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"AD MAJOREM DEI GLORIAM."

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THE CORONATION OATH

GUSH ABOUT THE TRANSVAAL.

A SCATHING SATIRE BY FATHER FALLON.

To the Editor.

Sir.—It will be universally admitted that the enthusiastic unanimity with which the Commons and Senate of Canada passed, on last Monday, their resolutions of sympathy with the British subjects in the Transvaal, presented a spectacle at once edifying and inspiring. Whether one regards the Outlanders as a glorious band of struggling, but oppressed, patriots, of purest aims and irreproachable motives, or considers them as a selfish gang of unprincipled fortune-seekers and hungry land-grabbers, bent on using the franchise to subvert the independence of the Boer Republic, it cannot be denied that the generous loyalty, the spirited indignation and the fervid eloquence of our Canadian Parliament in their behalf, will give to distant nations, unacquainted with our recent history, an exalted opinion of our love of liberty and our devotion to the doctrine of equal rights.

Not so, however, for those who know us well. I pass over, as not pertinent to my present subject, the bitter and cruel comedy of an Administration which only yesterday perpetrated a monstrous injustice on the helpless Catholic minority in Manitoba, appealing to-day to "the conscience and judgment of mankind at large", declaiming about the "noble, moral and just cause" of the South African Outlanders, and condemning in terms of indignant anger what it is pleased to call "intolerant oppression".

But, sir, I submit that if the Canadian Cabinet is honestly in search of Outlanders to befriend, there is no sort of necessity to travel for them to South Africa. They may be found nearer home. Some months ago public attention was drawn to a grievance under which the Roman Catholic subjects of the Empire have labored since the year 1702. Since that date every sovereign who has ascended the British throne has publicly, solemnly and wantonly insulted every Roman Catholic in the Empire in the following gross and outrageous terms:

"I, A. B., by the grace of God, King, (or Queen) of Great Britain and Ireland, Defender of the Faith, do solemnly and sincerely in the presence of God, profess, testify, and declare, that I do believe that in the Sacrament of the Lord's Supper there is not any Transubstantiation of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof by any person whatsoever; and that the invocation or adoration of the Virgin Mary or any other Saint, and the Sacrifice of the Mass, as they are now used in the Church of Rome, are super-

stitious and idolatrous. And I do solemnly in the presence of God profess, testify, and declare, that I do make this Declaration and each and every part thereof, in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted me for this purpose by the Pope, or any other authority or person whatsoever, or without any hope of any such dispensation from any person or authority whatsoever, or without thinking that I am or can be acquitted before God or man, or absolved of this declaration or any part thereof, although the Pope, or any other person or persons, or power whatsoever, should dispense with or annul the same or declare that it was null and void from the beginning."

Now, sir, which Outlanders are the more deserving of sympathetic resolutions—those of the Transvaal who are denied the (if Canadian methods prevail there) doubtful and precarious privilege of marking a ballot, or those within the British Empire itself whose principal religious beliefs and sacred convictions are branded by their sovereign as "superstitious and idolatrous," and whose Spiritual Head is referred to in words that would not be applied to a Zulu chief?

It will not be contended that the Catholics of Canada have not asked for relief from this grievance. Numerous Catholic organizations in Prince Edward Island, Nova Scotia, New Brunswick, Quebec and Ontario made known their discontent by public resolution and petition. The Catholic press unanimously seconded the movement. The NORTHWEST REVIEW, of St. Boniface, The Catholic Record, of London, The Catholic Register, of Toronto, The Canadian Freeman, of Kingston, The True Witness, of Montreal, and The Casket, of Antigonish, respectfully and repeatedly urged that some steps should be taken to prevent the declaration against Catholic doctrines from ever again being made by a British sovereign. Fortified by this support from so many quarters, a committee of the St. Joseph's Catholic Truth Society of Ottawa interviewed the Hon. Charles Fitzpatrick, who is supposed to officially represent in the House of Commons the English speaking Catholics of Canada, and requested him to introduce into Parliament a resolution embodying the views of his constituents. But the Hon. gentleman could not see his way clear to touch the question at all. The Right Hon. Sir Wilfrid Laurier, the present champion of full freedom in Boerland, to whom the Catholic grievance was also referred, decided that any action in the matter would be inopportune.

But now, at the bidding of some mysterious emissary from South Africa, the Canadian Cabinet, which had refused to consider the petition of a considerable body of Canadian citizens, fathers a stilted resolution of sympathy with British citizens in the Transvaal, who, whatever may be their sufferings, can only come indirectly within the notice of our government.

It is difficult to suppress rather frank comment on the patent insincerity and picnic patriotism of the whole proceeding. The

chivalry of the Canadian government would not be more quixotic, and would certainly be less illogical, if it gave some attention to the well-founded complaints of its own citizens, and refrained from rushing off almost millions of miles to find objects for its legislative charity.

The day is coming, though we all sincerely pray it may be long deferred, when another British Monarch will be by law obliged to insult his Roman Catholic subjects.

Will our Cabinet, which displays so watchful a solicitude regarding the laws of a land where Her Majesty is only Suzerain, have no regard for the objectionable statutes of a realm where Her Majesty is the ruling Sovereign?

M. F. FALLON, O. M. I.
Dunnville, Ont., August 5th, 1899.

THE MONTREAL CORRESPONDENT OF THE FREE PRESS.

CALLED OVER THE COALS BY THE QUEBEC CHRONICLE.

Though the Free Press has prudently ignored our last week's remarks on the untrustworthiness of its Montreal correspondent, we have no doubt that our article, coinciding with one from a Protestant source, the "Quebec Chronicle," induced the Winnipeg editor to publish the latter with the following characteristic comment. It will be noticed that, in the Free Press vocabulary, to bear false witness, to be what the Chronicle calls "an untruthful scribe," is merely to "paint an idea too vividly."

We republish, says Mr. Magurn, in another column an article from the Quebec Chronicle of the 5th instant. Our Montreal correspondent has the French knack of being picturesque, and his love of color may sometimes lead him to paint an idea too vividly. We are very pleased to reproduce the article from the Chronicle, of which, perhaps, our correspondent may take notice when he returns from a holiday which he is at present taking.

He will probably lengthen out his holiday when he reads this from the Quebec Chronicle.

The Manitoba Free Press publishes two and a half columns from a Montreal correspondent who signs himself Onlooker. Among other topics of provincial gossip he finds room for a ridiculous attack on the city of Quebec. Says this untruthful scribe:

"For you must know that in Quebec the sole question of any moment is religion. You have dark-robed processions, the constant clang of bells that call to prayer; you have sacred theological discussions. . . . But having all this you have no business. Having all this the grass grows on the streets. Having all this, the great docks which cost the country five million dollars are as silent as death. Having all this every modern element which might have redeemed the city to work and effort and enterprise and modernity—has sadly taken its flight. Indeed, the introduction of the trolley car has

been received with a chorus of disapproval. And yet if Quebec were other than it is, what a loss to the tired spirits which seek it for dreams and nennthe."

The fact that the writer of the above professes to be a Montrealer has to be taken into consideration. There may be a few people in the neighboring city who hold the views of Onlooker, but only very few. If he had been in Quebec lately he would know how utterly and entirely false are the statements he makes. In place of the grass he sees in imagination on our highways are up to date asphalt pavements. The alleged silence of the docks is broken by the bustle of hundreds of men loading ocean steamers with cargoes which they could not take on at Montreal and ever hope to reach the sea. The other day—Tuesday last—110 cars loaded with deals were on the tracks of the Louise Basin, and being rapidly transferred to the ocean liners in port. This does not look the desertion which the Montreal correspondent of the Winnipeg Free Press dreams of. The city of Quebec, with three established railways about to secure an entrance into it by means of a four million dollar bridge, with a new transcontinental highway nearly completed and the certainty that this port must soon be the head of deep water navigation, cannot be written down by those who dislike to see it prosper. The Winnipeg Free Press may not hold itself responsible for the opinions of its correspondent, but it should in justice to Quebec, explain that he is far astray from the truth. When pending arrangements are completed millions will be put into the pockets of western farmers by shipping grain through this route. The energy and the capital of the men of Quebec are doing much to bring this about. A great elevator has just been provided for, new docks are being constructed, the graving dock is to be lengthened, lines of steamers having Quebec for their terminus are now plying here, that never came before, and still more lines are under contract to do business here next year. The slander, for such it is, will do no harm if it draws the attention of Western Canada to Quebec, its present activity and future prospects.

A LIE THAT DIES HARD.

Father Walworth in the Catholic World for August shows how the truth was suppressed. The same lie stills current among Protestants.

"The town of Hanley, and other towns and villages which clustered around the Malvern Hills, furnished us, however, with something besides converts. They gave us dangerous adversaries, both residents and visitors. They brought us into hostile contact with Anglicans who did not belong to the Oxford Movement, but were hostile to it. Many of these had minds well stored with scraps of learning gathered from Protestant sources. They carried about with them small-arms of controversy, which could be used with much effect in social life, where verification of authority could not readily be called for, but strong assertion could be made to supply the want of proof. My memory furnishes me with a good example to show what influence

this kind of brow-beating often has.

Among the visitors to Malvern Hills one summer was a French Catholic of noble family, a Breton count. One Sunday morning, after High Mass, he came into our convent parlor and asked to see some priest of the community. Father Lefevre and the author were sent to wait upon him. After introducing himself to us, he told us that he had been very much annoyed and his conscience disturbed by some Protestant acquaintances of his, with whom he had become very intimate at Malvern and who were very agreeable people to know. They had shown him some work of an Anglican divine in which a letter of one of the early fathers, St. Gregory the Great, himself a Roman Pontiff, was quoted, showing him to have abandoned all idea of Papal supremacy and to have claimed no higher authority in the church than any other bishop. This letter was addressed to John, surnamed the Faster, Patriarch of Constantinople. Fortunately the whole of this letter is still in existence and given at full length amongst the works of St. Gregory. This letter we had in Latin, and when the count said he understood Latin, we took the book down from a shelf in the parlor and asked him to read the letter through and through. In doing this the count found, to his astonishment, that it constantly asserts the superiority of the See of Rome to all other bishoprics. What St. Gregory objects to, is the form of the title (Ecumenical Bishop, which the Patriarch of Constantinople claimed for his patriarchate, and which the Emperor Phocas, himself a resident of Constantinople, would not allow to be used in his empire. The reason assigned by the emperor for forbidding it was, that such a title could only be used by the Bishop of Rome.

St. Gregory objected to the use of this title by any bishop, even by himself, as being equivocal. He claimed in preference a better and clearer title, namely, that of "Bishop of the Universal Church."

When our French visitor had finished reading the letter he was completely disgusted, and laying down the book, he said: "That will do. I have had enough of this. I'll have no more discussion with these English friends of mine on points of controversy. I never knew of anything more unfair than such suppression of the truth. They use the Fathers as they use the Scriptures. It is only a new form of the old trick. I was foolish to let myself be worried by it."

Many years later, when living at Baltimore in Maryland, the same letter of St. Gregory was made use of in the same way to prevent a young lady of a distinguished family in that city from uniting herself to the ancient church. The chief agent of the deceit in this latter case was not a Protestant layman, but a prominent clergyman, and one who afterwards stood high amongst Episcopalians as a talented bishop. As the young lady in question did not understand Latin, I took the trouble to translate the whole letter into English and publish it in the "Baltimore Mirror." It had the same effect as before, and the young lady made her profession of Faith without any further anxiety of conscience."