men should cease ry insulting reed on the spot by der, and if there of the Christian ols it is probable ts would prevail. ewer homicides.

ENCYCLICAL.

and other papers Laurier's Governerting that as far tion is concerned. Manitoba school s made between and Greenway's . Some Conserva similar view of the Ottawa Free Press.

days ago, said : Vatican has seen the rer glasses than some of Sir Wilfred Laurier d this vexed and dan-stroubled waters well-the Pope has poured roduce a calm, and so testion passes from the ry controversy into a forts of mutual Chrisvill bring about results

at the Papal Encycge of peace," as has he London Times. dy of the Dominion me dealt with the nsideration in any nner. In the first epresentations were ative Catholics, inst Rev. Archbishop nway Government, at injustice which upon the Catholic chool legislation of ect.

even any agitation the Protestants of ge the satisfactory hts to Catholics and shed by the Maniminion Parliament, ial Educational Act unanimously by the ture in 1870. But a of the harmonious between the populaf all creeds was imw province with the ; ill-feeling and dis-Greenway Governof this circumstance of retaining power n anti Catholic agita er of which the existol system was swept regard to the vested es as guaranteed by

of the Dominion and islature itself. t steps taken by Mgr. of the Catholic minorgarded in any other acific measures. Remade to the Governsts for redress, but no id to them, and the ue course referred to o the supreme Court of and then to the he final decision being ic minority was agthe right of appeal to f Canada. esentation of the case

tholics in making this nated with any desire on. It was the course Constitution, whereby for redress, and they to have recourse to it. ot been obtained. In so called settlement and Greenway appear sed that the Catholic nly a sentimental one, wiped out by a mere ence of concession on Manitoba Government

of the Holyl Father a fixed principle with ve their children an ich religion is properly his is not secured by Greenway ; settlement, a 'pretence of concedeacher in rural sections ge Catholic attendance - five, and forty in . These averages are that there would be no s, as a rule, except in ere the Catholic populapreponderates. This is vhatspever, nor can it an equivalent for the ten Catholic schools in the Province, when gislation [was] adopted. e expected, then, that submit tamely ito the has been done, and e's encyclical counsels ures, and an amicable with thel two Governthat we should give up the rights which which is spread throughout all nations. tario and Quebec respectively. We curtailed. But there is not the least out. intention on the part of the Catholic majority there to do this. We have, the Trinity alumni, the Rev. T. G. A. therefore, the same right to insist upon

inviolable. It has been assumed by the Protestant press generally that the verdict of Quebec given at the general election settlement. Such is not the case.

Catholics of Manitoba shall be equally

Quebec, it is true, sustained Mr. Laurier at those electious, but if this was the case, it is to be remembered that Mr. Laurier obtained his success by impressing it on the public mind of Canada had held office in that sothat a Liberal Government would make ciety, amongst whom were the late better terms with that of Mr. Green - Drs. Lett and Carry, the other alumni Tupper and Sir Mackenzie Bowell would be able to affect by putting into disgust. operation the supreme power which rests in the Government of the Dominion. We fully believe that Mr. Laurier endeavored to bring about a fair be expected that the Catholics of the Dominion will rest content with this | whole Catholic Church. failure of justice ; at the same time we shall be pleased if the wrong be remedied by conciliatory methods. If the Government we need not look further, but if Manitoba persist in refusing justice we shall still look to the Dominion Government for it.

The second annual meeting of the alumni of Trinity College, Toronto, was held on the 12th inst., among those present being the Right Rev. Dr. Courtenay, Anglican Bishop of Nova

Trinity College has been' a force in the training of clergymen of the Church of England in Canada, and the results of that training are to be seen in the changed attitude of the Church of England clergy towards the Catholic Church, which has been notice able for many years past.

A study of the works of the ancient Fathers of the Church has been encouraged at Trinity, and the result has been educated there have seen that the chief doctrines of the Catholic Church which Protestantism has rejected for the last three hundred years, are identical with the teachings of the primitive Christian Church. Thus we remember that a few years ago the then Bishop of Huron in a pamphlet attacked with thereof of actually inculcating docrines which could not be distinguishe from "Romanism." Among these doctrines were the Real Presence of Christ in the Holy Eucharist, purgatory and prayers for the dead, the invocation of saints, and especially of the Blessed Virgin, and the priestly powers of forgiving sin, and of changing bread and wine into the body and blood of Christ by virtue of the words of Christ addressed to the Apostles: "Do this in commemoration of me."

Of course "Romanism" is a great bugaboo to many Protestants, and it is to this fact that the establishment of an this fact that the establishment of an them to you, accompanied with my opposition Theological College for the education of Anglican clergymen in chanted by the angels on Christmas Toronto is to be attributed. The name of this more recent institution is the Wycliffe College, which is decidedly Low Church in management and teach.

In the meeting of the Trinity College alumni held on the date we have already mentioned, the question of would appear from the discussion which ensued upon this subject that the idea of reuniting Christendom through negotiating with that one Christian Church which has alone existed for nearly nineteen centuries, and which to-day encloses within its fold three fifths of the Christian world, as against sectaries of all kinds, including Protestants and Greek schismatics, has been abandoned, at least by the Anglican clergy of Toronto. It does not follow, of course, that this thought has been abandoned by the whole body of Anglicanism, and as far

ments concerned, it does not counsel come part of the great Catholic Church, established, how many conflicts would

One of the speakers at the meeting of Wright, of Millbank, on the question it that the guarantees given to the of Christian Reunion, spoke as if the Church of England will now only look for union with what he calls "orthodox different. This, it seems to me, is dissenters." He suggested that Bible what people do not understand. Could societies, the Young Men's Christian society, and the Orange society will be questions?" of 1896 was favorable to the so called strong forces toward bringing about such reunion.

The reference to Ocangeism caused a good deal of derisive laughter in the assembly, and though Mr. Wright declared that some of the best clergymen Carry was obliged to leave it in

that the dissenting Protestant bodies question do not want reunion with Anglicanism, because they hold very different views

We are not surprised that the Ray. Mr. Wright, living for years in the midst of so thoroughly an Orange popremedy be granted by the Manitoba ulation as is in and around Millbank. should have been inoculated with the Orange predilection for Low Churchism. He has evidently strayed from the traditions of his Alma Mater, owing to his surroundings, but the rev. ANGLICANISM AND CHRISTIAN principal of Trinity showed that Trinity has not altogether departed from its High Church traditions and he em- clearly. phasized this still more strongly by making the remark that " Protestant ism is essentially individualistic, but that is not the view taken by the Catholic Church."

This expression can be understood only in the light of the meaning which the Provost attaches to the terms "Protestantism" and "Catholicism." By Protestantism he means the human system which relying solely on individual self-sufficiency, is opposed to the nature of Christianity, whereas by Catholicism he and his auditors generally understood perfectly well that he meant the teaching of the true Church been that many of the clergy who have of Christ of all ages. We may infer unite in order to obtain for these from all this that while Trinity has not people altogether abandoned its old High Church traditions, it has nevertheless somewhat modified them to suit the palates of the existing generation. At all events, considering the great vari ety of doctrinal views of Anglicanism, the expectation of its corporate union with any other form of Christianity apgreat asperity Trinity college and its pears to be exceedingly small at presteachings, accusing the president ent, if Toronto diocese is to be taken as the exemplar of Anglican belief.

ROME AND CANADA.

Official Version Of Archbishop Bruchisi's Address.

La Semaine Religieuse, the personal organ of the Archbishop of Montreal, in speaking of His Grace's return from Rome, gives the following version of School Question, in reply to an address presented to him by the Rev. Abbe Troie, cure of Notre Dame .

I asked a blessing for all my people, without reserve. I return, therefore, loaded with blessings, and it is very agreeable for me to-day to impart night, above the crib of Bethelehem, "Peace on earth, to men of good will"

-have we this peace, my brethren? Who can doubt it in seeing you gath ered here, united in the same sentiment of faith and piety? Yet, however, the people do not agree. Misun derstandings and unfortunate divis ions prevail amongst them.

"What is it that prevents the reign Christian reunion was discussed. It of peace? What is it that comes to plied; this will never be done. sow the seed of dissension and division it seems to me, the love of one's self, badly understood, the love which our word egoisme-selfishness. It party spirit carried to excess. I have heard this thought expressed not only by the priests, but also by men of the world, by leading citizens, and belonging to the different political parties which exist in Canada. We

deplore that. POLITICS SPOILS EVERYTHING

be obviated? Of course, we recognize
—all Canadian Bishops and the Pope we hold under the Constitutional guar- We have already several times pointed with us—we recognize that in possess antees. These rights are the same in out that this reunion can take place ing the constitutional regime by which Manitoba as are possessed by the Catholic Church. This all citizens could be formed into one is still the only course by which the research a union would be but the era know very well that the whole Protest-ant population of the Dominion would be in arms if the rights of the Protest-compared to the play of Hamlet with see such a union would be but the era of new divisions. That there may be political parties, this is inevitable. That discussions may take place upon ants of Quebec were interfered with or the principal character of the play left material things, upon questions of finance, industry and commerce, for instance, and that people should be di vided on these questions, is understood The Church has nothing to do with them, provided that the laws of justice and charity are not violated. when purely religious or politice-relig-

way, by conciliation, than Sir Charles called attention to the fact that Dr. render the bishops this justice, viz., The Provost of Trinity pointed out here is the trouble. As soon as a

settlement—but he failed. It is not to on the nature of man and the nature of God from Anglicans and from the that this fact alone makes it a political

And if they are deprived of this sacred right, is it not the duty of all, without distinction of political opinion, and, I will even add, of religion, in the

single name of liberty and justice, to

THE RESTITUTION OF THEIR RIGHTS Irrespective of political party, can you g ve two different responses to these two questions? No, it seems to me, if, once more, putting all party spirit aside, you find yourself placed solely on the ground of Christian principle and of the constitution. The Holy Father also desired to discuss this question which has been discussed here for cause he was asked to do so ; and he studied it with the wisdom, the slowness and the prudence which Rome brings to all causes which she judges.

The Holy Father sent to this country his delegate, who listened to all those who wished to see him. He made his report, and now Rome is going to speak. What, then, will be the duty of Catholics in this case? The Holy Father has told me: "Oh, I hope that the Catholics will receive with respect and submission the word of the Pope his deliverance on the Manitoba I hope also that the Protestants of your country will respect your rights. I count upon their fairness, and the noblesse of their intelligence, and upon their spirit of justice." Yes, our eparated brethren will be with us, I hope, in order to claim, until we have btained them, these sacred rights which the Church demands for its chiliren, and which the constitution guar

antee us. I was asked the other day, in New York, if in the Province of Quebec, where the majority is Catholic, it could not be possible to make a law that would take from Protestants the liberties they enjoy in matters of education; and as I replied that in itself the thing was, indeed, possible, I was again asked, will an attempt ever be made to enact such a law? No, I re however, there ever appeared amongst brethren who are created to men desirous of taking from our remain always and everywhere so tenderly and so closely united? It is, tic liberties, the Bishops would rise as one man to defend the Protestants of Quebec, as they have reason to de-French language has defined by the fend the oppressed Catholics of Manitoba. If all were to unite to assure the false conception of politics. It is a respect for acquired liberties, and to redress rights unjustly violated, the reign of peace and fraternal concord would very soon be definitely established.

In any case, as regards Catholics, the Pope has spoken. Let us accept his decision with the most filial sub-mission. The Vicar of Jesus Christ in entering into everything. Oh, if cannot lead us into error. Therefore, politics remained in its place? If, in as our information goes, there is still a strong body of Anglicanism, in Engrand at all events, which aspires to be lic weal, justice, and equity alone were is to assure your happiness.

"FORCIBLY" DETAINED.

Miss Cisneros, the young Cuban lady who made her remarkable secape from Havana some months ago, has been dragged into publicity again by a New York paper which said last week that she was forcibly detained in the Visitation Convent at Georgetown, D. C. The fact that she took her New Year's dinner with friends in Washington seemed to cast some doubts on the story; but you can't always judge convents by the ordinary rules of reason if you don't want to judge them so. We happen to know this particular convent very well. Among its graduates, who survived the rack and thumbscrew which every heretic must undergo, as any A. P. A. will tell you, were Harriet Lane Buchanan, Mrs. Potter Palmer, Harriet Mourco, the two daughters of Senator Ingails, the daughter of Gen. B. F. Butler, and several hundred other Protestants. The convent is commodiously located near the seat of Government of Gen. B. F. Butler, and several hundred other Protestants. The convent is commodi-ously located near the seat of Government and has every modern instrument of torture constantly on hand, for the time when its Sisters and pupils shall capture Washington and establish the Inquisition on Lafayette Square.—Boston Pilot.

VIRGIN.

introduction from the pan of a Protestant clerayman, Canon Eytoun, who takes occasion to say:

"The humanization of Christ has been effected for the masses by means of words like these, portraying the most moving of all spectacles wherever seen on earth—the child in its mother's arms. The thing that draws Him closest to us and ourselves to Him, at all times, is that He had a Mother and that His Mother was to Him what only a mother can be, and this idea the 'endless' Madomas have put into shape and have given to it a concreteness which makes obscuration of His real manhood impossible."

At last the more intelligent of non Catholics are beginning to realize that the Blessed Virgin has a legitimate place in Christian worship. They are even ardent at times in blessing what once they as ardently banned. There is danger, however, that the "humanization" process may go too far, and that the obscuration of Christ's divinity may result from it. One has to be a Catholic in order to understand perfectly why the Blessed Virgin is deserving of the highest veneration, and that supreme worship is to be paid to Him who was born of her.—Ave Maria.

A CHANCE TO AMEND.

A CHANCE TO AMEND.

Prominent among the vices to which Americans, as a people, are more or less addicted may be put that of profanity. One cannot pass along the streets without being made painfully aware of the prevalence of this vice. Men who pass as respectable in their circle of acquaintance often think little of interlarding their conversation, even when it turns on unimportant subjects, with irreverent mention of the Deity or with oaths; and, what is especially shocking, is the frequency with which youngsters imitate the evil and corrupting example of their elders in this matter.

We may be a less profane people than were those of former days, or than are those of other lands; but there is no gainsaying the discreditable tact that profamity is still a common crime among us, and one that is thought so little of that its public perpetration is of continual occurrence. To our shame, too, must it be acknowledged that Catholics, whose Church continually teaches them the enormity of the sins of blasphemy, profanity and similar offences, are by no means free from the vice.

Much of the profanity that disgraces men's conversation doubtless comes from habit or lack of reflection on their part. That circumstance may mitigate, but it does not ex-

In the Fordham Monthly for December we in the Foragam Monthly by December we find a set of resolutions from the class of 1900, in reference to the death of the mother of a member, to which we would call particular

member, to which we would can particular attention. It reads thus:

"Resolved that we receive Holy Communion in a body for the repose of her soul."

This is, to us, one of the best proofs yet given of the good results to be expected from the training of youthful minds in a Catholic scallers.

ollege.

Doubtless, the boys who made this resolu-

the church has bothing to do with them, provided that where the provided them are the provided that the purely religious or politic-religious questions are concerned, this where the provided them are the provided that the purely religious or politic-religious questions are least, to dissipate the spirit of party in such questions. The place believes the party of the provided that the provided that the provided them are the provided that the

cense and myrrh, tributes to His royalty, divinity and humanity.

Not in the material way wherein the Wise Men offered these things to the Saviour may it be our privilege to present them to Him; yet the poorest among as can render Him homage akin to what they paid Him. If we have no gold to lay at His feet we can supplement that tribute in a way that will not sail to prove pleasing in His sight, by giving alms to the poor whom He has left us as a heritage, by relieving sorrow and distress wherever we find them, or by exercising charity and good-will toward our neighbors. For frankincense we can ofter the sweet dors of prayers and contrite hearts, regrets for our offences and good resolutions; and as acceptable in the Christ-Child's sight as was the myrrh of the Magi will be the penances. The mirrie of the work of the World quotes the testimony of one who says the myrrh of the Magi will be the penances. The mirrie of the writer had told us how they have provided up, as to being pupils of the Public schools or of Pargonium on the acts of self denial which we practice out of love for the God whom we have so often offended.—Catholic Columbian.

PROTESTANTS AND THE RLESSED. others are more or less indifferent." It would be more satisfactory if the writer had told us how this class of thirty was divided up, as to being pupils of the Public schools or of Par-ochial schools. If we may assume that they were mostly the former, no one having ex-perience in such matters will consider the statement an exagefaction. Probably, it is several years past. He studied it be- PROTESTANTS AND THE BLESSED statement an exaggeration. Probably, it is rather an understatement of the average

non-Catholic, and even non-Christian infla-ences.

The radical cure for this state of things is for Catholic parents to send their children to schools where they will be properly instruct-ed in their religion. In so tar as this radical remedy cannot be applied, the evil may be palliated by increased energy and improved methods in Sunday school work. In this respect, the Paulist Fathers of New York have set an example, which all interested in Sunday School work will do well to study.— New World.

respect, the Paulist Pathers of New York bave set an example, which all interested in Sunday School work will do well to study.— New World.

AUTHORITY QUESTIONED.

In a sermon delivered not long since, in Middletown, Conn., the Rev. Minot J. Savage, formerly of Boston, but now of New York, said that no creeds had any authority and none were of any binding force. It is not worth while, at the present time, for this stament. By what authority does Mr. Savage speak? None surely, but his sow, and we question his intalibility. Like Alexander, in Dryden's poem, he "Assumes the god Affects to nod.

And seems to shake the spheres."

But our purpose was to call attention to a well considered reply to Mr. Savage in the Middletown Penny Press, in which the writers says:

"As to the widespread loss of faith in this som in the street is much truth in Doctor Savage's state there is much truth in Doctor Savage's state there is much truth in Doctor Savage's state there is much truth in Doctor Savage's state and faithful winness of His word, the evil seed and blood to bear. If our newspapers bear and saithful winness, a decline in mornality (as might be expected) is going on with the dual step along with the decline in mornality (as might be expected) is going on with the dual step along with the decline in mornality (as might be expected) is going on with the dual step along with the decline in mornality is might be expected) is going on with the usual step along with the decline in mornality is might be expected is going on with the dual step along with the decline in mornality is might be expected is going on with the usual step along with the decline in mornality is might be expected is going on with the usual step along with the decline in mornality is might be expected is going on with the usual step along with the

cuse, their sinning. Bad habits should be broken up, and vicious language amended; and the sooner the better. To morrow the Church keeps the feast of the Holy Name. Why should not every one addicted, even so shightly, to the horrible crime of blasphemy or to profanity of speech in any form, enter into the spirit of the feast and resolve to morrow to abandon the vile practice at once and forever?—Catholic Columbian.

LIKE GOOD CHRISTIANS. belief was rampant even among the pagans in regard to their own gods, but His advent in regard to their own gods, but his advent awakened taith from its slumber, and brought back the morality taught by God to His chosen servants. This is something to be re-called and remembered during this joyous Christmas season, when even Mr. Savage and his co workers can not weaken faith in the divinity of Jesus Christ.—Sacred Heart Review.

SOCIALISM FROM A CATHOLIC STANDPOINT.

esteemed contemporary is so well informed regarding the attitude of the Church towards a movement which, amid a grain of truth, contains a multitude of errors that are bound to kill all that is good and worthy the consideration by true reformers who take the religion of Christ as the basis of their efforts to benefit mankind.—Sacred Heart Review.

DEVOTIONAL STUMBLING-BLOCKS.

From an admirable article in the Ave Maria under the above title, suggested by an evidently misunderstood display of devo-tion to the Blessed Virgin, we quote the fol-

lowing:
"The Blessed Virgin might be honored and invoked a thousand times more than she is, yet this would not in the least interfere with the supreme worship which we pay to Jesus Christ. 'Her true servants,' as Cardinal Newman observes, 'are still more truly His.' Him we worship as the one Creator, and we honor her as the most highly favored of crea-

tures.
One might explain this with all the fullrather an understatement of the average result.

The issuance by a well-known secular publishing house of a luxuriant volume entitled. As regards the rising generation of Catholic youths who are educated in the Public in Loudon and sells for \$50 a copy. The work contains fifty the sells for \$50 a copy. The work copy in the sells for \$50 a copy

miely sure.

"The Angle-Saxon (or Irish or American)
mind is not the mind of the Italian, and it is
a question whether the devotional practices a question whether the devotional practices of Southern peoples (we do not, of course, refer to the Holy Rosary) should be introduced everywhere. Cardinal Manning penned wise words in his 'Hindrances to the Spread of Catholicism in England.' Referring to the cultus of the Blessed Virgin, he writes: 'Where is the good of preaching on the Inmaculate Conception to people who do not believe in the Incarnation?