

to the tenants, securing the interest and a small payment annually on the principal, so that in seventy years the tenant would have the whole price paid and would become proprietor, and at the same time have his rent reduced.

Other facilities were offered to enable the tenants to become proprietors, and rents were to be reduced to a fair standard, and the tenants to be protected in improvements they had made on their holdings; but these provisions were unacceptable to the Lords, and the clauses giving justice to the tenants were mercilessly mutilated so as to make the Bill next to useless, and it is in this mutilated condition that it has become law.

Were it not for the unhappy divisions which exist in the Irish Nationalist party the Lords would not have dared to tamper with this Bill as they have done, and the Government would not have accepted the Lords' amendments; but we are told that Lord Salisbury was quite apathetic in his place while the peers were discussing the manner in which they should deal with the Bill. The Government know the powerlessness of Ireland under present conditions, and it is very reasonably suspected that the Bill was introduced merely as a make-believe, with the full consciousness that it would be spoiled in the House of Lords. The result shows how necessary it is for the Irish Nationalists to present a united front; but it is still to be feared that in spite of the efforts of the Dublin convention, faction will continue to assert itself, and an effort will be made by the factionists to prevent the convention from producing any good result. All depends now upon the wisdom of the Irish people to put down faction and to unite on the policy which will be adopted by the great National convention.

THE IRISH NATIONAL CONVENTION.

The Canadian delegates to the great Irish Race Convention to be held in Dublin sailed last week from New York and for the most part on the same vessel, so that they will have an opportunity to confer together regarding the course to be pursued when they meet the delegates of the British Isles, and those from all other parts of the world. Animated as they are with one spirit, that of love for Ireland and a desire to see the Irish people reunited in demanding justice from Parliament, we have no doubt their influence will be powerful toward securing the objects for which the Convention has been called.

Many American delegates were on the same vessel, and we are convinced that as their purpose is no less patriotic than that of the Canadians, we trust that their meeting together, and being thrown into each other's company, will contribute towards harmonizing the whole delegation from this side of the Atlantic. Their purpose is to bring about peace between the Irish parties, and there is still strong hope that the Convention will effect a union of the people at least, notwithstanding any factious opposition from those who refuse to participate in the deliberations.

We have already mentioned in our columns that Mr. John Redmond has refused to participate. Since our last issue Mr. Timothy Healy has also delivered several speeches which indicate that he and his party will also hold aloof. We are sorry that these obstacles have been thrown in the way to prevent the success of this great gathering, which will undoubtedly leave its mark in history. The hope is now that people of Ireland will see clearly who the factionists are that do not desire the success of the Irish cause, and will set aside those men who throw difficulties in the way of resuscitating a united Irish Nationalist party.

Mr. Healy has said that the proposed convention is simply an attempt on the part of Mr. John Dillon "to bolster up his own leadership and to promote his personal ambition." Mr. Healy has certainly misinterpreted the general desire of Irishmen from all parts of the world, but as there appears to be now no hope that he will yield to general Irish opinion, the convention will need to proceed to its work without the aid of Messrs. Healy and Redmond and their parties, and to rely on the patriotism of the people to put into action the conclusions which will be reached by the delegates. We trust the wise counsels of the convention will prove a success, as we have no doubt that the delegates will be equal to the position in which they will be placed by the absence of representatives of two of the warring factions. If the people are with the delegates the factionists who persist in opposing them will fall into obscurity.

The convention will begin its work on the 1st of September.

THE MANITOBA SCHOOL QUESTION.

During the past week rumors have been rife to the effect that the Manitoba school question has been practically settled between Mr. Laurier on behalf of the Dominion Government, and Messrs. Sifton, Watson, and Cameron on the side of that of Manitoba, and as late as the 21st inst. Attorney-General Sifton had an interview with Mr. Laurier on the subject, concerning which, before he returned to Winnipeg, he said to a reporter for the *Globe*:

"The conference was for the purpose of arriving at each other's views in respect to a basis of settlement. I am not in a position to say more than that the views which have been expressed by Mr. Laurier upon the subject are such that I believe that when I return to Manitoba and lay them before Mr. Greenway and my other colleagues, there is reason to hope that a satisfactory basis of settlement will be reached. At least I return to the West feeling that much has been done towards bringing about an understanding."

It appears, then, that it is premature to say that any final understanding has been reached, and until the terms agreed to by Mr. Laurier are made public it is impossible to say whether or not the understanding reached will prove satisfactory. All this is further evinced by the reference made in the speech from the throne to the question, which is as follows:

"Immediate steps will be taken to effect a settlement of the Manitoba school question, and I have every confidence that when Parliament next assembles this important controversy will have been adjusted satisfactorily."

From this we cannot infer that the question has been already settled, and when Mr. Laurier was asked in the House by Sir Charles Tupper whether it is true that negotiations are now pending and likely to result favorably, Mr. Laurier merely answered that at his invitation:

"The Attorney-General of Manitoba came down with a view of entering upon negotiations with the Government in regard to the settlement. Further than that I am not at liberty to say at the present."

The statement made by Sir Oliver Mowat in the Senate, in reply to Sir Mackenzie Bowell was somewhat more definite, nevertheless it was also to the effect that the settlement has not yet been arrived at, though Sir Oliver added:

"We have no doubt it will be finally settled. We are on the way to it, and I think if we accomplish that my honorable friend will consider it good work, although we may not be ready this session to report."

We fully recognize the fact that it is more to be desired that Manitoba itself should voluntarily agree to grant to the Catholic minority the facility to give Catholic education to their children, in accordance with the requirements of the Constitution rather than that Parliament should intervene to oblige the Province to do this against the will of a majority of its Legislature. It would contribute more to the peace and prosperity of the Province if an amicable conclusion were reached, and the Catholic minority would find it easier to bring their schools to a condition of efficiency if the co-operation of the local authorities were secured towards making them efficient, instead of having a Catholic system of education which would be regarded and treated with hostility by the provincial authorities. We hope, therefore, that Mr. Laurier's "sunny ways of conciliation" may succeed.

But, on the other hand, Manitoba is well aware that it has violated a solemn compact entered into as a condition of its forming part of the Dominion, and it is neither fair nor desirable that it should be passively allowed to set an example of bad faith to the whole Dominion.

If this were permitted we should soon see the flames of religious discord raging in Ontario and Quebec, and both of these Provinces might soon be emulating each other in inflicting petty annoyances on the Catholic and Protestant schools of the respective Provinces. This state of affairs would be most deplorable and would endanger the continuance of confederation; for if confederated Canada has not the inherent strength or good faith to observe the compact on which the union of the Provinces is founded, confederation is a sham, and the sooner the delusion is dispelled, the better it will be for all concerned.

We do not desire to draw from insufficient data a conclusion adverse to the satisfactory character of the negotiations which have been going on between the two Governments, but we beg that the Dominion Cabinet will bear it in mind that the question will not be settled by any arrangement

which will not give the fullest opportunity to the Catholic minority to have Catholic religious teaching in their schools, or which will subject them to a double tax unless they send their children to schools which are either Protestant or merely secular. No settlement will be satisfactory which is not acceptable to the Catholic minority in Manitoba, to Catholics throughout the Dominion, and especially to the Catholic Episcopate. We do not seek to obtain a system of inefficient schools, which is the bugaboo which the Toronto *Mail* is constantly parading before the eyes of Orangemen and the P. P. A., but we do seek a system of efficient Catholic education, and with anything less than this we cannot be satisfied.

TO CORRESPONDENTS.

M. M.—To the enquiry, "Why do Catholics at funerals, throw handfuls of earth upon the coffin before the grave is filled up," we reply that there is no command in the ceremonial rubrics of the Church that this should be done. In some places it is done as private devotion to express an act of resignation to the will of God, and that the body is recommitted to the earth from which it came, in conformity with God's will.

EDITORIAL NOTES.

Our contemporary the *Antigonish Casket* refuses to believe that Mr. Laurier "stands as strongly pledged to remedial legislation as was Sir Charles Tupper." This statement we made recently in the *Catholic Record*. Now for the proof. In a speech delivered in Quebec on May 7 Mr. Laurier said:

"If conciliation results in nothing, I shall have recourse to the power furnished in the constitution—a recourse which I shall exercise completely and in its entirety."

The report of this speech appeared in *L'Electeur*, and the sentence we have quoted was translated and published by the *Toronto Mail and Empire*. In fact that paper made it a campaign cry, as it desired to convince the Protestants of Ontario that the Grits were as bad as the other fellows so far as remedial legislation was concerned. The *Casket* refuses to believe that Mr. Laurier made use of the language above referred to, because the report appeared in *L'Electeur*, a paper which, it says, was convicted of the most barefaced and outrageous falsehoods throughout the campaign.

That may be the case, and Mr. Laurier may never have given the pledge contained in the above extract, but, nevertheless, the fact that he did not send a contradiction to the press would naturally lead one to the conviction that the report was correct.

But is not our contemporary a little inconsistent, for, further on in its article, it asks us to read what Mr. Tarte said in an interview:

"There are many besides myself who would be unable to explain how (the unsatisfactory result in Ontario) came about, but I know that the leaders of the Liberal party were greatly deceived as to the vote which would be given them in that Province. They expected a much more generous support, and were disappointed that the anti-remedial cry did not capture more seats."

If the Minister of Public Works made use of such language it is not at all to his credit. But why, may we ask, is our contemporary so ready to accept as truth whatever appears in the press discreditable to the Minister of Public Works, while it refuses to believe whatever may be creditable to the Premier. Would it not be well to use the same tape-line for measuring all politicians?

We can assure our contemporary that we will watch closely the Manitoba school question, and will deal out praise or blame wherever deserved, having no regard whatever for party politics. The Catholic schools of Manitoba must be restored, and if Mr. Laurier's Government will not re-establish them some other Government will. The agitation must be continued until justice be done.

The Church in Germany has made great progress during the last quarter of a century notwithstanding the period of persecution through which it passed under the iron rule of Prince Bismarck during his Chancellorship of the Empire, the percentage of the Catholic population having increased from 33 to 35, but there is a drawback to this increase in the large proportion of mixed marriages which take place in many parts. A large majority of the children from such marriages are brought up as Protestants: thus in Prussia of 434,151 children born of mixed marriages in 1890, 195,285

were educated as Catholics and 238,866 as Protestants. In Baden only 39 per cent. of such children were educated as Catholics, the rest being brought up as Protestants. In Berlin the proportion of children of such marriages brought up as Catholics is still smaller than in the cases already enumerated, the proportion being only one thirteenth of the number who are brought up as Protestants. Catholics should reflect on these figures, which prove how disastrous to faith mixed marriages are in general. No doubt in most of the instances the marriages themselves are contracted before Protestant ministers or the civil magistrates.

"The most liberal of Roman Catholics holds steadfastly to all the positions that constitute the essence of the Roman system. They maintain that the only true Church is the Church of Rome; that there is no genuine Christianity, no true religion but that which Romanism teaches; that the only supreme moral standard is the infallible interpretation of the divine will by the Roman Pontiff; that this Pontiff can never be the subject of any civil power, but is himself clothed with supreme authority: in a word, that men in every relation, the home, the church and the state, are subject to this viceregent of God on earth.—*Presbyterian Record*, Aug. 20.

Our contemporary evidently intends the above to be a death blow to the Catholic Church. Why should there not be many true Churches beside the Catholic, and many forms of genuine Christianity? The reason is that Christ established but one Church and but one form of Christianity, and no man-made religion can be genuine; and, on the other hand, it is historically provable that the one Church established by Christ is the Catholic, which alone has continued to exist ever since its divine establishment, and it is alone infallible in union with its God-established visible head on earth, St. Peter's successor. Regarding the second part of the charge, we would ask the *Presbyterian Record* if it means to assert that there are some men, kings for instance, who are not bound to accept and obey the laws of God as taught by His Church. But we must add that the claims of the Catholic Church, which are reasonable in the Church of Christ, which is infallible, are also put forward in the Westminster Confession on behalf of Presbyterianism, which is admittedly fallible and liable to teach error. Here is where the absurdity comes in. Our contemporary should remember also that the claims of the Catholic Church have reference only to the spiritual authority conferred on her by Christ. The temporal power which was still a few years ago exercised by the Pope was distinct from this spiritual authority—but as he was unjustly deprived of it, his right to it in his own territory remains unimpaired in justice.

JUDGE CURRAN ON SIR JOHN THOMPSON.

In selecting the life and labors of the late Right Hon. Sir John Thompson as the subject of his lecture before the Catholic Summer School at Plattsburg, the Hon. Judge Curran had an opportunity both of showing his veneration for a character of rare worth and a career of rare interest, but also of illustrating the institutions of Canada by the principles and policy of one of the Dominion's most illustrious statesmen. The lecture was of peculiar value from the fact that Judge Curran was not only Sir John Thompson's colleague in Parliament and in the Government, but also enjoyed the privilege of his friendship, so that he was able to speak of some portions of his subject with a knowledge that few beyond the late Premier's own family possessed. For the first time, for instance, was publicly given, in Judge Curran's lecture, to Sir John Thompson's explanation and defence (if, indeed, any man is required to defend his conscientious religious convictions from prejudice or to disclose the secrets of his heart to vulgar curiosity) of his conversion to Catholicism. It may be recalled that from the moment of his admission to Sir John Macdonald's Cabinet, as Minister of Justice, but especially on two occasions—in connection with the Jesuits' Estates question and after Sir John Macdonald's death—Sir John Thompson was attacked with unusual bitterness on the ground of his religious faith and more particularly on account of his having abandoned the Methodist Church to become a Roman Catholic. The best minds among his opponents disapproved of forcing the delicate concerns of the conscience into the political arena, and the action of a few extremists was all the more cruel as the Minister of Justice could not well engage in discussion of a matter so purely personal. Only his most intimate friends, both in the communion that he had left and in that which he had joined, were aware of the pain which these attacks inflicted on the victim of them. It was the privilege of Judge Curran to be made his confidant in this connection to the extent of being informed that Sir John Thompson had

written to a Protestant friend who had expressed sympathy with him in his persecution, and in expressing his thanks for his friend's kind words, had opened his heart on the subject at issue. In a conversation with the Hon. Mr. Curran, before he left Canada on the journey from which he never returned alive, Sir John Thompson mentioned to his friend the fact that he had written such a letter and gave him the name of his correspondent. The latter kindly allowed Judge Curran to make use in part of its contents in his lecture. "I had," wrote Sir John Thompson, "been attending the Church of England and Roman Catholic services assiduously for a period of four years and had been reading all the controversies I could get my hands on, and finally yielded when to believe and not to profess appeared to be wretched cowardice. I had very few Catholic clients, no influential Catholic friends. I believed the day of my baptism closed my chances to professional advancement, or any other. I felt I had but one resource—my shorthand. I knew I could support my wife and myself, if matters came to the worst. But I felt that there was no use in putting all this before the public, and that it was better to stand by the certain right which I had; that these were not matters for public discussion, but matters of conscience only. Even if I had discussed them I must have added that, after twenty years' experience and consideration, I would do it again, and do it a thousand times if it were necessary, even if all the blessings and prosperity which I have had were turned into misfortunes and afflictions."

There is a certain pathos in these words, which were written at a time when the writer had been assailed with exceptional and most unjustifiable violence by persons whose profession of Christian charity ought to have withheld their lips or their pens from giving utterance to such charges. Nor is the pathos less real when it is remembered that Sir John Thompson's delicate sensitiveness as to the opinion of his friends was hidden beneath a reserve—a reserve touching the deep things of the spirit often found in religious natures—which it was as painful to break through as to suffer in silence. And so he suffered in silence till his death, save for this one voice from the grave which broke from him on discovering that even in the communion to which his more violent assailants belonged there were men who judged him rightfully on the basis of charity and not wrongfully on the ground of antipathy and wilful misunderstanding. The rest of Judge Curran's lecture was an able and impartial presentation of the chief problems—political, constitutional and international in the solution or discussion of which Sir John Thompson had a leading share. The lecturer set out with a few eloquent words, in which he showed in how especial a manner the career of the great Canadian statesman exemplified the saying of Thomas à Kempis—"Man proposes but God disposes," glancing by the way at other gifted sons that Nova Scotia had given to the service of Canada and of the Empire. Then he elucidated for his cultured audience the Riel question, quoting from Sir John Thompson's speech against the commutation of the sentence: the Jesuits' estates agitation; the Manitoba school question in its constitutional aspect, and the fisheries and the Behring Sea questions, so far as they claimed Sir John Thompson's time and anxious thought. It was too soon, the lecturer said in conclusion, for Sir John Thompson's career to be fully dealt with. It will be years hence when his correspondence and the other documentary evidence not only of his labors, but of his motives and arguments, and of the conscientious care and thought that he gave to every task entrusted to him by his fellow countrymen, have been placed at the biographer's disposal, and the popular emotion and party feeling that, still create confusing mists around some of the questions in which he was concerned, have been dissolved and passed into oblivion, that Sir John Thompson's life and labors, character and aims, can be worthily set forth. Meanwhile Sir John Thompson's many friends and admirers will thank the Hon. Justice Curran for having placed before a select American audience so clear and fair a survey of the services of a statesman whose loss Canada still mourns.—*Montreal Gazette*.

CHRISTIAN REUNION.

Discourse by His Grace, the Most Rev. Archbishop of St. Paul.—Unity Among Christians.—The Road Test Is Sincerity of Conscience.

With beautiful and impressive ceremonies the Cathedral of the Sacred Heart was formally dedicated at Duluth on Sunday, July 26. Archbishop Ireland preached the sermon. It was devoted to a discussion of the possibility and basis for a union of Christian forces and a presentation of ideas embodied in Ecumenical letters from Leo XIII.

"A divided Christianity is not Christ's intention," said the Archbishop. "As we look around us today in Christian lands it is a sad spectacle that meets our eyes. We see Christian churches almost without number, with different creeds, not only separated from one another, but too often warring one with the other. We cannot believe that God having sent His only Son on earth to teach heavenly truth could have been the author of a divided Christianity. His words are plain, 'there shall be one fold and one shepherd.' He speaks of His Church, never of His Churches.

There is one Lord and one plan of salvation. Christ did not give one plan of salvation for the Roman, one for the Greek and another for the barbarian. Nations were to Him but accidents.

"A divided Christianity is the greatest misfortune for the Christian world. Christ brought His divine fruits from heaven that men might be saved. He commanded that all men be taught. What are we doing? When we send the gospel to the heathens we cloud their minds in the beginning by giving them several. Oh, for a united Christianity! Then we could speak with confidence to the heathens. It is a great misfortune that four hundred years ago Christians divided. Since then the Christian armies have been beaten. The great heavenly oneness of which God has spoken has not been visible."

The Archbishop then spoke of patience and justice, of the belief in mutual sincerity. "It is the sincere conscience that men will be judged by at the last day. We must put away the notion that a multiplicity of creeds is the proper thing. Either Christ taught certain dogmas or He did not. It is our duty to study out what He did teach. The great feature about religious truth is that it is obligatory on us to study it. Christ did not talk to the winds. He talked to us. Neither did He speak so obscurely that men could not understand Him. And so Christians cannot but believe that unity is the boon of Christianity and that it can be accompanied. All will confess that the old historic Church ought to be heard, for whatever may be thought of the Catholic Church it is admitted that she is the oldest Church.

"What is that unity to mean? It is not sufficient to come under one roof and say we are one when we differ on vital points. A true unity is not unity. We must agree on a platform, we must have one constitution. There must be one faith and one revelation. Some say let us agree on the main things. Well, which are the main things? Christ taught nothing that is not essential. Some say, let each put in some things. Would such a creed last? It would be a structure of sand. There must be a principle of unity; there must be a method for adjudicating difficulties, a supreme court, just as we have one in our nation. Christ never intended each individual to be the arbiter of his teachings. He appointed a living tribunal!—His apostles. He told them to 'teach all nations all things and behold I am with you.' 'Oneness of creed is not sufficient,' said the Archbishop, 'there must be one head, one organization. Christ made Peter the head of His Church and His successors had continued as such down to today. In 1517 Martin Luther filed his protest and secession followed just as it did in this country thirty five years ago.

"But some way then to have unity means to go back to the old Church. That means to go back to the Church established by Christ. In judging the Church you must separate it from its environment. You must judge it by its teachings and by the lives of those who have followed them, not by the lives of those who have disgraced it. She has come down through all stages of civilization. She preached to the Jews, to the Romans under Nero, and under Constantine to the Gauls, to the Germans, and so down through the ages. Her monasteries have always been the homes of what little learning there was. Is it fair to judge her by her environment when it was not of her choosing? Judge her by her official acts for what she has done. She cannot change her dogma, for it comes from Christ. She has, however, her discipline which is subject to change. These laws are of her own making and can be changed as the conditions warrant.

"How does the Catholic Church look at other Christian Churches, is a question often asked. Do we think that the Catholic Church would wish to see the Protestant Churches blotted out and infidelity enter? Never would we wish that, for where God and Jesus are honored there is life. We believe that what they have is good but that they have not all. There is no dogma of faith which the Protestant Church has which has not been cherished by the Catholic Church through all the centuries since Christ. The Catholic Church says that all who are baptized in the faith of Christianity are her children. So long as they are sincere in conscience they are children of God. Conscience is the test. But there is always the obligation to seek out the truth. We are all made for one God. May the light of Christianity ever guide us all and lead us to the Heavenly Father."

The Pope Once Visited England.

The interest which His Holiness Pope Leo XIII. has taken in the Anglican Church suggests the fact that he is the first Pope who has trodden English soil for centuries. In 1844, when he was Nuncio at Brussels, he was presented to Queen Victoria by the celebrated convert priest, the Hon. and Rev. Ignatius Spencer, the brother of the Earl Spencer, of that time, on whose invitation Mgr. Pecci, the future Pope, crossed over to England and spent a month in London. The Catholic papers of the period show that he officiated in two London churches that are still standing—St. Mary's, Moorfields, and the old Sardinian Chapel at Lincoln's Inn Fields. The former was then the Catholic cathedral of London, and the latter was frequented by Italians from all parts of the metropolis, including the reigning operatic singers of both sexes at Covent Garden, who gave their services gratuitously to the choir.