

self. In his instruction to his flock he tells them to give preference to the laws of God before all others. "Be Catholics first," he said; and forthwith he is put down by the press and by worldly men as rash. A man imbued with the spirit of worldly ambition and lately endowed with power, calls him "rash," "an extremist," "a man without experience." He turns into ridicule the advice of the Archbishop to his flock. Are we to judge the Archbishop by the estimate of the press and the language of worldly men, or by the principles of our faith? What would our Divine Lord say to this sorry tried Archbishop under these circumstances? Would he call him rash for refusing for the substance the shadow which the fickleness of men might at any time cause to disappear? Would he reprove him for clinging to those sacred rights which enable him to protect the faith and the morals of the youth committed to his care, and hand down to his successors these same sacred rights for the benefit of generations to come? Would he not rather commend him for his firmness as we see him commending the Baptist in to-day's Gospel, and offer to him, our sorry tried Archbishop, the encouragement he offered two thousand years ago to his disciples when he sent them forth into the sinful world. "If the world hate you, know ye that it hath hated Me, before it hated you." With an expression of regret at the recent appearance in Cornwall of a minister of the Crown responsible, according to press despatches, for utterances so flagrantly opposed to the teachings of the Church, the reverend gentleman continued his comments on the Gospel of the day.

A CHRISTMAS GREETING.

We reproduce from this month's issue of *The Canadian*, the official organ of the C. M. B. A., the following beautiful Christmas Greeting extended to the members by the talented and brilliant Grand President, Hon. M. F. Hackett. This Greeting will be read with pleasure and profit, not alone by the members of the C. M. B. A., but by those also who have membership in other Catholic societies; and we trust the kindly spirit and warm words of the Grand President will take root in the hearts of all.

The near approach of the greatest and the grandest of all the Christian festivals, with its divine message of peace to men of good will, and its sacred associations of earthly ties and heavenly love, naturally suggests the joyous and familiar greetings which flow spontaneously to all lips during the holiday season. It would therefore be no more than a duty to extend to all members of the C. M. B. A., the following Christmas Greeting, which I have the honor to extend to you on behalf of the C. M. B. A. Christmas and a Happy New Year. The coming anniversary of the Nativity is the first upon which it has been given to me to preside over the destinies of our great Association, and the thoughts which crowd my mind at such a time, naturally come so thick and fast that I find it difficult to express them all, even if I had the audacity to so far trespass on your valuable time. However, let me briefly say that the familiar Christmas greeting, which in too many cases sounds so hollow and conventional, conveys a deeper and holier meaning when exchanged between the members of the brotherhood of the C. M. B. A. We should and can never forget that "the good tidings of great joy," which were flashed from heaven over the bleak hills of Judea nearly nineteen hundred years ago, and which heralded the coming of the Christ Child and His wondrous mission of human redemption, with its glorious message of "peace on earth, good will to men," were the precursors of that spirit of brotherly and neighborly love, of God-like charity, which have revolutionized this world of ours and which it is the great object of our Order, after the example of its Divine Model, to inculcate in our day never hope to witness the universal brotherhood of man, but we can at least do our feeble mortal share by our example and teachings, by the cultivation of fraternity and, above all, by the exercise of love and charity towards our neighbors as towards ourselves, to help on the great doctrine of moral and material regeneration involved in the mystery of the Incarnation. And with the blessing of God and of His Holy Church, which He came on earth as a feeble and lowly Infant to found, we shall continue to do this, confident in the success of our heavenly mission and seeking by all the means in our power to extend to our fellow Catholics the benefits of our organization. Unlike the Messiah, we may not be able to altogether heal the broken-hearted or to comfort the mourning widow, as He comforted the Widow of Nain, but we can at least help to pour balm upon their sorrow, to bring glad tidings of great joy to their bruised and bleeding spirits, and to rejoice the hearts of the fatherless and helpless. And, above all, let us try to remember the little children of Christmas as the little children of the Master of all good come upon this sorrowful and sin-laden earth in the form of a poor little humble Child to manifest His divine love for the little ones; and that it is our duty, therefore, at such

seasons, to set to our own youthful offspring the example of that thoughtful affection, that brotherly love and that charity towards our neighbors which will inspire them to take up and continue the good work of the C. M. B. A. when we are gone. As such a happy, joyous time as the Christmas season, with all its loving and pleasant memories, with all its traditions of good cheer and hospitality, nobility, of the C. M. B. A. especially, should be endeavored to want, nor his little ones to imagine that the dark cloud, which towers over their homes, possesses no liver lining for them. Let the gladness which irradiates, and still irradiates the whole world at the coming of the Saviour, find them out also, and brighten their cheerless existence. Let them have a recollection of their childhood's days. Happy children make virtuous, devoted, parent loving youths, and good members of our Order in the future. So do not forget that the coming Christmas must be a merry one for the children. But still of greater importance even than this are the poor—God's poor—whether they belong to the brotherhood of the C. M. B. A. or the greater brotherhood of mankind in general. We have these ever with us, and there is always scope, especially at this blessed season, for that God-like virtue which, we are told, covereth a multitude of sins. While the rich and comfortable are feasting, the poor should not be forgotten. Moreover, charity knows neither creed nor clime. Its snowy wings are spread over all in need and all are welcome to their shelter. Thus God's work is done and the bruised heart is comforted. And most certainly the sweet recompense of doing good to others exceeds all the pleasure that can be derived from selfish enjoyment. Let each member of the C. M. B. A. resolve, therefore, that this will really be a glad Christmas for all—the young and old—the rich and poor! Let the Christmas greeting be not a mere expression from the lips. Let it be accompanied by some tangible evidence that it has a real and a holy meaning, in keeping with the principles of our great Order. And let us pray that when another Christmas comes it will find our Order even still happier, stronger and more numerous and prosperous than we are this year, with the blessing of the Divine Child, the anniversary of whose lowly but glorious birth we shall celebrate on the 25th of December. At least such is the sincere wish, the hope, and prayer, with Christmas greetings of

Yours fraternally,

M. F. HACKETT,

Grand President.

EDITORIAL NOTES.

A DETROIT paper gives the following extract as a sample of the sermon delivered on the 6th inst. by one of the most popular preachers of that city:

"In these hard times when you go to the butcher's shop you buy three pounds of round steak. You buy round steak because you get more for your money. Now, let me tell you that one pound of porterhouse steak at 18 or 20 cents a pound contains more nourishment than a dozen pounds of round steak, and it is this principle of false economy which is ruining our homes and our health, and is driving many to debauchery and crime."

The editor remarks in regard to this that boarders insist on quantity as well as quality, and if boarding-house keepers acted on the advice here given them, they would soon be obliged to close their establishments. We fear that under the system by which such pabulum is furnished from the pulpit instead of the Gospel, many Christians who are hungering for Gospel truth go frequently to bed supperless.

The Anglican Archdeacon Taylor of Liverpool takes the Pope's Bull declaring the invalidity of Anglican Orders with much more equanimity than the ministers of the same Church on this side of the Atlantic. He declares that he is rejoiced to find that the Pope declares that the Anglican clergy are not sacrificing priests. He admits without hesitation that the Holy Father is correct both in his reasoning and his conclusion, for it was never the intention of the framers of the Anglican form of ordination to ordain sacrificing priests. He adds: "I am glad that so high an authority has shown the untenable position of those in our Church who profess to be sacrificing priests." Our Anglican friends in Toronto should not take it so hardly that their orders have been declared invalid, for the Bull has not changed the practical attitude of the Church in regard to them. From the beginning Catholics have regarded them as invalid, and the Bull has just made the matter more certain.

The freaks of students at the godless college are an object lesson which ought to be seriously considered by the enemies to Catholic or religious education in general. On Thursday last, the 10th inst., the freshmen of Columbia College, New York, had their programme made for a banquet, but the sophomores engaged every cab in the neighborhood, and by arrangement seized each freshman as he came from

the college, threw him into a cab and drove to a house on Madison avenue, where all were confined in the cellar till midnight under guard of armed sophomores. The banquet was, of course, postponed. Much worse freaks than this have been perpetrated in various colleges, even those engaged in the training of theological students, but we have never heard of anything like having occurred in any Catholic institution, where a religious training is given.

THE case of William Harding of Windsor against several prominent members of the P. P. A. for payment for regalia furnished to the lodge has not been entered for the Court now being held at Sandwich. Efforts are being made to settle the claim outside of Court, as the members of the practically defunct secret order do not wish their connection with it to be ventilated in Court.

THE MANITOBA SCHOOL QUESTION.

Editor CATHOLIC RECORD:

Sir—Your correspondent, "Conscientious," of Antigonish, Nova Scotia, in one vital point at least, when he declares that the rights of Separate schools were not "reserved to any denomination" by the Manitoba Constitutional Act of 1870.

The late Sir John A. Macdonald was one of the Commissioners representing the Dominion Government in their negotiations with the Red River delegates in 1870 when Manitoba became a province of the Canadian Confederation, and he has left on record his unqualified opinion of the effect of the education clauses in the following letter addressed to a member of the Manitoba Legislature, in 1889: "You ask me for advice as to the course you should take upon the vexed question of Separate schools in your province. There is, it seems to me, but one course open to you. By the Manitoba Act, the provisions of the B. N. A. Act (sec. 93) respecting laws passed for the protection of minorities in educational matters are made applicable to Manitoba, and cannot be changed; for, by the Imperial Act confirming the establishment of the new provinces, 34 and 35 vic. ch. 28, sec. 6, it is provided that it shall not be competent for the Parliament of Canada to alter the provisions of the Manitoba Act in so far as it relates to the Province of Manitoba. Obviously, therefore, the Separate school system in Manitoba is beyond the reach of the Legislature or of the Dominion Parliament." (Italics are mine.)

The late Sir Leonard Tilley in replying to an invitation to attend a Conservative rally in St. John, N. B., last June wrote: "As one of the parties to the contract between the people of Manitoba and the Parliament of Canada by which Constitutional rights were secured to the minority 'Catholic or Protestant,' in that province, I could not consistently support any candidate who was not prepared to sustain a reasonable proposition to redress declared grievances."

The Hon. Wm. Macdougall who was in Parliament in 1870 said: "We certainly intended that the Catholics of Manitoba, or whichever denomination might be in a minority, should have the right to establish and maintain their own schools."

Hon. Mr. Laurier admitted in the House, in a speech on the Remedial Bill on the 14th April, that it was the intention of the framers of the education clauses of the Manitoba Act of 1870 to grant denominational schools to the minority. Those are the words of the honorable gentleman on that occasion: "It is true that the intention of the framers of the Manitoba Act had been to place the Catholic minority of that Province in the same position as the Protestant minority of Quebec, or the Catholic minority of Ontario, but on account of the faulty manner in which it had been drawn the intention had failed to be carried out."

The present Minister of Education for Ontario, Hon. G. W. Ross, delivered a speech in Montreal in December, 1895, and said, among other things: "I believe, under the Act by which Manitoba entered the Union, it was understood by all the other Provinces, that the minority, whether Protestant or Catholic, would have the right to establish denominational schools. It was the most mockery to empower the Dominion Government to interfere for the protection of denominational schools unless it was assumed that such schools existed, and that in the changes incident to the growth of a new country they might need protection from possible interference some time in the future." (Italics are mine.)

If any more testimony is required to settle this question it can be shown from the debates and proceedings in the House in May, 1870, when the education clauses were under discussion.

The present Secretary of State for Canada, Hon. R. W. Scott, addressed a very able and interesting letter to the Toronto *Globe* in April 1895 in which he outlined the debate on those clauses of the Act and showed in a very convincing manner that it was intended by Parliament to provide for Separate or denominational schools in Manitoba. Commenting on this letter the Montreal *Gazette* of 11th April, 1895, said: "Senator Scott points out that when the education clause was being considered Mr. Oliver moved an amendment raising the question of granting to the minority the right to establish Separate

schools. A discussion ensued, the tenor of which plainly shows that the House of Commons was well aware that the Act of Union contemplated the granting of Separate schools to the minority, and upon a vote being taken the House rejected by 81 to 34 the amendment to abolish the dual system. Hon. Mr. Scott goes on to say that after the Constitutional Act had been passed, the press and the public recognized that Separate schools had been conceded to Manitoba, and so far I have been unable to find any objection urged at that time against the policy."

Another fact that may be stated to support my contention is that among the first Acts passed by the Manitoba Legislature after the Union was one establishing Separate or denominational schools for Protestants and Catholics. It is hardly likely that this would be done were it not generally understood that the Act of Union contemplated the granting of those privileges to the parties concerned.

I am aware that the Law Lords of the Privy Council declared in 1892 the Manitoba Education Act of 1890 to be *intra vires* of the Legislature, but their decision on that occasion admits of an explanation from their preliminary remarks in rendering their second judgment in January 1895, when they said: "It was not doubted that the object of the 1st sub-section of section 22 was to afford protection to denominational schools, or that it was proper to have regard to the intent of the Legislature and the surrounding circumstances in interpreting the enactment. But the question which had to be determined was the true construction of the language used. The function of a tribunal is limited to construing the words employed; it is not justified in forcing into them a meaning which they cannot reasonably bear. Its duty is to interpret not to enact." In other words we know what the object of sub. sec. 1, of sec. 22 of the Manitoba Constitutional Act is, but we must be guided by the words of the clause, not by the intent and meaning of the framers; not by what was intended to be enacted but by what was really done.

Unfortunately those who framed the education clauses of the Act of 1870 were not careful enough to choose the proper language to convey their meaning, and this is that which caused the whole trouble from beginning to end.

Regarding the present settlement of the question I have nothing to say; what I am contending for is that the Dominion legislators of 1870 passed the Manitoba Act fully understanding that denominational schools were to be established and protected for all time to come.

Yours, A. B. M.

Prescott, 9th Dec., 1896.

To the Ed. of the Kingston News:

Sir—The terms of the Manitoba school "settlement" are at length made known, and after careful reflection, and after considering the question in all its bearings, having due regard for the rights of the Province in matters of education, and having also regard for the rights of the minority, I cannot but express the opinion that a more unjust measure was never contemplated, or a greater violation of political faith and public morals was never perpetrated in the political life of Canada.

The national school system remains subject to amendments. Separate schools are to be no more. Religious instructions of any and every quality, may be given in the National schools at the close of the day, upon a majority vote of the trustees, or if petitioned for by the parents of ten or more children.

If more than one denomination petition for the right to hold religious exercises in the schools after 3:30, then the privilege of Divine supplication is to be doled out in rotation by the Education Department and each denomination must await its turn. One more "concession" is granted. In towns and cities where there are more than forty pupils, and in rural districts where there are more than twenty-five Catholic pupils, then a Catholic teacher is to be employed—an arrangement in itself utterly useless. Public school text-books are to be used in all schools, the Catholic child must have his history filtered through hostile sources, and his reader, his literature, everything in fact that forms his character, or that has a permanent influence on his life, must reach through the same channel. There are to be no Catholic members on the Board of Education, as formerly, no Catholic inspectors—in a word, Catholic influence, thought and guidance are to be entirely eliminated from the formative process of the Province's educational life.

And with this so-called settlement Mr. Laurier declares "no remedial bill will be necessary," and that "the burning question will disappear forever from the political domain." No doubt the wish is father to the thought, but if Mr. Laurier imagined that the minority of Manitoba and their friends throughout the Dominion would accept this so-called "settlement," the events of the past few days must have awakened him from his dream. The minority will have nothing to do with it. Never was repudiation more emphatic.

From press and pulpit, lay and clerical, without distinction of position or political affiliation, comes the universal cry of "no settlement," and the expressed determination of continuing the struggle until justice is done. The injustice inflicted has been too great and the questions at issue too momentous, not only to the Manitoba minority, but to Catholics throughout the Dominion, to permit of their remaining silent while their interests are being sacrificed and their rights betrayed. What happened in Mani-

toba yesterday may happen in Ontario to-morrow. It is entirely beside the question to say what political party takes up the warfare. The result, in so far as the minority is concerned, is precisely the same. In New Brunswick the first attack was made. Manitoba now follows, with the assistance of Mr. Laurier. Who can tell where the next blow will be struck?

There is nothing in this "settlement" that will recompense the minority for the loss of their Separate schools, for the violation of their constitutional rights. The mere granting of a few moments for religious exercises at the end of the day, as though it were an evil to be tolerated, will not suffice. No such "concession" can supply the place of Separate schools, of the Catholic text books used therein, of their influence on the minds of the young children thus nurtured, with religious thought and influence pervading the school room, not for a few moments, but morning, noon, and evening, teaching the children that all their labors must be begun and ended for the honor of God and their own glorious immortality.

Was it to accept this paltry "settlement," this abortion of justice, that Catholics in Quebec and elsewhere, were called upon to support the Reform party? Did not their leaders, great and small, proclaim that the Remedial Bill was entirely inadequate, that it was the shadow without the substance. Did they not give written pledges, in many instances, that justice would be done their "down-trodden brethren," that their rights would be restored in their "entirety," that even the Federal chest would be ransacked, to provide the funds, necessary to carry on the Separate schools, that were to be born anew under the Laurier regime? Laurier, the Frenchman, the Catholic, was the man from whom justice was to be sought! Did not Mr. Laurier, in the city of Quebec, proclaim, most solemnly, that if his way of conciliation should fail he would restore the rights of the minority, even if in doing so he would exhaust the powers of the Constitution? And his friends Acheson, Tarte, was even more pronounced. Said this patriotic Frenchman: "We can grant no concessions. There is no tribunal under the sun that can rob a people of its religious liberties. There will never be peace till we are replaced in the enjoyment of the rights guaranteed by the Constitution. Our moderation will consist in refusing every compromise. We have a right to Separate schools under the Constitution, and we must have them."

Now this same man, who, through this very question has been raised from poverty to opulence, travelled westward in Oriental splendor to tell the poor Catholics of Manitoba what a fine institution that Public school system is, how all classes should take advantage of it, how beautiful a thing it is to see children dwelling together in peace and love! He has even the impudence to ask these people to forget all these wrongs, to set at naught the voice of their Church, to neglect their children's salvation, that he and those who with him are perpetrating this outrage, may enjoy the sweets of office.

No; the Catholics of this Dominion will have nothing to do with this settlement, and to their credit be it said, there has not been a single voice lifted in its defence. The principle of Separate schools must be maintained. There can be no compromise on such a question. And I have every confidence that the Catholic people of Canada, zealous of the eternal welfare of their little ones, and guided by faith in the means of securing it, will not traffic on this sacred principle for the sake of political expediency—will not falter for a moment in this great struggle—will not lay down their arms till the day is won.

Catholics.

CATHOLIC PRESS.

A very bloody war has now been waging in Cuba for three years. Spain makes no progress in restoring order. The condition of the island is one of continuous and increasing misery. Spain has apparently failed. There must be a limit to an affair of this kind. The United States has remained neutral, and given the Spaniards a fair chance to restore their dominion. But we cannot tolerate an Armenia right at our doors. The time has arrived for the United States to intimate to Spain that her withdrawal from Cuba is demanded by American public opinion. The Venezuela difficulty being practically settled it is now in order to liberate Cuba.—Catholic Citizen.

The religious views of Rev. John Watson (an MacLaren) are disturbing not only his fellow Presbyterians, but some of the daily papers also. Among the former there has been quite a commotion, the stricter of them in some quarters calling for his excommunication, because he is regarded as too liberal in the belief that he professes. On the other hand, it is amusing to notice how secular newspapers have often declared against religious dogmatism condemn him for not being dogmatic. Take the New York *Tribune*, for instance, declaring that "what most Church members want is a creed with the backbone of dogma in it," and that it is this tendency that has caused greater activity the forces of dogmatic Christianity." Precisely so; and the spiritual future of the world belongs to the form of Christianity that holds, and most persistently preaches, the dogmas of the Church founded by Christ.—Catholic Standard and Times.

The ministers are up in arms in New York on account of a permit issued by the secretary of war permitting a Catholic priest to erect a chapel in the military reservation at West Point. If that permit had been issued to a Methodist minister, none of the other sects would have objected. It would then be a good thing, and would be highly commended. But because it has been issued to a Catholic priest, then all the sects are aroused and war is imminent. It is an unwarranted privilege given to Catholicism. It is an invasion of the sacred rights guaranteed to every one to worship God according to his conscience. Such is now their contention. There is no reason for the protest of the ministers. The simple facts in the case are that Catholic soldiers, to attend to their religious duties, have to walk to the neighboring town, and as this is a hardship to those who go and a cause why many do not go at all, it is but natural that the priest should ask to build a chapel within the reservation, and if the United States Government cares to furnish an opportunity to its soldiers to practice their religion, it is but simple justice that the request should be granted.—New World.

There are certain timid souls who are inclined to view with suspicion the observance of a day set aside for our national thanksgiving. They recall its Puritan inception, when it was instituted to supersede the Christmas festivities in New England; and they do not take kindly to the idea of our federal and State authorities encroaching, as they regard it, upon the domain of the spiritual. The *Union and Times* does not share the disquiet of these scrupulous people. On the contrary, it regards such a day of public thanksgiving to the benevolent Author of every good and perfect gift as a proclamation of national faith in God, and a grateful acknowledgment on the part of the whole people of all His bounteous blessings to this our land. And in these days of infidel tendencies such reverent bowing of the head and uplifting of the national heart to the Omnipotent Ruler of earth and sky cannot but be productive of that "righteousness which exalteth a nation." As for Thanksgiving ever supplanting Christmas there need be no fear. Bethlehem's Divine Babe and the manger crib are too deeply enfolded in the heart of Christendom to be ever waved aside by any other day.—Catholic Union and Times.

It is hard to understand why attempts should be made among us to array race against race, to exalt cleric over cleric; to say, "here is Irish, there is German, he is French, this one Polish." All this seems nothing but the devil's work. A sowing of tares, the fostering of dissensions, the breathings of envy. When we look at the divine work of the Saviour, His Church, the ark of our salvation, and contemplate what we are here for, but to prepare for the world to come and to enjoy the inheritance of the elect, we should see only a harmonious whole, the coming up of every people, nation, tribe and tongue into the sanctuary to worship in happy peace, and all in an indissoluble union, seeking together that desired end, that great and sole object of God's kingdom on earth, the salvation of souls. Should it not wipe out all discord, banish all prejudice, obliterate all dissensions? Are we not Catholics? If prayer and humility superabounded would not these things ease that now afflict? Prayer and humility, the lips breathe the words but the heart is far away.—Pittsburg Catholic.

Loss and Gain.

St. Ephrem compares the Christian to a good business man, who, while carrying on his business, wishes at the same time to be certain whether he has gained or lost. He says: "The industrious business man bestows no little care on his account book, seeking always to be well-informed about the condition of his affairs. When he perceives that he has suffered a loss and is in danger of further detriment, he hastens to repair the defect. Should not you, O Christian, imitate this cautious man of business, since the business of your soul is so much more important, and the question is about eternal loss or eternal gain?" Thus the account book of the Christian is his conscience, as St. Chrysostom applies says: "Conscience is a book in which one's sins are daily written down." Examine this book every day, and when you find a debt liquidate it by the second baptism; for we have two baptisms—a baptism of water and a baptism of tears—the holy sacrament of penance.—Father Faber.

Papal Supremacy the Turning Point.

It is as plain as day that the whole question between the Church and Anglicans, Eastern schismatics, etc., turns upon Papal Supremacy, says the *Ace Maria*. The See of Peter is the rock of the Church, the source of jurisdiction, and the centre of unity. This is rock bottom. Not to speak of the evidence of history, or of facts, or of the sayings and doings of Fathers and councils, the scripture proofs of the primacy of Peter ought to be enough to convince any candid, unprejudiced mind that it is of divine appointment. Toss outside the Church must submit to her authority. Controversy on other points of Catholic dogma, leaving aside the question of Papal supremacy, is like

"Dropping buckets into empty wells,
And growing old in drawing nothing up."