

The Northwest Review

PRINTED AND PUBLISHED EVERY WEDNESDAY IN WINNIPEG, WITH THE APPROVAL OF THE ECCLESIASTICAL AUTHORITY. Northwest Review Office, No. 40 Mary Street. P. KLINKHAMMER, Business-Manager.

THE REVIEW is on sale at the following places: Hart & McPherson's, Booksellers, 364 Main street; and the Ferguson's Co., Booksellers, 408 Main St.

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All Postage is paid by the Publishers. The Northwest Review \$2 a year, \$1 for six months. Club Rates.—Six copies of the Northwest Review for \$10. In ordering for clubs, the full number of subscriptions, with the cash must be sent at one time.

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The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local importance, even political if not of a party character. (2) LETTERS on similar subjects, whether conveying or asking information or controversial. (3) NEWS NOTES, especially such as are of a Catholic character, from every district in North Western Ontario, Manitoba, the Territories and British Columbia. (4) NOTES of the proceedings of every Catholic Society throughout the city or country. Such notes will prove of much benefit to the society themselves by making their work known to the public.

The Northwest Review

WEDNESDAY, MARCH 27.

EDITORIAL COMMENT.

We publish on another page a magnificent sermon by Archbishop Begin, the coadjutor of Cardinal Taschereau. As this sermon was absolutely extempore, not a word of it having been written, there was no author's manuscript to secure. One of our shorthand reporters took it down in English, while His Grace was speaking in French, a feat which is not often paralleled, especially as Archbishop Begin's delivery is unhesitating and very rapid, while his style is most concise and full of theological meaning. The sermon, as it stands in our columns, is, we venture to think, not unworthy of the comprehensive mind and kindly heart of one who is an honor to the academic traditions of old Quebec. Read it and keep it for future reference, and for the edification of your children.

The Rev. Hugh Pedley preached, in the Congregational church, on March 17th, a sermon on "The Creed of the Traditionalist." His text was, as so often happens to Protestant preachers, a plain condemnation of his whole sermon. Their capacity for the illogical seems literally boundless. The text approves of "holding the tradition of the elders;" the sermon flouts such an antiquated proceeding. Mr. Pedley's main contention is that "the Christian is a man who ought to be free in his thought." Indeed! Pray, where does the Bible hint at any such duty? We understand free will; but free thought is an absurdity; there is no such thing. No doubt the word serves to designate a whole class of fools that make a great deal of noise; but the thing is absolutely non-existent. And among the slaves of tradition none are so abject as the average Protestant, above whom, we are glad to say, Mr. Pedley towers as a giant. If he can persuade his hearers to test all their most cherished distinctively Protestant traditions, he will be rendering a great service to the cause of Catholic truth. Protestant tradition is the great obstacle to fair dealings with Catholics. All the traditional Protestant teaching in histories, in encyclopedias, in reviews, in newspapers, is based on fable and keeps alive only by dint of devouring an unlimited supply of fables. Shake up all these lying traditions, well and good; but for God's sake, Mr. Pedley, don't weaken what little faith your congregation still has in the Written Word of God. If you sweep away verbal inspiration (as you are wise in doing), stick, by all means, stick to inspiration as regards the substance of all assertions made in the Bible.

A letter signed "Mickey Free," appeared in the Free Press of Monday, March 18th, in which the writer took our contributor "Lea Fail" to task for saying, in his excellent article on St. Patrick's Day, that "it was a mystery why Irishmen not of the Catholic faith can lay any claim to being followers of St. Patrick." This was a very harmless statement. "Lea Fail" merely says he does not understand it, but "Mickey Free" interprets him as excluding Protestants, as asserting "that St. Patrick's society must necessarily be exclusively Catholic." "Lea Fail" says nothing of the kind; he simply deprecates the fact that "there should be any Irishman not a follower of St. Patrick;" i. e., not a Catholic. So do we. We, too, think an

Irishman, professing Protestantism and glorying in St. Patrick, is one of those sad jokes "no fellow can understand." "Mickey Free" has always believed that the dogma of the Holy Trinity is "common to every form of Christian belief." What about Unitarians, Mickey dear? What about Arians like Milton and like vast numbers of Protestants who don't really believe that Christ is Very God of Very God? Mickey, the worst kind of an ignoramus is the superficially educated and pretentious ignoramus.

Another correspondent, "Dick," writes to the Free Press, complaining that Irishmen and Frenchmen were the only nationalities represented on the committee that signed the address of St. Mary's parishioners to the new Archbishop, and that in his reply the Archbishop directed his remarks to the Irish portion of the audience. The tone of the letter is very moderate; the writer really seems sorry to have been left out among the "many respectable English and Scotch families in that parish and in that of the Immaculate Conception." We have reason to know that His Grace was touched by "Dick's" evident wish to be noticed, and will try to please him another time. He may be sure, however, that the Archbishop cherishes the English and Scotch members of his flock just as fondly as the Irish and French. Only, if he had to mention all the nationalities, in proportion to their numbers—the Church being cosmopolitan here as elsewhere—he would have to speak more of Germans than of Englishmen, far more of Poles and Bohemians than of Scotchmen.

As John O'Donohue was sure to cut a ridiculous figure before the Privy Council in Ottawa, where, in point of fact, he was sent to Ottawa not because of anything he could say to the Privy Council, but solely in order that the anti-Catholic press might take him up and represent him as an intelligent and well educated victim of priestcraft, a glorious champion of liberty and at the same time a fervent Catholic. Considering that John really looks and talks as if butter would not melt in his mouth, the scheme was a clever one. Now, all John need do to confirm his ephemeral glory is to perform his Easter duty. Keep a sharp look-out for him, boys.

"A Separate School Supporter" writes three-quarters of a column in the Free Press (March 23rd) to defend M. O'Donohue. His letter contradicts and refutes itself. After lauding the immortal John for "having at least the courage of his convictions," he represents him as "beating a hasty retreat," in other words, running away like a coward, from a public meeting of Catholics, simply because he was found fault with. Evidently John's courage is of a very inferior stamp, the courage of a hare or a fox. This letter also shows inadvertently that John's opinions were not so bad when he began to consort with our enemies as they have become since; evil communications corrupt good manners.

THE GOLDEN RULE.

In replying to the address of the League of the Sacred Heart, our whole-souled Archbishop gave expression to a sentiment that makes for peace in the present strife of tongues. He said, as may be seen in our report elsewhere, that he wished all non-Catholics to enjoy the same rights in the matter of education as we claim for ourselves; and that, if one Protestant child were known to be deprived of his rights on this score, the whole Catholic hierarchy would rise and utter a vigorous protest in his favor. This is the correct Catholic stand. We ask for no special privileges, we demand merely what the Privy Council has decided is within our lawful right.

Mr. Ewart humorously, yet most exactly, says in his letter to the Nor-Western and Free Press: "Protestants say to Catholics, 'Agree to this much religion in schools.' Catholics answer, 'We do not like it that way.' Protestants reply, 'We know better: you do like it that way, and upon the principle of equal rights you must have it that way.'" Precisely. Our separated brethren want to impose their view upon us. They talk about equal rights in a strain that reminds us of Pat's definition of English fair play: "Roast-beef and plum pudding for John Bull; potatoes and strabour for Pat." All we want is a decent supply of the roast and a morsel of the pudding. We would not for the world take one slice of either from the staunchest of our opponents. Let them wax strong and grow fat on their ample school taxes; let their schools flourish and prosper. If they like all the frills of education, let them have a still greater assortment of them. What we want is simply and solely what we deem essential: religion in the warp and woof of all our teaching, religion as an atmosphere in our schools, primary, secondary and final.

And mark the contrast between our view-point and theirs. Their only grievance against us is that we do not give enough secular instruction. It is a mistake; on the whole, we impart even secular knowledge in a more satisfactory and lasting way than they do. But let that pass. Granting, for the nonce, that our pupils are not so well informed on mere disconnected facts as theirs, how very much more serious is our grievance against their schools! We find those schools neglect or slight the most impor-

tant of all knowledge, give utterly wrong views of life and fill the minds of children with a multitude of crude or false notions. And yet we, whose grievance is fundamental, have not the slightest desire to interfere with the liberty of our opponents. While deploring their shortsightedness, their profound ignorance of the most valuable truths, their almost ludicrous attachment to trifles, we leave them to their misguided consciences, because we respect liberty of conscience too much ever to interfere with it. We pray for them that they may come out of the darkness which they call enlightenment; we don't blind them with the glare of a searchlight.

In a word, we practise that beautiful golden rule which the Rev. Mr. Turk preached about last Sunday: "Whatsoever ye would that men should do to you, do ye even so to them." Wherever we hold the balance of power, we let Protestants manage their schools as they please. In the province of Quebec the Protestant educational section is as completely ignored by the Catholic section as if it did not exist. And yet there is far more harmony between Catholics and Protestants there than here; which proves that all the talk about common schools being necessary for a national spirit is nonsense. If that false principle of reducing all classes of society to a monotonous dead level of uniformity were carried to its legitimate consequences, it would lead to the breaking up of all homes; for, what is more separate than a well-ordered family? Worldly, ill-ordered families are not separate; they have no home life; they live out of doors, ever in quest of more or less dangerous excitement; they are, it is true, very much mixed up with other families, they have almost become public property; but is that a gain for them? do they realize the family ideal? We want to realize it, and therefore we prefer to stay at home, and enjoy the delights of a virtuous and cheerful fireside.

It looks very much as if we were soon to enjoy these common rights of citizenship. The Federal authorities are practising in a very manly way the Golden Rule. And we are beginning to entertain hopes that the local government will also end by putting it into practice. Mr. Hugh John Macdonald's views as expressed last Saturday have had an immense influence on public opinion. Some of the most ardent supporters of the present school system are hesitating, half-anxious to repair what they now see was an injustice. Much will depend on the spirit in which the members of our local cabinet will approach the question on Thursday. They are now at the full tide of their career. God grant they may understand how to "take the current while it serves" and guide the ship of state into the haven of harmony and brotherly love. To do so supposes the moral courage to make amends for an involuntary blunder; but they may surely plead the deception practised upon them by interested maligners of our schools, they may own up manfully that it has taken them five years to understand our position. The whole world respects an honest man and reveres an honest government, while it secretly despises the blatant infallibility of politicians who are too inexperienced to reflect and too hot-headed to retract. It were, therefore, eminently politic for the Hon. Thos. Greenway and his cabinet to do unto us as they would that we should do unto them, did we hold the balance of power.

TOO LATE TO TURN TURK.

The Manitoba school question has entered upon a new phase, a phase which, while clear and simple in itself, threatens to be obscured and complicated by the evil designs of dishonest politicians working upon the ignorance and bigotry of the great mass of the people. Although this question has been before the people of Canada for nearly five years; although it has been discussed by the press and the courts more than any other question; although it has dragged its weary way, under two distinct phases, from court to court until at last success has perched upon the banners of the brave and united, though weak minority by the Highest Court in the Empire deciding in their favor and emphatically declaring that their rights and privileges were destroyed by the Act of 1890, yet, strange to say there is no public question less understood, or more grossly misrepresented. Why is this? Surely there must be some reason for all this misrepresentation or ignorance!

The cause is not difficult to find. The history of nations furnishes many striking examples of the dangers that beset any people who are unfortunate enough to be governed by men whose highest idea of statesmanship consists in placing race against race and religion against religion. It is a sad commentary on the boasted progress and intelligence of the nineteenth century; it is equally sad to contemplate men calling themselves christians and professing to teach a gospel of love and charity, while at the same time, in the name of religion and morality, they act a gospel of hatred and rancor. After nineteen hundred years of progress, enlightenment, scientific research, and christian civilization, men, who claim to possess all the benefits flowing therefrom, are to be found using all these gifts for the purpose of incultating and teaching a gospel of misrepresentation, of calumny, of falsehood and of hatred.

From the very beginning of this struggle of the minority for their constitutional rights, we have been made the

objects of the greatest treachery, falsehood and misrepresentation. The Government violated every pledge which they gave us, and the different Protestant religious denominations proclaimed their satisfaction with the duplicity, the dishonesty and the treachery of the Government, and sought in every possible way, by sermons, and by resolutions in their synods and conferences, to rivet upon us Catholics the injustice flowing from the Government's treachery and falsehood. And now that the highest tribunal in the Empire has decided that the constitution under which we are living protects us from the will of the majority, we find the Methodist ministers of Winnipeg, anticipating the action of the Privy Council at Ottawa, passing the following resolution and sending it to the Premier at Ottawa:

"The Methodist Ministerial Association of Winnipeg, to the Dominion Cabinet, Ottawa, Sir Mackenzie Bowell, Premier,—

"Feeling lest silence be construed as indifference, we respectfully but firmly protest against interference with the school system of Manitoba as established by law.

"First—Because, by law, no injustice is done to any individual;

"Second—Because such interference would infringe upon provincial rights, which are sacred, having been uniformly recognized since Confederation, notably in dealing with the Jesuits' estates question.

(Sgd.) "Geo. R. TURK, President. "F. S. FLETCHER, Secretary."

What is the meaning of this action of these few Methodist ministers? If it means anything, it means that the Manitoba Government must not be interfered with in its opposition to the right of the Catholic minority to have their schools restored to them; it means that the Catholics, after having secured the judgment of the courts in their favor, must not be suffered to act on that judgment, must be deprived of the protection of the constitution because, forsooth, it is displeasing to the Methodist ministers of Winnipeg! The terms of the constitution must be violated and the safeguards which it grants to minorities must be disregarded because the minority are Catholics and, therefore, in the opinion of a few Methodist clergymen of Winnipeg, are, as such, unworthy of any protection! If the minority were non-Catholics, it would be an outrage to deny them the full protection of the constitution, but because they are Catholics, the constitution were better ignored than that the hated minority should be protected! What a specimen of religion and morality and respect for the laws of right and justice is contained in this resolution of the Methodist clergy of Winnipeg? Religion, morality, law and justice are as nothing in the eyes of these would-be leaders in Israel, when the hated Catholics are the affected ones!

Why? "First, because by this law no injustice is done to any individual." But the Privy Council distinctly says that an injustice has been done to the minority. It says that it is impossible not to say that they (the minority) have been prejudicially affected by the law of 1890, and simply points to the old law and the law of 1890, as a proof of this. But the Methodist ministers of Winnipeg, of course, know much better the meaning of law and justice than do their Lordships of the Privy Council of England. Mr. Geo. R. Turk and Mr. F. S. Fletcher et al. know more of constitutional law than the Lord Chancellor of England and the other Law Lords of the Highest Court in the Realm! It was all a mistake—that judgment of the Privy Council. Surely, the Privy Council of England might have constituted Mr. Turk et al., before they undertook to render such a judgment. Had they only asked these learned and pious individuals what the law was, and especially, whom it was affecting, they could never have been guilty of the terrible blunder of deciding that mere Catholics had any rights under the constitution. These clergymen could have told the Lord Chancellor that some obsolete penal enactment of the reign of Elizabeth debarred the Catholics of Manitoba from any of the constitutional rights granted to minorities! It was a great oversight on the part of the Lord Chancellor of England, but His Lordship was not wholly to blame. Why did not Mr. Turk and his friends do as did Dr. Bryce and the Presbyterians of Manitoba, on a memorable occasion, why did they not pass a resolution, and send it to the Lords of the Privy Council, directing their Lordships what to do? Herein they are to blame, but since they have neglected to do so, we humbly submit that it is now too late for the Methodist ministers of Winnipeg to turn Turk.

Lady Thompson was the recipient the other day of a mark of most tender regard on the part of Queen Victoria, in the form of a letter written entirely in Her Majesty's hand, accompanying two photographs—one of the room in which Sir John was sworn in as a member of the Privy Council, and the other of the room in which he died—which she had had prepared for Lady Thompson. This act of womanly kindness, particularly when we consider the present state of Her Majesty's health, will necessarily endure her in an especial manner to Canadians.—Casket.

AS OTHERS SEE HIM.

The Antigonish Casket is one of the ablest and most admirably conducted Catholic newspapers that comes to our table, and here is what it has to say about "Corporal" John O'Donohue, of this city:

"The use of the word 'gall' to denote the superlative degree of assurance may not be exactly justified by the usage of the best writers; but as has been said of another expression, 'if it isn't good English, it ought to be.' Without it the language would lack a term to express with nicety the quality manifested in such a colossal degree by the man John O'Donohue, of Winnipeg, who appeared with Dalton McCarthy before the Dominion Cabinet last week and claimed to represent the Catholic laity of Manitoba in his opposition to Separate Schools. What an unfortunate position for the Catholic body in that Province! Not one of their leading men, in public life or out of it, if we are to believe this individual, represents their views on the school question. Mr. Prendergast, the Catholic member of the Greenway Government who resigned his place when the Act of 1890 was proposed; Mr. Fisher, who broke with his party on the question—in one word all the Catholics in highest positions in public life in Manitoba, fail, we are told, to represent their co-religionists, who have only one man to speak for them; and he is—an agricultural implement agent and shaver of noses. And saddest of all, they were so ungrateful to their solitary champion as to call a mass-meeting and denounce him while he was on his way to Ottawa to plead for them. The tailors of Tooley Street have hitherto stood for the highest possible degree of assumption, but there were three of them. If the Manitoba Government could have got an equal number of nominal Catholics to play the part of Judas Iscariot before the Dominion Cabinet, they would not have relied upon one."

COLORED SISTERS.

The Institute of the Mission Helpers in Baltimore.

We print below a contribution from that most interesting and edifying quarterly, The Flight, edited by the Mission Helpers. These are all members of an heroic order of colored sisters, established in Baltimore long before the emancipation of the negro. Protestants boast of their missionary zeal; but which of them ever dreamt of infusing zeal into the enslaved race, and such zeal as to nerve them to the daily abnegation of a life spent in poverty, chastity and obedience? And all this was accomplished by Catholics while Maryland was still a slave state. This little extract shows what these noble sisters are doing, and may inspire some one to help them.

On Saturday two of our sisters have their breakfast before the regular time, in order to take a train leaving the Pennsylvania avenue station at 7:40. They got to Cheltenham, forty-five miles away, where the House of Reformation is situated, a little after nine A. M. Through the great kindness of the Superintendent General Horn, they are met by a boy from the Institution who drives them to the house. After greeting the family the sisters go to the hall, where the Catholic boys come to them in number twenty or so. Catechism, reading, singing, explanations of the sacraments and a little talk with each boy takes up the time till noon. The sisters then have their dinner, and after that make their examen, say noon prayers and Rosary. At one-thirty P. M., the General sends them in the Dayton, that universal carriage of Maryland, to Rosaryville, several miles away, waiting till class is finished at four P. M., when the sisters take the train and get back to the Convent in time for supper. They have over three hours in the train, where they make their spiritual exercise as regularly as if they were in their convent chapel. In the fall and spring this mission is a pleasant one, but in the heat of the summer at ninety or one hundred and in the rain and sleet of the winter it is veritable work. Where the end we have in view, viz., making God known, is the only thing that sustains us. This mission has no vacations, save the one Saturday, which comes in the time of our annual retreat, and the one in Christmas week.

In October, His Eminence Cardinal Gibbons confirmed a class of boys and girls from Rosaryville at Marlborough, who had made their first Holy Communion a short time before and many made their first confession. The children who attend this catechism class, in number about sixty, walk several miles in rain or shine, heat or cold, they are a simple country people, most anxious to learn of our Lord and the truths of our holy religion. The Mission is attended from Marlborough, where the devoted Pastor, Father Cunnean, is very much interested in the Colored work. From Cheltenham school twenty boys made their confession and seventeen were confirmed at Surrattsville, General Horn sending them there instead of to Marlborough, it being nearer.

Our sisters had to stop going to Rosaryville for a few weeks the past December, as the church was not heated, mass being said there only every month; but the little ones were not to be deprived of their lesson if effort of theirs would avail, so during that time they had been begging wood, and last week our sisters were met at Cheltenham station by several of the largest girls, who informed them that a whole cord of wood was stored away and that hereafter a fire would be made in the two stables, so that both classes, boys and girls, could go out without interruption. Think of it,

these little children not one more than fourteen years of age, and only a small number are that age, after walking several miles to Rosaryville, had then walked a couple of miles to Cheltenham to meet the sisters, would walk back for class and then in the dark, after Catechism, they would still have to walk to their miserable homes, over country roads that at best are to be avoided. They are most anxious to learn and make heroic efforts to practise what they know; and their poverty is extreme.

At Bay View Asylum the Cardinal confirmed a large class of white and of colored. One old colored woman had to be carried to him in a chair, she was so feeble.

At the Penitentiary the second Sunday in February, we also had seven woman prisoners confirmed. Many of these confirmed in the Public Institutions are converts.

At our Convent on January 14, His Eminence said mass and confirmed a class of twelve girls who are in our little industrial school and also two very old women who were too feeble to go to the church. One of them had only been baptized a few weeks, she is eighty-nine years old, and since she has learned of this obligation of hearing mass on Sundays, she does not go to bed at all on Saturday night, for fear of missing mass in our chapel, the next morning. The room which she calls her home is not seven feet square; she will go to the Little Sisters of the Poor shortly. The other old woman lives with her great grandson, a boy of eleven or so, and some doves, in a cellar. Seven of the children who were confirmed had been baptized a week before by Rev. J. R. Slattery. Our loved Cardinal spoke a few words to them on their duties as children and Catholics, which the little ones have treasured in their minds ever since.

There is much work to be done, but few workers. We are very much hampered by the efforts we must constantly make to obtain our support. We have no income, as we do not teach schools. The members of the St. Vincent de Paul Societies pay our fare to Bay View and the Houses of Reformation and Correction. We hope that in God's own good time He will raise up friends who will assist us materially in our missionary work. We feel sure that somewhere in our land there must be persons willing to assist did they but know our need. We are very anxious to reach further towards our missions, but we must have help. However, we can mention a crying need; and, proceeding now to details, about the first that should interest women are the infants; for these the crèche is indispensable; where these little ones, who will one day either be retarding or advancing the cause of their race, may be taught habits of cleanliness and respect for themselves and others; in the crèche also the mothers will come in contact with those who are interested, that is, with the religious who give themselves to the work for the love of God.

"Paid workers will not answer. To do such work well, the volunteer must be filled with the love of God; for no matter how kindly disposed she may be, interest will flag and the heart grow weary unless the love of God be there to strengthen it; for she must be content to be always dealing with newcomers, for the older ones, growing in years and in strength, leave while as yet unripe and enter on the school career.

The crèche also opens the way for the necessary house to house visiting and regular mothers' meetings, from which our separated brethren develop such good results. What our Negroes need is less teachers (of whom there always will be a plenty) than apostolic, true mothers in the highest sense of the word, who will be all that the natural mother might be, and indeed, much more, following after our Blessed Mother.

"In every one her Son she sees, Therefore the world her baby is, That like a hurt and frightened child, Sobs on her breast, the undefied, Or hides its face upon her knees."

Beyond the women needed for the Negro work, women who will find their martyrdom in daily following the Master into the neglected hearts and homes of the black race, which will learn to be Christian from such efforts. They who sit and discuss what is to be done for the Negro, will best find out by going among them, and first learning to know the poor people themselves. Charity has no patience with tete-a-tete work. The broadening influence of the relation between women of leisure, and women who work, is needed on the Negro missions, together with the mutual respect involved in giving and receiving. There is no knowledge how small soever and domestic that has not an outlet in the Negro work. For a people who, during hundreds of years, had no homes, the domestic hearth can hardly be expected to do much unaided. The colored women, like their white sisters, have the divinely implanted love for home, but no one is ready to show them the way to acquire its practical knowledge.

From the Catholic women of America the chief help must come. May the Sacred Heart touch their hearts, and strengthen their hands in behalf of these 8,000,000 of Negroes, of whom one-half are women, separated in color, but the same in the sight of God.—Ed. of the Flight.

Important Appointments.

His Grace the Archbishop has appointed as his vicars-general the Rev. Father Allard, O. M. I., and the Rev. Father Ritchot.

Father McCarthy, last Sunday, very appropriately called attention to the advisability of once-a-year penitents coming early to confession, instead of crowding in during the last five minutes of Holy Saturday.

Sir Hibbert Tupper has resigned from the Federal Cabinet. His motive seems to be displeasure at the Premier's refusal to appeal to the country before next session. Sir Hibbert maintains that an important policy like the remedial order should obtain the endorsement of the electorate.

We learn on going to press that the Local Government intends to move, on Friday, an adjournment of the House until Thursday, May 9th. Now is the time for Catholics to pray that He who rules the destinies of nations may infuse into the powers that be the spirit of wisdom, understanding, counsel and fortitude, so that they may have the courage to right a crying wrong.