

deadly enemy we could not wish it a worse fate than to be perpetually seized with the spasms of this anti-Catholic monomania. But, as we often stated, while we differ on fundamental principles of religion there are many important subjects upon which we agree. We would be sorry to see the Witness perpetually under the influence of this peace-destroying opiate; that suicidal policy would shock us greatly. For the sake of the thousands of right-minded, honest-intentioned, liberal-souled Protestants—the men who know how to respect all to whom respect is due—we trust that the Witness will “go forth” to its readers for long years to come, but that it will “sin no more.”

THE UNIVERSITY BULLETIN.

We were pleasantly surprised on receiving the first number of The University Bulletin, the official publication of the Catholic University of America, at Washington. It is in every sense a new departure, and it opens out a field heretofore untouched. Nearly all the leading colleges and universities of America and Canada have their special publications, college journals, or university magazines; but none of them enter the domain now taken up by The University Bulletin. On the other hand we have large and important publications, such as the American Catholic Quarterly Review, but, again, The University Bulletin belongs to a different field from these. Rev. Dr. Shahan, the editor, deserves the highest praise for this admirable issue so full of promise for the future. The printers, Messrs. Stormont & Jackson, have done themselves great credit in giving to the reading world a publication printed in such clear type, on such heavy paper, and encased in such an attractive covering.

But to properly appreciate the value of this publication we must look carefully into its contents and study well its ably-written articles. Apart from the leading contributions, any one of which is a masterly essay, there are standing sections devoted to special subjects of interest to all who are concerned in educational progress and University work. There is the “University Chronicle,” which is a condensed statement of facts regarding the work done by professors and students; and the “Analecta,” which contains information of various kinds upon the spreading of the educational work of the University outside its own halls. To analyze any one of the articles in this first issue would require an essay; but we may say that each comes from the pen of an eminent scholar, a person whose name is before the world as a master in some particular branch of study, and all are appropriate to the mission which the University Bulletin has before it.

The age is one of advancement and enlightenment; and in the vanguard is to be seen the Catholic Church, with her immortal head, the great Pontiff Leo XIII. It had been ever so throughout the ages; when paganism hung like a cloud upon the world, the combined light of faith and science was passed, by the Church, from lifted hand to hand, over the heads of the generations. She it was that raised the torch of learning and kept it from being trampled to extinction under the hoof of barbarism; she it was under whose protecting wing the great universities of the world sprang into existence. Spoleto, Padua, Bologna, Paris and Oxford, all can be traced back to the days of the Catholic Church's undisputed sway. And while the tocsin of revolt was ringing over Germany, and the first wave of rebellion, in the form of a so-called Reformation, was dashing

against the Rock of Ages, this new world was sleeping in the arms of nature, and awaiting the time when philosophy might arise in the sky of her literature and glory rekindle at the urns of her great founders and civilizers. The hour came when the Almighty awakened the Western giantess from her slumber of ages, and sent her forth upon a mighty mission to the children of the future. As it was in the Middle Ages so should it be in Modern times; as it was in old Europe so should it be in young America—the great universities, the foci of learning, must receive their impetus from the hand of God, and derive their strength from the Church founded by Divinity. All the implements of modern warfare—in the arena of the intellect—are at her disposal, and in the University Bulletin we behold the Catholic University of America snatching up the greatest engine of contemporary success, and launching forth—fully equipped and properly armed—into the struggle between Light and Darkness. Truth and Error. Needless to add our best wishes for the success of this grand publication.

THE MANITOBA SCHOOL.

As we write, probably the Judicial Lords of the Privy Council are delivering judgment in the now famous Manitoba School question. As yet, we can only surmise what that decision is likely to be. If there is any groundwork for the opinions recently expressed in England, the judgment will be favorable to the Catholic contention. How it could be otherwise, from either a legal or a moral standpoint, we fail to understand. We have already, in a series of articles, most clearly proven that the attitude of the Manitoba Legislature regarding the rights and privileges of the Catholics of that Province, is a violation of the natural, the constitutional and the divine laws. It is a violation of nature, as it tends to deprive the parent of the rights which are vested in him, and the child of the claims which he has upon the parent; it is contrary to the constitution, as we have shown by principle and precedent, from the days of Blackstone to the present; it is a repudiation of the law of God, whereby the obligations of parents and children are most positively defined.

We will await the decision of the Privy Council before entering more fully into the question. But we, nevertheless, can refer in a general way to the situation. Rev. Abbe Colin, Superior of the Seminary, in summing up a discussion upon the question of “compulsory education,” at a *seance* given by the Cercle Ville-Marie, while advocating the rights and duty of the State to interest itself in the education of children, made use of the following very striking illustration:

“Limitation is not absorption, I say again. The State has not the right to tax property to the point of confiscation; that is tyranny. Likewise in education, it must not confiscate the rights of the parent and of the Church, and we are bound to oppose oppression in that direction.” This is exactly the oppression that the Manitoba Legislature is attempting to perpetrate upon the Catholics of that Province. It seeks, while exercising the right of the State in matters of education, to confiscate the rights of the parents and of the Church. It will allow the Church to have no say in the important matter of the training of the next generation, and deprives Catholic parents of the freedom guaranteed them by the constitution of following the dictates of conscience and the precepts of the Church to which they belong. This is tyranny pure and simple.

Regarding this matter, Mgr. Satolli, in

a recent address at Manhattan College, laid down the Catholic principle that must underlie every system of education, which has for its aim and can only have for its results, the amelioration of men and the preservation and strength of Society and State. He said: “Everything stands between the point from which it starts, and the end towards which it tends.” Then comes this universally acceptable statement—acceptable in theory to Protestant and Catholic alike, but in practice rejected by the Protestant Legislature of Manitoba:

“For man, however, the source from which he has derived all his nature and faculties, as well as the one last end toward which he is moving, can be nothing else than the Supreme Intelligence, the Highest Intelligence, since in that alone can he reach the fulness of being, of truth, of good, of beauty, which he finds but in scattered particles in created nature. Here, then, I would reflect that in this consideration is to be found the strongest argument against atheism and agnosticism on the one hand, and on the other against that system which would attempt the education of youth without illuminating it with the knowledge of the countless relations which man has with God as his beginning and end. And from this same consideration we can easily form a just and wise criterion for judging and deciding on the programme and method of study best adapted and most advantageous—that which promises most for public and private welfare.”

Whence comes man? From God. Whither does man tend? To God. What road must he follow to attain that end? The road of duty. What guide has he in the world's labyrinth, to direct him? His conscience. Will any Legislature or Civil power dare to tamper with the conscience of any free citizen?

The Roman Catholic follows the dictates of his conscience in adhering to the teachings and dogmas of his faith. He has an inherent right, as a man, as a Christian, as a British subject, as a citizen of Canada, to practise the precepts and follow the instructions of the Church that his conscience tells him is the true one. According to that Church and to his belief the sole road whereby he can attain the end that is marked out for him—namely, God—is that which Catholic teachings indicate. Catholic teachings indicate the education of children in accordance with Catholic practice and dogma. But the Legislature of Manitoba steps in and practically says: “You are a Canadian citizen; you have all the rights of a British subject; one of those rights is freedom of conscience; and your conscience tells you to accept the teachings of the Catholic Church; that Church teaches that you must not send your children to schools that are either Godless, or in which the children may lose their faith; but this Legislature tells you that unless you violate the teachings of that Church, and sacrifice your conscience, and hand your children over to schools wherein your religion has no place, you shall pay the penalty of your act by supporting those same schools.” In other words “stand, Catholic, and deliver—your freedom of conscience, or your money!” Thus do the brigand law makers in the passes of the West place the honest citizen between the loss of his religious liberty and the loss of his money: between, in many cases, virtual apostacy and beggary. And this Legislature has declared its intention to carry out its robber method of strangling with one hand Catholicity and with the other the constitutional rights of Catholic British subjects. It is the same spirit, now animating these legislators, that gave rise to the Penal code in the days of worse than Dioclesian tyranny against Catholics.

An appeal has gone abroad, a petition has been sent out by the Reverend ad-

ministrator of St. Boniface, the Bishops of the country have approved of it, from the pulpits the citizens have been invited to sign it; let no Catholic, who has an opportunity, neglect to place his name upon that petition; let our fair-minded Protestant friends show their appreciation of British freedom by giving the principles therein involved their approval; and thereby the Manitoban “Laws of the Pale” may cease to disgrace our country.

THE DECISION.

As we surmised when writing the foregoing editorial, and as our issue of this week is almost on the press, we learn that the Judicial Lords of the Privy Council of England have given their judgment in favor of the Catholic contention and reversing the decision of the Supreme Court of Canada. Shade of St. Boniface's pioneer Archbishop—Mgr. Tache—what a grand vindication of the Constitutional and patriotic course, that in your closing years you so strongly advocated! That the Governor-General-in-Council—that is to say, the Government of this Dominion, has the constitutional right to apply remedial legislation in favor of the oppressed Catholics of Manitoba, has been declared by a voice from which there is no appeal. That decision has practically settled the question as to the rights, claims and privileges of the Catholic subjects of Great Britain. Undoubtedly each Provincial Legislature, in accordance with its autonomy, has the power and right to pass laws for the well being of the inhabitants of that Province; but it has not a *carte blanche* to legislate against the interests of any section of the people. When a Provincial Legislature infringes, by statutory means, upon the rights of any body of subjects, its action thereby becomes an object of remedial legislation. There is no question as to the infringement upon the rights and the interests of the Catholic people of Manitoba by the action of the Legislature in the matter of the Separate Schools. There is no hope of any remedy from the Legislature; rather is it determined to carry on its suicidal policy to the end. There is no doubt now as to the powers of the Dominion Government to do justice to the Catholics of that Province. The question simply remains: Will the Dominion Government do so or not? That the Government will be asked to do so is beyond all question—the petition above referred to has already been signed by thousands. We have calmly awaited the decision of the Privy Council; now we await the action of those who have it in their power to do justice to a most important section of the Canadian population.

We may add that the time is almost at hand for the P.P.A.ists to send in that advice and pecuniary assistance which they so gratuitously offered the legislators of Manitoba.

THE ONE THOUSANDTH NIGHT.—Mgr. Fabre will officiate in the evening of February 10 at the ceremony to be held in Notre Dame Church, to commemorate the one thousandth night taken up by the members of the “Adoration Nocturne,” in adoring the Blessed Sacrament.

CANONS OF THE CATHEDRAL.—Rev. Abbe Cousineau, Vice-Chancellor of the archdiocese; Rev. Abbe Nantel, Superior of the College of Ste. Therese, and Rev. Abbe Leclaire, were installed on Sunday, as Canons of the Cathedral by Mgr. Fabre, with the customary imposing ceremony, at St. James' Cathedral, Rev. Messrs. Dauth, Perion and Cousineau were also appointed Cathedral chaplains. Rev. Mr. Pilon, of the College of Ste. Therese, preached the sermon. The new canons and a number of other clergymen subsequently dined with His Grace.