to justify opposition to
its abolition. We may add, it is an
insult to non-Catholics to suppose that
any appreciable number of them will
allow a difference of religious belief to
blind them to the dictates of ordinary
justice; or that they can be made the
puppets of a movement which must
end, if successful now, either in sur-
render to the claims of the minority,
which is probably contemplated by the
leaders, or in disaster to the country.

I trust, Sir, you were mistaken in
supposing any Catholics in Halifax
"lent countenance to an appeal to
anti-Catholic prejudice." Some of
them, indeed, may dislike the present
Government, and might on a question
of trade or other policy, bitterly oppose
it, but, in common with their non-
Catholic fellow citizens, who are not
blinded by fanaticism, they will surely
be on the side of justice, even should
they doubt the motive of the Govern-
ment in acting justly. We are to look
at acts, not motives. The former fall
under our cognizance; the latter
are seen and judged by God
alone. True Catholics in Halifax,
as elsewhere, will not learn
their duty, nor the ethics of political
action, from party politicians, Catholic
or non-Catholic, but from purer and
less interested sources, viz., from the
principles of justice which are binding
on all men, at all times. A party
triumph, no worldly consideration, no
ties of association can excuse an act of
injustice. — C. O'Brien.

Rome, May 6, 1896.

St. Louis Disaster.

St. Louis, May 28.—The tornado
which swept over St. Louis and its
suburb, East St. Louis, yesterday,
carried with it death and destruction.
The first reports of the loss of life
brought the number up to between
one thousand and one thousand five
hundred, and while this estimate is
materially decreased by this morn-
ing's developments, it is not at all im-
probable that the fatalities may actu-
ally reach those figures, because there
is no way of estimating how many were
drowned in the Mississippi.

So far as the loss to property is con-
cerned the figures will climb into the
millions. In St. Louis proper but
little damage was done in the northern
and business portions, save along the
river, front—and there is no way of
estimating its extent here. In East
and South St. Louis the property
damage was enormous.

The Church of St. John of Nepomuk,
at the corner of Twelfth and Soudard
streets, was razed to the ground, ex-
cept the front, which stands like a
tower, all the side and back walls be-
ing completely destroyed. It was a
large and handsome church.

CANADIAN BISHOPS AND THE MANITOBA SCHOOL QUESTION.

Boston Pilot.

The Archbishops and Bishops of the
Ecclesiastical Provinces of Quebec,
Montreal and Ottawa, have issued a
Pastoral Letter on the Manitoba School
Question. It is a firm but temperate
setting forth of the duty of Canadian
Catholics to sustain their brethren in
Manitoba in their effort to recover their
unjustly abrogated parental and citi-
zen rights.

The Pastoral, at the outset, declares
the right of the Bishops to counsel their
flocks on this matter. It is no unwar-
ranted mixing of religion and politi-
cians on the part of the Bishops. Their
right is from God, and they are the
natural judges of questions concern-
ing Christian faith, religion and mor-
als, even when these are involved in
politics.

Every Christian child has a right to
a Christian education. Every Chris-
tian parent has a duty binding in con-
science, to see that his child gets its
right.

Christian right and parental duty
were recognized in the original con-
stitution of Manitoba. It was unjustly
abrogated by the Protestant majority.
The Manitoba Catholics have never
ceased their protest against this in-
justice, nor their agitation to recover
their rights; and the highest court of
appeal in the British Empire, the
Privy Council of England, has recog-
nized the justice of the Catholic claim
and the right of the Federal authorities
to interfere, in order that justice be
done.

Under these circumstances, it be-
comes not only a duty of religion, but
a duty of patriotism, for God fearing
and loyal Catholics, and Protestants as
well, to stand by the Catholics of
Manitoba. As the Pastoral letter ex-
presses it:

"It is a question, then, for the Catho-
lics of our country, and well meaning
Protestants, to unite their strength and
their suffrages to secure a final victory
for religious liberty and the triumph
of the right secured by the Constitu-
tion. The means to secure this end is
to elect, as representatives of the peo-
ple, only men sincerely resolved to
favor with all their influence and to
sustain in Parliament a measure to
remedy the evils from which the Mani-
toba minority suffers. In speaking to
you thus, dearly beloved brethren, our
intention is not to bind ourselves to
any of the parties that are combating
in the political arena; on the contrary,
we desire to preserve our liberty.
The Manitoba school question being,
before all, a religious question, inti-
mately allied to the dearest interests of
the Catholic faith in this country, to
the natural rights of parents and also
to the respect due to the Constitution
of the country and to the British
Crown, we would regard it as betray-
ing a sacred cause of which we are,
and ought to be, the defenders, if we
did not use our authority to secure its
success."

The Bishops also lay down some gen-
eral principles of morality in politics,
which the most bigoted anti-Catholic
agitator can scarcely have the hardi-
hood to controvert.

"A general rule, and save rare ex-
ceptions, it is a duty of conscience for
every citizen to vote; a duty all the
more grave and pressing as the ques-
tions disputed are important and may
exercise over your destinies an influ-
ence more or less decisive."

"That is to say, again, you should
vote as honest, wise, enlightened and
intelligent Christians."

"Avoid then, dearly beloved breth-
ren, the deplorable excesses against
which we frequently warned you—per-
jury, intemperance, lying, calumny,
violence and party spirit, which warp
the judgment and produce a kind of
voluntary obstinate blindness."

"Do not sell your vote. To vote is
a duty, and duty is not sold. Give not
your vote to the first comer, but to him
whom in conscience you judge the best
qualified by his mental powers, firm-
ness of character and his moral prin-
ciples to fill the noble office of legisla-
tor."

The Bishops further warn Catholics
that they may not be double-faced,
with one line of conduct for private
and another for public life. They must
put their Christian conscience into
politics as well as into ordinary con-
duct; and on this especial political
question, which so intimately concerns
religion and morals, they should sup-
port only the honest, outspoken friends
of justice. "Those candidates who
bind themselves formally and solemnly
to