

SIR FRANK SMITH.

Speaks on the Manitoba School Question.

Statement of his views in favor of the Government Policy. No Need to Hark Manitoba Stand and Deliver—Time and Deliberation the Dignified and Better Course.

OTTAWA, June 11.—In the Senate to-day, in reply to a question, Sir Frank Smith said: I sincerely regret for many reasons that one of my colleagues, Hon. Mr. Angers who has sat beside me ever since I came to the Senate, has not been able to remain in the Chamber. I have to permit myself, although in his presence, that I believe he is actuated by the highest patriotic motives. I believe he has but one single object in view, and that is the securing to his fellow-countrymen rights of which he knows they have been despoiled, and which he desires to restore to them. The only difference of opinion between that hon. gentleman and myself and my colleagues was as to the best mode of carrying that out. I do not know that at present I need say more upon this question. I have expressed the regret I feel deeply over the severance of the personal and political relations which I have held with my colleague, who has occupied a seat on my right since he has been in the Senate, and I hope the time is not far distant when he may be enabled to see, although he may not be able to see with us at the present moment, that he will at least give us credit for having pursued that course which we believed to be the best in the interests of the Dominion, and those who have been deprived of their rights. (Applause.)

SENATOR ANGER'S POSITION.

Mr. Angers—I have to inform the House that I have obtained through the Prime Minister, permission from His Excellency to state to you the reasons and circumstances of my withdrawal from the Cabinet. On the 8th July inst. I wrote to the Prime Minister the following letter:—

"I have the honor to inform you in writing, as I have already done verbally, that I cannot accept the responsibility you are about to make in the Senate in connection with the school question. In consequence of my resignation and obtain for my permission to state in the Senate the causes and reasons of my withdrawal from the Cabinet.

I remain, yours truly,

A. R. ANGER'S."

SIR FRANK SMITH'S VIEWS.

Sir Frank Smith—On this occasion I stand in a very peculiar position, for the reason that I have been insinuated outside of the House within the last few days that the Irish Catholics were untrue to their principles, and untrue to the enactment of the remedial legislation for the benefit of the minority in Manitoba. I think I shall be enabled to convince the House that I for one am neither untrue to the minority in Manitoba, nor untrue to the Dominion at large. I have been identified with my friends in religious matters, and have been connected with the Roman Catholic Church since my childhood. I am sorry that I am an unworthy representative of that Church, but while I say that, I say that the man does not live who can say that I ever flinch when necessity requires me there. I want those who are of a different origin from me not to insinuate that I am in any way untrue to the cause of the French-Canadians because I ask for a short delay. This question has been before the country five years, and I ask any reasonable man, clergyman or layman, any man of a religious mind in this country, if a delay of five months is an unreasonable request for the purpose of giving time to make an effort to settle a great question, a vexed question, a question that we must all be interested in, to settle amicably, rather than for the power of the Dominion Parliament upon the Province of Manitoba? I say that for one I would take my share of the blame. I am identified on this occasion with the Government. I have supported the Prime Minister on that question. I have done so, not for the benefit of any one crowd or race of this country, or not for the benefit of any locality, but for the benefit of the Dominion at large. I believe now, and I believe that I was the first to vote in that Council to delay that matter, that time brought many things to an amicable settlement, and that it was true and right for me to give my support to the Prime Minister. In this occasion, I am told that I was the first to vote in favour of delay. I am not going to say whether I did so or not. If anyone says so he could only have learned it from the Council board, and he was not at liberty to speak, who would first on a question of that kind say any other question that came before that Council. I say that those things are unfair to those people who belong to the Cabinet, and unbefitting to men of honour and men who take upon them the Prime Minister's decision in there not to divulge anything that comes into the Council, and not to blame one member more than another, but that every man when he walks out of the Cabinet shall take the responsibility of the decision of the Cabinet as a body, let it be right or wrong. When they are not pleased with the decision of the Cabinet, they should step out. I do not want to flinch from any responsibility in any shape or form. I want to say this, that I believe every man has been given for the benefit of the Dominion at large, and I pleaded with the hon. gentleman who has just spoken to the best of my ability to remain in the Cabinet and help us who were working in the cause he has at heart, but we could not agree on the time of putting this legislation before Parliament. There are seven provinces in this Dominion, six of which are not affected in any shape or form in the matter. A large majority of those six provinces have asked for delay. Why should they not consider that reasonably and well before we put a large number

TO THE PREACHERS.

COMMUNICATED BY

We have received the following sermon addressed to the preachers of Toronto, which speaks for itself:

I give you a new commandment: that you love one another, as I have loved you, that you also love one another. "By this shall all men know that you are my disciples, if you have love for one another." John viii.

Of the three theological virtues, faith, hope and charity, charity is the greatest. It is the aim, and a perfection of the Christian life. Charity is pre-eminently a Christian virtue, its end is to bring the life of Christ upon earth. St. Paul says, I Cor. xiii. "If I speak with the tongue of men, and have not love, I am become as sounding brass or a tinkling cymbal." Charity is patient, is kind, charity enviaeth not, is not puffed up, charity thinks not evil. When St. John was a prisoner for having denounced the public sins of Herod he heard of the works of our Saviour, and sending his disciples to him he asked: "Art thou He that was to come, or look we for another?" And Jesus answered: "Then I tell you that you have seen and heard." The blind saw, the lame walk, the deaf hear, the dead arise again and the poor have the Gospel preached unto them." (Matt.) Our blessed Lord appeals only to the beneficent administration of His Almighty power in healing and rebuking the ill that afflicted humanity. His whole life was marked by that most active sympathy for the poor, the sick, the afflicted and the sin-burdened. By embracing poverty Himself our Lord elevated it in the estimation of mankind. He made poverty one of the beatitudes. "Blessed are the poor in spirit, for of such is the Kingdom of Heaven."

Now, sirs, on Sundays you preach to worldly and fashionable congregations with fervid eloquence and flowers of rhetoric, that sublime doctrine of Christian charity of "Loving God with our whole heart and soul, and our neighbor as ourselves." But do you practice what you preach? Do you love the poor? Do you, like the good Samaritan, extend a helping hand to the suffering and oppressed, irrespective of creed, class or country? Do you preach the Gospel to the poor of your flock as to the rich? Ask yourselves, my brethren, seriously, for by this shall all men know that you are the disciples of the Lord. Or do you belong to that class of pastors who do not wish to have the poor in the house of your flock as to the rich? Only contribute their mite.

The poor who live at the outskirts of the city, where rents are cheaper, the aged poor, the feeble, the lame, can not worship their God in churches, or in the houses of the street cars run on Sundays, so that those who cannot walk very far could go often, at least and "have the 'spel preached to them" in God's house.

Are you amongst these Pharisees who have decided that the working classes and the poor people, after their weekly toil, do not require fresh air or the innocent pleasure of getting out of the heated atmosphere of the city to enjoy the beauty of your parks and the woods around Toronto?

The three holidays of the year ordered by the Government are considered quite enough for the laboring people; and the seventh day of the week, which was appointed by the Creator for His people as a day of rest from work and for recreation, for those whose daily toil precludes the leisure for necessary relaxation and healthful enjoyment. This day set apart by Divine wisdom is being set apart by a lot of misguided fanatics into a dismal, dreary, dull time of penance.

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AMERICAN NOTES.

A section of Presbyterians out in Oregon have made an attempt to go to the A.P.A.'s one better in their ostracizing of Catholics. At the meeting of the Presbytery of the Cumberland Church at Woodburn, those in attendance passed the following resolution. Their idea of religious liberty is contained in the following: "Resolved, 1. That in our opinion all Roman Catholic immigration to the United States of America should be stopped, 2. That no Roman Catholic be made a citizen of the United States of America until he first renounces his allegiance to all foreign power, including the Pope, sitting at Rome, or elsewhere. 3. That we do all in our power to break down the influence of the Pope and the priest in our country. That we warn all against sending their children to Catholic schools or where they may come under the influence of any Roman Catholic that we use every diligence to keep Roman Catholics, out of offices of influence or trust."

In a card to the "Episcopals of the Mississippi Coast" Mr. Nelson Ayres, heretofore one of the most self-sacrificing of priests attracted to the Episcopal diocese that is subject to the rule of Bishop H. Miller Thompson, announces his intention of resigning from the priesthood of the Anglican communion and becoming a member of the Roman Catholic Church. Following is the text of the letter or "card."

"As I was denied the opportunity of speaking to you in person last Sunday I take the present means of saying to you my farewell as your minister. I have to-day addressed to the Bishop of Mississippi the following letter: "My Dear Bishop:—This is to place in your hands my resignation as missionary on the coast, and with my resignation of the ministry of the Episcopal Church. "It is unnecessary for me to go into my reasons for this step, further than to say that I have at last seen the folly of trying to be a Catholic and a Protestant at the same time. "For yourself, my dear Bishop, I entertain no feeling but the profoundest respect and affection. I appreciate deeply, and heartily thank you for the consideration and kindness that have marked all our relations to me, relations which I cannot sever without deep pain and regret. "I beg your forbearance and your prayers, and remain ever."

On the 9th, 10th, and 11th the twenty-fourth annual convention of the Cecilian Union of America took place in Detroit.

This society was organized in 1865 by Dr. Fr. Witt. The objects of the Union, as set forth by Fr. Witt at the first meeting of the Union in the summer of 1865, is to restore Church Music to its proper place, that it would answer as well the demands of art as those of the Church. Special attention is given by it to Gregorian chant; to singing in the vernacular; to compositions for organ as fit for the Church, and to instrumental music, in so far as it is not opposed to the spirit of the Church. The Cecilian Union has thereby undertaken a work that strives to bring to recognition the soul and spirit of the Catholic religion in a worthy music, a music to elevate man's heart to God and not to disturb it. It is an organization which since its inception over a score of years ago has been steadily progressing.

Hundreds of devout Catholics, clerics and laymen, have done all in their power to assist in the movement toward getting more of the sacred and less of theatrical music in the churches and the result is that it now numbers its members by thousands all over the world, in Germany, a part of Switzerland and Austria and everywhere.

The Boston Pilot speaking of the disgraceful riot in that city on the 4th July says: Logic is pitiless, else it is not logic. What right, it may be asked, had the A.P.A. people to parade in East Boston, knowing as they did that they would provoke a breach of the peace? They had no right morally; for nobody can have or acquire a right to insult his neighbor. They had every right legally, since they had been accorded lawful permission and protection. What right had any private citizen or citizens to resent the parade? No right whatever. If the men who took part in the parade chose, as some of them did, to make threats against the peaceable onlookers, it was the right and duty of the latter to appeal to the law for redress. It is nobody's right to resort to violence if he feels insulted by any such demonstration. It is doubtless calling to any people to have their eyes and ears assailed by party colors, tunes and cries; and if it were possible to conceive of any body of Catholics parading with demonstrations offensive to Protestants, as, thank God, it is not, the logic of the situation would be at once apparent to our neighbors; but so long as the A.P.A. monopolize that style of warfare it behooves us to meet it in the spirit which is the only right spirit—that Christmas Day and of the Fourth July.

The annual pilgrimage to Rome, Lourdes, Paray-le-Monial, started on Wednesday morning, when eighty pilgrims from all parts of the country, among them being several Canadians, attended Mass and received Holy Communion at the Church of St. Vincent de Paul, in West Twenty-third street. Mgr. Farley, the Vicar-General of the Archdiocese, celebrated Mass, and the Very Rev. Wm. O'B. Mearns, and the Very Rev. Wm. O'B. Mearns, S. J., preached. The blessing of the four banners followed. One of them was a very handsome piece of needlework, representing the Sacred Heart. It will be left at the shrine in Paray-le-Monial. For the benefit of those who are not able to spend the full time necessary for the complete trip, a second section will leave on July 21st. They will meet the first section, sailing on July 10, immediately after the services in Antwerp, August 14th. A letter of congratulation on the success of the arrangement, and wishing a beneficial trip, was received from Archbishop Sotillo, and an audience with the Pope at Rome has been arranged for by him.

According to the advices published in the Boston Pilot from Plattsburg, N. Y., the Catholic Summer School has opened with unprecedented brilliancy. The presence of the Apostolic Delegate, Mgr. Francis Sotillo, has emphasized the interest already shown in the enterprise by Pope Leo XIII. New York has very properly set the example which may be looked for from the largest diocese in the United States, and has sent thither as escort to Archbishop Corrigan a host of his best known clergy and laity. It was urged by some of the objectors to the Summer School movement, a couple of years ago, that its attendance would be almost exclusively of young women. But the register of the first three days has the names of many men known not only in Catholic circles, but in large national interests. Among the features of the first week is the course by the Rev. W. H. O'Connell, one of the ablest of the younger priests of the Archdiocese of Boston, on "The Externals of the Early Church."

Over the grave of the Cannibal King they met with a relic which you find mentioned. "Write me as to who loved my fellow men."



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