

Reasoning from Facts.

Mr. Zangwill's observation that "society is an organized wink" might be applied with greater justice to the political world.

The judgment of the Privy Council has been accepted by the friends of the secular and Protestant systems of education as having disproved the existence of any rights or privileges to which the Catholic Schools of Manitoba could lay claim. In face of the facts this constitutes simply a colossal "organized wink," be it never so complacent.

We have already pointed out how Lord Selkirk sought the aid of Mgr. Pleissis, the great Bishop of Quebec, and how Lord Sherbrooke lent the weight of his authority to further the work; how land had been given the missionaries to place them beyond the ordinary risks; how these lands are in great part still held for the advance of education. But the co-operation did not end there.

In 1821 the Hudson's Bay Company were sole masters of the country. They wisely continued the policy of their predecessors and assisted the schools, Catholic and Protestant, by grants of land, of passages for teachers on the company's boats and of money. It was within the personal knowledge of Archbishop Tache that nearly every Catholic school was built on lots given for the purpose. Among these were the schools of St. Vital and St. Norbert on the Red River; those of St. Boniface West, St. Charles, St. Francis Xavier, and Bay St. Paul, on the Assiniboine. These lands were not an acre or two, but in each case a whole lot.

Without the passage on the Company's boats, so freely accorded, it would have been impossible to open these schools, as the teachers would be had only from Canada, England and France, and the journeys were long and costly.

Again, Sir George Simpson, witnessing the privations to which Mgr. Provencher subjected himself for the advantage of the settlement, recommended that the sum of £50 per annum be given toward the support of the mission, a recommendation with which the governing body in London immediately complied.

The Council of Assiniboia also gave, although its means were small, valuable aid to the schools by way of exemptions and donations. At the meeting of May 1, 1851, the following motion was made and carried:

"That one hundred pounds be granted from the public funds to be donated equally between the Bishop of Rupert's Land and the Bishop of the North West (St. Boniface) to be applied by them at their discretion, for purposes of education."

The impartiality of the Council's treatment of religious bodies is further shown by their manner of dealing with the application of the trustees of the Presbyterian church at Frog Plain, who, not deriving any assistance from the sum in the hands of the Anglican Bishop of Rupert's Land, were given a grant of £15. That grant was made on July 14, 1852; and on the 19th of December of the same year, the distinction was made as between Catholics on the one hand and all Protestants on the other, a further grant of £15 being made to "the Bishop of St.

Boniface for the purposes of education," the Bishop of Rupert's Land and two other councillors dissenting.

From all this it is hard to gather that all schools of that time were anything else than denominational.

When the time came for Manitoba to be taken into Confederation, the rancor in the older provinces had long been such as to make the settlers in the territories look well to the security of their rights. Arms were indeed taken up. Only through the good offices of Bishop Tache and the Imperial Government was a peaceable solution arrived at. At last a Bill of Rights was sent to Ottawa. All its conditions that could be accepted were accepted. The uprising was at an end; the Manitoba act was passed.

Clause 7 of the Bill of Rights reads: "That the schools be separate and the public moneys for schools be distributed among the different religious denominations in proportion to their respective population."

This demand was met by clause XXII. of the Manitoba act, sub section 1 of which reads:

"Nothing in any such law (made by the legislature) shall prejudicially affect any right or privilege with respect to denominational schools which any class of persons have by law or practice in the province at the union."

This was indeed in accord with Sir John Young's assurance that "right will be done in all cases." But the times have changed, and an overbearing majority have been able not only to impose their will, but apparently to be sustained in its unholy exercise.

On March 6, 1893, Hugh John Macdonald, member for Winnipeg, said in the House of Commons: "The manner in which the Separate School system was abolished (in Manitoba) was barbarous, brutal and butcherly. I believe as has been explained by my honorable friend from Provencher (Mr. LaRiviere) that the proceedings taken by the local government of Manitoba to pass and carry out the school act were such as to give the impression that it was their intention to add insult to injury and to hurt in every way in their power, the feelings of the Roman Catholic minority of the Province from which I come."

Editorial Notes.

During the week His Grace Archbishop Walsh confirmed large classes at Uptergrove and Brechin.

It is to be hoped that "A Church-Going Catholic" will find in the reply to his letter such stimulus as will increase the practice from which his distinctive title is drawn.

To err is human. How else could the Philadelphia Catholic Times make such a statement as the following? "Monsignor Toner, Missionary Apostolic, was the guest of Archbishop Lynch, of Toronto, a week ago."

Mr. J. P. Macdonell writes: "It occurred to me while witnessing the dedication of the monument to Sir John Macdonald, that I was probably the only one in all those thousands who had participated in his early political career. I voted for him for city councillor of Kingston in 1842; was present at the meeting held in a hall on the market square, over which John R. Forsyth presided and which nominated John A. Macdonald to represent the city; I worked and voted for him in that election, 1844, and again at the election which took place after he was appointed Receiver-General at Montreal.

A WESTERN SHRINE.

Relic of St. Anne at St. Catharines.

A Novena Accompanied by a Remarkable Display of Devotion.

It will be remembered that some months ago Father Allaino of St. Mary's Church, St. Catharines, procured from Cardinal Tachereau a relic of St. Anne, the mother of the Blessed Virgin.

Three weeks ago it was quietly announced from the altar that a novena of special devotion to St. Anne would begin on October 8th. On that day Dean Harris preached a very instructive sermon on the use of relics, and on St. Anne. During the time of the exercises, special sermons were preached by Father Sullivan of Thorold, on the Rosary; Father O'Malley of St. Catharines, on relics; Father McEntee on the Holy Communion; Father James of the Carmelite Order, on the invocation of Saints and the veneration of St. Anne. On Monday, Oct. 15th, Father Coty of Hamilton, secretary of his Lordship, Bishop Dowling, delivered an eloquent discourse on the life and virtues of St. Joseph, and on Tuesday the 16th, at the close of Novena, Mgr. McEvay of Hamilton, gave a description of the home of St. Anne and the Blessed Virgin, which was not only highly edifying, but full of interest and information.

The Novena had been opened in the quietest way possible, but as the exercises progressed the throngs became too great for the capacity of the church and hundreds were unable to obtain admission. The church was so filled that the advance of the congregation to the altar became impossible and Father Allaino was obliged to facilitate the veneration of the relic by conveying it along the aisles.

Many there were who went in the hope of being relieved of physical infirmities, and at the close several truly remarkable cases came under observation. The great success of the novena, however, was observed in the almost unprecedented numbers who approached the holy Sacraments of Penance and the Eucharist. Services during the week were at 9 a.m., 4 and 7.30 p.m.

"There are far-reaching and most important departments of human life—those directly connected with the family for instance—in which the Catholic Church denies the competency of the State. Education is one of them. Generally, it may be said, that in matters primarily secular, Christianity regards with approval the endeavors of Governments for the amelioration of suffering, for the diffusion and enhancement of physical comfort, for intellectual and moral elevation, provided the means pursued for these ends involve no injustice to classes or individuals, no interference with man's rightful freedom as a person."—W. S. Lilly.

We are pleased to be able to announce that the efforts of the St. Alphonsus Club have been successful; Mr. T. D. Sullivan has been secured to lecture in Toronto on Nov. 29. It is to be hoped the public spirit displayed by this energetic body of young men will be fittingly seconded by the people.

The Bishop and the Rose.

By FRANCIS HERBERT FOWLER.

I carried the old Bishop a bunch of roses this morning. And when I handed them to him he said: "Wait, daughter, there are thorns upon them!" Then he took out his knife, saying: "Give me one at a time." I watched him as he carefully cut away each thorn. "Do you always cut off the thorns, bishop?" He glanced at me with an appreciative twinkle in the dark of his eyes. Set deep under the shaggy brows, and said: "Yes, I don't you?" "No," I said. "I am a woman. I only hold my rose tight, and smile, And let the blood trickle, and say: *My rose has no thorns!*"

Life's History.

As our first parents, when the World was young, Under the branches of the Tree of Life, Wearied of toying in the noonday sun, Sought the deep shadows of that tree that gave A fuller knowledge; so in these later days Youth ever seeks amid Life's tangled paths To clutch the rose, unmindful of the thorn, And eat that fruit our Mother gave the World. So it must ever be that sharp Experience Brings us to know that perfect peace Comes not until Life's journey's end, When all is hushed in painless, dreamless sleep.

T. DOVE KRICHELEY.

Unknown.

'Twas a wild vine uncultured,
That covered a wayside tree;
But the fruit was royal purple,
And beautiful to see.

The river was dark and shadowy,
With only a ray of light;
But the lilies that starred its surface
Were always pure and white.

The clothing was torn and ragged,
The shoes were worn and thin;
But the heart beneath that jacket
Was free from the taint of sin.

'Twas a life unknown, unnoticed,
That bloomed in the crowded town;
But the angels above have blessed her,
And her's the unfading crown.

Some ways are bordered with blessings,
Some lives like a zephyr fleet;
But only God and the angels
Know of its perfume sweet.

—The Angelus.

They All Were Glad to See Him.

When Holmes passed through the golden gate
They all were glad to see him,
And when he joined the good and great
They all were glad to see him.
And Homer great came forth to say,
"I've read your works for many a day;
Just come with me and step this way,"
Ah, he was glad to see him.

And Homer 'mid the great produced him,
And they were glad to see him.
To famous ones he introduced him,
And they were glad to see him.
Samuel Johnson's big right hand
Made him welcome to the land,
And all that splendid, glittering band,
Were very glad to see him.

"Here are people that you know,"
They were glad to see him:
"Longfellow, Whittier, Bryant, Poe,"
Ah, they were glad to see him.
Said Scott, "Your blooms will never wither,"
Said Pope, "Thou modern man, come hither,"
Quote Burns, "I know you for a brither,"
And Burns was glad to see him.

And Dante bowed his reverent head,
For he was glad to see him.
"Remember that we are not dead,"
Ah, he was glad to see him.
Let no one weep, let no one sigh,
Too Autocrat is in the sky,
Amid the folk who never die,
And they are glad to see him.

THE KHAN.

That Irishman, who is to be found wherever anything worth while is going on, has now put in his appearance in Japan. For fifteen years John and Cornelius Collins were respectively nautical instructor and gunnery instructor while the fleet was undergoing the modernising process, and to them much of the present efficiency of the Japs is due.