



Senate Reading Room Jan 7

"AD MAJOREM DEI GLORIAM."

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## HONEST SECTARIAN VIEW.

### A Methodist Minister Preaches a Sermon on Catholicism.

From the Catholic Columbian.

Very different from the sermons on Catholicism preached by his predecessors in Wesley Chapel pulpit, was the discourse of the Rev. J. C. Jackson, Sr., last Sunday evening. With the memories of Dr. Bennett and the Rev. McChesney, and their vindictive misrepresentations of the Church and its doctrines, measurably just treatment of Catholic subjects was not looked for from that quarter. Dr. Jackson, however, disregarding established precedents, gave expression to his views with a frankness and fearlessness that must have won the admiration even of the most bigoted of his hearers. His address was creditable to the Christian spirit which animated it, and with the exception of one or two points, and taking into account the point of view, was highly commendable. His remarks were prefaced by the reading of the following points of Catholic doctrine as enunciated by the Very Rev. Dean McNulty, of the Newark diocese:

#### WHAT CATHOLICS BELIEVE.

You ask me to set forth what are the several features of Roman Catholic polity from which has come our great success in the world. I must make my answer briefly and without any attempt at a labored effort.

First—We have the one fixed and firm belief that our church is a divine institution. She is not an idea, an abstraction, but an actual, living organism, as truly possessed of a spiritual, supernatural life as any living being is endowed with the animating principle, the cause of its vital actions. She grew out of the Incarnation; she has her origin, her existence and her mission in that wonderful fact, and is, so to speak, its complement and crown, enabling all who come within the sphere of her influence to live upon earth the life of grace and to secure in heaven that of glory. When we say, "Out of the church there is no salvation," we say no more than we do when we say, "Out of Christ no salvation." We become through the sacraments united to her that we may be united to Him and live by His life. We became His living members, only by being born by grace of Him, just as we became members of the human family and children of Adam by human generation.

Second—The means of grace in our church, as you know, are the seven sacraments instituted by Christ and deposited in His church, as in a vast treasure house. His duly authorized ministers are engaged in His church administering these sacraments to all the members, but to no others. The word "sacrament" in the early ages meant a mystery, and those who were not of the church were excluded from the church when the Eucharistic sacrifice was offered and when the sacraments were administered.

Third—The divine command is: "Teach all nations." The primary schools, the parish schools, the catholicism classes, the universities and colleges, the various religious orders, male and female, whether engaged in contemplation or in active life, in hospitals, orphan asylums, leper settlements, battle fields, reformatories of fallen females, all are moved by this command—"Teach all nations," save immortal, priceless souls, for each one of whom Christ died.

It is to be observed, that the official teachers to whom the divine command was given are the bishops whom St. Paul says "God appointed to rule the church." But the lay teachers are the great auxiliaries in the apostolate. Without the invaluable aid of these lay teachers in the homes, in the schools, orphanages, hospitals, etc., how many millions of souls would be deprived of the means of grace conveyed by the sacraments.

How wonderfully the celibate life aids in rendering efficient all the teachers, lay and clerical, who have taken upon themselves this holy state. St. Paul tells us, I Cor. viii, 32, "He that is unmarried careth for the things that belong to the Lord; how he may please the Lord; (33) but he that is married careth for the things that are of the world, and how he may please his wife." Christ himself in Matthew xix, 25, commends celibacy when undertaken for the kingdom of heaven's sake. With male and female celibates the choice of such life is free, and no one is permitted to take a vow on this life until years of probation are passed. The non-Catholic, unacquainted with any power that can overcome nature, is unwilling to admit the existence of a pure celibate life. Newman says, "of the protection of the merits of Christ, the intercession of Mary, of the virtue of recurring frequent confessions, of daily Mass they are strangers to the transcendent power of the most holy sacrament of bread of angels; they do not correlate the efficacy of salutary rules, companions, of long enduring ha

ready spontaneous vigilance, of abhorrence of sin, and of indignation at the tempter to secure the soul from evil."

Fourth—The following are those the Catholic church includes and excludes: She includes (1) Those who never hear the true doctrine. (2) Those who have heard it, but not in such a way as to be convinced of their duty of believing. (3) Those that have heard, felt, and were convinced, and accepted the teaching. She excludes those that felt they could not rightly refuse belief, but maliciously refused to do that which they knew to be right. These last come alone under the condemnation which attaches to a want of belief. They are not bona fide; in such a state, for them salvation is impossible.

His text was from Ephesians ii, 19, "Fellow-citizens with the saints and of the household of God; built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone." In substance as reported by the Ohio State Journal, Dr. Jackson said:

The Roman Catholic is the oldest Christian church represented to any considerable extent in America. \* \* \*

It is a co-ordinate branch of the church. Anybody who is not by his unfortunate mental or moral constitution a bigot must recognize this. We need not indorse all points in the character of either a church or individual in order to see good in them. There are many things in the Roman Catholic faith with which we take issue, but this should not prevent us from recognizing what truths are held alike by all. The Roman Catholic, in common with Christian churches generally, is built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone. When we Protestants go below what we consider their human additions to the doctrine of Christ and the apostles, we find that we are one with them upon such fundamental truths as that of sin, atonement, regeneration, judgment, heaven and hell. As Methodists, we far more nearly agree with Roman Catholic teaching upon some points than we do with the Calvinists. We therefore, recognize them as fellow-citizens with the saints and of the household of God.

#### DEBT TO CATHOLIC CHURCHMEN.

There is no manual of devout meditation—next after the Bible—more in use among Protestants than Thomas a Kempis's "Imitation of Christ," of which Wesley prepared an edition for the Methodists. The hymns of Jesus and of heaven sung by Bernard of Clairvaux and Bernard of Cluny and Thomas of Celano are repeated Sabbath after Sabbath by the choirs and congregations of Christendom, and will go on singing until they sing themselves into the new Jerusalem. Newman's "Lead Kindly Light" embodies the aspirations of many a Protestant heart, and Faber's "There's a Widening in God's Mercy," one of the very sweetest tunes in the church universal, voice the jubilant gladness of Christians in the Father's love throughout the whole round world. In his sermons on "A Catholic Spirit" John Wesley says the only question he will ask is: "Is thy heart as my heart? If it is give me thy hand." Oh, the great hearted liberality and breadth of John Wesley! Let us who call ourselves by his name learn to imitate it.

#### BUILDING FOR ETERNITY.

One of the things in which Protestants might well follow the Catholics is their habit of fixing their eyes on the distant future, and planning and working for it. From the days of Pope Gregory until now this has been a distinguishing characteristic of that communion. Their plans are not subject to the fluctuating opinions of one Pope, or one generation, or one century; they reach above and beyond these and embrace all time to come.

There is something extremely impressive, and even magnificent, in this long look ahead. Catholics evidently feel that, though men may come and men may go, their church is to go on forever. Catholics taunt us sometimes with putting weather vanes on our churches as if to indicate that we change our policy with every wind; while they place there the cross, emblematic of the Christ who hung on it, the same yesterday, and forever. There is an comfortable amount of truth in the Protestantism is prone to shortsightedness which sacrifice every-present effect. If we cannot do

a thing in a few years we will not attempt it at all. In the Methodist church particularly, our system of itinerancy is against all permanence of plans. In Protestantism generally we breed litters of little theologians who start up in one century and cry, "Lo, this is the way!" and "Lo, that!" and draw off a few followers, and before another century have vanished into the oblivion from which they came. We build temporary buildings that scarcely rival the tents of the wandering Arabs in stability, as if, like the Arabs, we expected to fold them over night and silently steal away.

Another excellent feature of that communion is its comprehensiveness. Whenever a man appears among the Catholics, feeling a vocation for some particular work, they either find a place or make one for him in the church; whereas we Protestants too often drive such a one out. Protestantism needs to learn to be more inclusive and not so exclusive. A great part of our energy for about 300 years has been displayed in putting people outside the church who did not exactly agree with us in every little particular, or feel like working just as our grandfathers did. It is high time the process were reversed. The Roman Catholic Church finds or makes a place within its pale for everybody who wants to be anything or do anything of a religious sort. Another thing wherein we might learn to imitate Roman Catholics is their care for the children. Mary Cusack, formerly the "Nun of Kenmare," one of the noblest women the Catholics have had among them, but lately become a Protestant, told us lately in the North American Review that the neglect of our children was the greatest weakness of Protestantism. She said the Roman Catholic Church laid hold upon the children so strongly that the rule was "Once a Catholic, always a Catholic." And it is true.

#### NOT ASHAMED OF GOD.

Again, Roman Catholics are not ashamed of their religion. They carry it into every place and everything. They will attend to their devotions in a church on a week day, before a throng of sight-seers, in a hotel parlor, in a public conveyance, when a Protestant under like circumstances would omit them. In politics they are not first of all Republicans, or Democrats, or Populists; but first of all Roman Catholics, and then the other thing. If they have a club or a military company they call it "The Young Men's Catholic Club" or "Cadets of St. Patrick," or some name that labels it as Catholic; while Protestants never think of giving such organizations names that indicate our religious proclivities. Catholics carry their religion into church architecture. You can always tell a Catholic religious building by some ecclesiastical sign; while in many parts of the country, particularly in the East, we seem to delight in making our churches as secular in appearance as possible. They bear it into their very clothes. You can tell a priest or nun always by their dress; while many of us Protestant ministers think it is desirable to look as little like ministers as possible. These things produce upon the outside world the impression that Catholics are not ashamed of their religion, which is a most advantageous impression to make.

#### HEROINES OF CHARITY.

There are other points for which they are to be commended, upon which I cannot speak at length. There, for example, is the work of their Sisters of Charity. I never look upon their uniform without an involuntary thrill of tender gratitude. For I remember—and ever shall—that once during the civil war, when I lay, with thousands of others, a mere broken, quivering fragment of human flesh, cast aside from the onward march of the great army, it was the kind hand of a Sister of Charity, washing my face and putting cold water on my head, that first aroused me, and her words, of praise and cheer that put heart again into the homesick boy. And what old soldier is there who ever saw "Angels of the Battlefield," with their whitehead-dress, mingling with the mad rush of galloping batteries and hurrying regiments, but almost feels like kneeling down and worshipping them? We do not want to hear the Sisters spoken of unkindly. There were good Protestant women there—thousands of them—more

than of the Catholic women—but the garb of the Catholic women somehow made the greatest impression upon me. I am glad that in our Methodist Deaconess movement, as well as in the sisterhoods of the Episcopal church, Protestants are beginning to employ women in new ways of usefulness.

#### AS THE FRIEND OF TOLLERS.

Then there is the noble stand the Pope has taken in the encyclical upon the labor question. There is much, also, that might be said in praise of the Catholic attitude on the social purity question, and in the divorce reform. She is one of the main anchors of the family in our American life. In the temperance reform the trumpet of the Baltimore Council gave a clear sound; and in Ohio and other states her bishops are rendering hearty and valuable service. On the Sabbath question, what a noble utterance was that of Mgr. Seton, of Jersey City, when we were having our struggle in the "Greater New York."

I wish now, as a Protestant minister, to say to my fellow-churchmen, that in the struggle for morality and reform which are ahead of us in this country, we will need all the help from Catholics we can get. If they are treated as they ought to be, treated as fellow-Christians and members of the same household of faith, we will find their 10,000,000 of people coming into line with us; and in all probability furnishing the decisive force that shall win the battle for righteousness. We are now facing foreignism, atheism, and lawlessness of all sorts. None but fools will slight those sincere and godly Catholics who are naturally our best allies.

## MANITOBA INTOLERANCE.

From N. Y. Catholic Review.

SUNDAY, FEB. 9, 1896.—The recent election in Manitoba, as well as the whole history of the school controversy since the Protestants got the majority in the province constitute but an additional instance of the prejudice, the bigotry and the intolerance of Protestantism. It is just what might have been expected from the whole history of Protestantism from the very beginning to the present time.

In speaking thus we wish it to be distinctly understood that we have no intention of condemning all Protestants. On the contrary we thank God that we are able to number among our list of friends many excellent persons outside the Catholic Church, and there are multitudes scattered all over the country who have no sympathy with the narrow prejudices and intolerant spirit which dominate so many of our fellow-citizens, and which glory in depriving Catholic of their just rights and privileges. These persons are properly not Protestants—they are simply non-Catholics. They are really at heart, more Catholic than Protestant.

When we speak of Protestantism we speak of it as it has been developed in history and as it is manifesting itself at the present time in every country where it exists. We do not hesitate to repeat, what we have so often declared, that the true spirit of Protestantism is a spirit of rebellion, of revolution, of arrogant assumption and intolerance. In a word, it has sworn eternal and unscrupulous warfare against the Catholic Church. Its very name indicates its true character—it is protestantism. It is a protest against Catholicism. Its spirit is a spirit of undying enmity and hatred against the Catholic Church. It has persecuted the Church with unrelenting, never-ceasing hostility. Wherever it has the power it is bound to use it to the disadvantage, and, if possible, to the destruction of the Church. No thanks to Protestantism that the Church has survived the cruel—we may well say, the diabolical—persecution which since the great rebellion—falsely styled reformation—of the sixteenth century, has never ceased to strive, by fair means or foul, to overthrow and destroy the Church.

When the Catholics of Manitoba were in the majority, justice and fair dealing prevailed. But the moment the Protestants got the majority, true to their intolerant, persecuting instincts, they delayed not to deprive their Catholic fellow citizens of their rights in the education of their children. This, too, in the face and eyes of the solemn compact by which Manitoba became a member of the Dominion of Canada.

Appeal was made to the highest court of the Empire—the judges of the Queen's Bench—and the decision was given against them. This decision was adopted and confirmed by the Dominion government and a demand issued that justice should be done to the Catholic citizens of Manitoba. Did they yield to these high and imperative behests? Not at all. They openly defied them, and when driven to close quarters appeal was made to the people and the majority of course sustained the government, and they seem determined to risk everything rather than yield the point at issue.

This is perfectly characteristic—they have the power and they are determined to use it, right or wrong. The majority act upon the principle that the minority have no rights that they are bound to respect.

Strange to say this intolerant, unjust and rebellious majority have the sympathy and encouragement of Protestants not only in Canada but even in our own country. We might very fairly conclude that in this land of boasted liberty and freedom from all religious persecution a voice of disapproval and warning would be raised and their co-religionists in Manitoba would be advised to obey the law of justice to their Catholic fellow citizens and thus calm the unhappy agitation which is destroying the peace of the country. Have they done it? Consult the columns of the Independent, the Congregationalist, the Watchman, Zion's Herald, the Churchman, not to mention a host of lesser Protestant lights and you will see that all their sympathies are with the tyrannical majority. The fact of the solemn compact in the original constitution; the decision of the highest court of the realm; the command of the Dominion Government; the inherent justice of the case have not the slightest weight. The only question is what the majority want. Why? Simply because the minority are Catholics; and Catholics are a proscribed race in whose favor the ordinary obligations of justice and right are not supposed to have any weight.

Are these very respectable high-toned advocates of freedom of conscience and the right of private judgment ashamed of their sympathy with the injustice and intolerance of the Manitoba majority? Not at all. They glory in it. It is a constituent part of their religion. They have been born and brought up in it—it is an essential part of their nature. They are so saturated with it that they hardly seem conscious of any inconsistency.

But in fact, are they not in the same box with their Manitoba brethren? Are they not at this very moment waging the same warfare among us with the same spirit of injustice and intolerance simply because they have the majority? Rather than allow Catholics to enjoy their fair share of State aid in the education of their children, with the most glaring inconsistency our orthodox Protestant friends persist in supporting and forcing a system of secular, godless public schools from which all positive, religious instruction is rigidly excluded—and this to the infinite damage of the moral and spiritual interests of the rising generation, as well as the interests of public morality and good citizenship. They know it. They are perfectly aware of the deleterious influence of the exclusively secular education of the public schools, many of them frankly acknowledge it. But it makes no difference. Their hatred of the Church is stronger than their love of religion, and like their Manitoba brethren them seem determined never to yield, never to give up the unjust and wicked contest.

## WAS IT A WARNING?

Mrs. Elliott's Strange Experience Before Her son's Death—The Mystery Explained in Reality by the Fatal Fall Down a Shaft.

(Ottawa Journal.)

Instances are not uncommon where persons have had a presentiment of the death of relatives or friends, even when the death occurred at a great distance. This is particularly the case where the death has been sudden or violent. Still, while such occurrences are not altogether rare, they are not so numerous, but that considerable attention and comment is excited when they

(Continued on page 3.)

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**The Northwest Review**

WEDNESDAY, MARCH 11.

**EDITORIAL COMMENT.**

**Secret Monitors.** Rev. Father Fouquet, O. M. I., has allowed us the privilege of reading a most interesting letter on the identity of English with Continental Freemasonry. We should have liked to publish this letter in its entirety; but, as we were not allowed to hold it for more than a week and as our limited space for this issue was already bespoken, we regretfully confine ourselves to one point. The Rev. Father, who is remarkably well-informed on Masonic matters, tells us that Manchester is the headquarters of a Masonic side-trading degree, called the "Secret Monitors" for Europe and America. "This Masonic sub-sect of traders makes its members swear that they will exclude from their special trading privileges not only all non-Masons but also the rank and file of Masons who are not 'Secret Monitors,' and that they will assist a brother Secret Monitor in preference to any other person, whether a Mason or not, by introducing him to business, by sending him custom, or in any other manner in which they can throw a penny in his way." How is this for brotherly love? The fact is, when once the principle of secrecy is recognized, it is impossible to keep its application within decent bounds.

**The Remedial Bill.** Our comment last week on the Remedial Bill has been misunderstood in certain quarters as implying that the Bill as it now stands must necessarily be inoperative. That is not what we meant. The Bill as it is, we declared to be fairly satisfactory. With respect to its 74th clause, we are fully aware that the Federal government has no authority to enforce its provisions; but we hold that it ought to amend the School Lands act so as to give us our legitimate share of the revenues accruing therefrom. These lands have been set apart for the support of Manitoba schools as those schools are recognized by the constitution. Now, the Privy Council's final judgment recognizes separate, as well as public schools. Therefore it gives us a right to all moneys coming from the school lands. Therefore, again, the Federal government has no right to hand over our share to the Manitoba government. The just and firm stand taken by our Ottawa rulers gives us every reason to hope that they will take this step to ensure the practical efficiency of the Remedial Bill.

**Missions to Non-Catholics.** A friend communicates to us a letter which he received from a Paulist Father concerning our remarks in the issue of the 26th ult. about missions to non-Catholics. We quote with pleasure the Rev. Father's words: "In two such missions given in our own church, one in January, 1895, the other in February 1896, there were one hundred converts a year in 59th street, New York, by our methods. In each of the Catho-

lic missions given through the mission year, it is safe to say we average four or five converts and leave under instruction as many more, and we give about 30 or 35 missions each year. One of the Fathers with me tells me of a mission given by Jesuit Fathers in a town in the Cleveland diocese, a place in which Father Elliott had been about a month previously; they had fifty converts." This is very welcome news, and we hope the Paulist Fathers will spread this news broadcast; for, in spite of considerable reading in Catholic exchanges, we had not yet come across this valuable information. Moreover, we trust the Chicago 'Review,' which reproduces our paragraph on 'The New Dispensation,' will kindly follow it up with the present correction. However, we cannot help observing that, according to our friend's correspondent, the only missions to non-Catholics which were directly productive of conversions were those held in the great Paulist Church, of New York, where the atmosphere is saturated with the sacramental Presence and the tokens of Catholic worship. The fact that a Catholic mission reaped a great harvest after a non-Catholic mission proves two things: (1) that the latter prepares the way for conversions by removing prejudices, but (2) that the former more effectually moves the will and wins justifying grace. Of course, this correction in no way affects our main contention that the talk about a 'New Dispensation' is untheological and betrays a narrow-minded ignorance of what the Catholic Church is doing all over the world. Among the many admirable qualities of the American Catholics can hardly be ranked the itching which some of them betray to set their nation above all others and to despise whatever does not conform to their view of what is distinctively American. If any one good-humoredly criticizes such people they bristle up and protest against 'vilification.' Extreme touchiness is a sign of national youth and will no doubt wear off with the wisdom of age and a deeper knowledge of history past and present.

**The Six Months Hoist.** When Mr. Laurier proposed the six months hoist, he won a momentary triumph by the glamor of his rhetorical appeals to popular prejudices, but he lost immensely in the esteem of his fellow Catholics. Apparently, all the tenderness of his feeling is reserved for the distorted conscience of some Protestants; as for the conscience of his coreligionists he does not deem it worth a row of pins. Stripped of its rhetoric, his speech means in plain English: let error have full swing, and mind you muzzle the truth. It is a sad spectacle for angels and men to see the hero of fine phrases fallen so low. In the long run he will be the chief loser thereby.

**Another Lie Nailed.** On reading, about a month since, in the cablegrams from France, that fifteen priests (one paper here said 'fifty') had left the Church of Rome in the department of Charente Inferieure, we requested a French friend to write to the editor of Le Rochellois of La Rochelle for accurate information. This is what Mr. Ossian Pic, the above-mentioned editor, replies under date of Feb. 17th: "In the diocese of La Rochelle only two priests have unfrocked themselves; both of them have left their parishes to go and live with mistresses. Had they simply left their parishes without professing to be Protestants, they would have been liable to military service, which they escaped by officially declaring themselves Protestant ministers. The Masonic government being full of kindness for the authors of such scandals, the deserting priests are left in peace, without being required to act as clergymen. Thus it happens that one of the two, Nazereau by name, has returned to private life where he is courted oblivion. The other, Bonhomme, took it into his head to preach his new tenets in some villages, accompanied by an out-and-out freethinking journalist of Saintes. His sermons having every-

where excited indignant protests, he was obliged to go further afield, and we have not heard any more of him and his mistress. There has not been one single bona fide conversion. Such are the facts in their most absolute exactness." Even had fifteen, or fifty, priests apostatized, we might have been sure that their motives for so doing were shameful. But here we have only two very bad eggs magnified into fifteen by the lying cable. For aught we know, by the time the story is re-edited by the P. P. A. or A. P. A., the numbers will have swollen to fifteen hundred.

**Welcome Words.** A holy and learned bishop, to whom we had been sending the Review as a present, writes to us as follows: "For some time past you have been courteous enough to send me a copy of your paper gratis, for which I am sincerely thankful. I enclose you a small offering [five dollars], not to decline your courtesy, but to show my appreciation of the spirit and ability with which the Review is conducted, especially in dealing with the question of the Manitoba schools. It is much to be regretted that other Catholic papers in the Dominion are not as true to the cause." We have already privately thanked his Lordship, who does not wish his name to appear, for his noble words of encouragement and his practical assistance to our struggling finances. In many ways, such as continual requests to exchange from leading papers and magazines, we have reason to be grateful for the widespread appreciation of our efforts. Just after writing the above sentence, we received from one of the best known Catholic editors in the United States, a letter in which he says: "Your work in the Northwest Review is bright and effective." Such testimonies make ample amends for the charlismess of some Catholics nearer home who are not able to appreciate what we are doing for them.

**MOWAT AND REMEDIAL LEGISLATION.**

For years the Review has been a firm and consistent supporter of the Mowat government, which has been endorsed by the electors of Ontario at each succeeding general election because of the loyal support given it by the Catholic electors. When fanaticism was abroad and the Protestant horse was trotted out to do duty against Catholic schools; when the opposition sought to score against that government by charging it with pandering to the Catholics, Sir Oliver Mowat stood firm and unmoved and met the appeals of the bigots by pointing to the Constitution and declaring that interference with Separate Schools meant interference with the Constitution. This was the conduct of a statesman, conscious of the grave responsibilities resting upon him and his government as constitutional rulers. It was a position which appealed to the loyalty of the electors and it gave every honest man the impression that Sir Oliver Mowat was not only a statesman of profound wisdom but of undoubted loyalty; that he was a man who put country before party, and was above stooping to mere party expediency when the larger interests of the State and loyalty to the Constitution demanded it. For these reasons, the Northwest Review was always a great admirer and a warm supporter of Sir Oliver Mowat's government.

But, the scene is changed and our erstwhile idol has proved to be of the earth earthy. Sir Oliver Mowat has offered an amendment to Mr. Crawford's motion, regarding the Remedial Bill. Mr. Crawford's motion is a straight condemnation of Separate Schools. This did not suit Sir Oliver, and he has brought in an amendment not indeed condemnatory of Separate Schools, but condemnatory of the Dominion Government in "coercing" the province of Manitoba. This is not honest, Sir Oliver! This is what shows that you are not the constitutional idol which we had always thought you. When the fanatics of Ontario were clamoring for the abolition of Separate Schools, you appealed to the Constitution as an effect-

ive bar. You told them that the educational powers of the province were limited and, should any government go beyond that limit, the Constitution would be violated and the province would have to submit to a higher authority, specially charged with protecting the minority. What the bigots threatened in Ontario the bigots of Manitoba successfully carried into effect. They violated the Constitution. They abolished Catholic Schools and compelled the Catholic minority to pay their taxes to support Protestant Schools. What you foretold might happen in Ontario, should the programme of the bigots succeed, has happened here. The Imperial Privy Council has decided that the action of the local government has gone beyond constitutional limits and that the Dominion Government has the right to relieve the minority and restore their rights—that is, Separate Schools. What you foretold the government would have to do in Ontario, it is now called upon to do in Manitoba. What you said the Dominion Government would be forced to do, under certain contingencies in Ontario, you are now prepared to call "coercion" when applied to Manitoba. What would be simply an act of justice demanded by the Constitution, if applied to Ontario, becomes an act of "coercion" when applied to Manitoba! And why? Simply because there is an opportunity given to Sir Oliver Mowat to injure the government that is constitutionally charged with redressing the Manitoba grievance, and, thereby, assisting his political friends to a seat on the treasury benches. Sir Oliver Mowat knows, probably better than any other public man in Canada, that the Dominion Government is bound to redress the grievances of the Manitoba minority; he knows that any obstruction to that action is an attack on the Constitution, which, if successful, might disrupt confederation and bring about the race and religious troubles of pre-confederation times. Sir Oliver knows what that means, although he may not realize fully the extent of the danger.

With a full knowledge of the law and facts, he should have moved an amendment endorsing the constitutional course of the Dominion Government. Failing in this, his wisest course would have been to tell the House that the question is one outside its jurisdiction, and, therefore, one with which it has nothing whatever to do.

The amendment which Sir Oliver Mowat introduced into the Legislature of Ontario and used a partisan majority to carry, has ruined his reputation for statesmanship and political honesty, and he stands before the people of Canada as a man whose hitherto spotless record is at length tarnished by the corroding rust of party spirit.

**BIRDS OF A FEATHER.**

The A. P. A., in council assembled, embodied in one resolution their sympathy for the majority in Manitoba and the rebels in Cuba. Evidently this foreign association understands the exact position of the majority in this province when it expresses, in one resolution, its sympathy for the rebels against the constitution of Canada and the rebels in Cuba. They are both in the same boat, the only difference being that the rebels in Cuba are much braver. They are facing death and the confiscation of their goods, while the leaders of the rebels in Manitoba are satisfied to shout loyalty, draw their salaries and incite rebellion. Nevertheless, it was cruel of the A. P. A. thus to joke at the expense of the Manitoba Government.

**"MANITOBA SCHOOL QUESTION."**

"Resolutions Passed by the Catholic Truth Society."

From the Montreal Star of the 22nd February, we clip the following: A well attended meeting of the Catholic Truth Society was held on Friday night in the library under the Gesu, the president, Mr. Kavanagh, Q. C., in the chair. The subject of the evening's lecture was, "The Rights and Obligations of Conscience." The considerator of the subject led to the following resolution, which was unanimously ad-

ed without regard to party politics:  
1. Whereas the Manitoba legislation of 1893 in the matter of public schools is an unjust and unconstitutional attack upon the inalienable right of Catholics in that province to educate their children according to the dictates of conscience;  
2. Whereas it has been decided by Her Majesty the Queen in her Privy Council in England that the Manitoba legislation of 1893 is a grievance of which the Catholic minority in that province rightfully complained;  
3. Whereas the Manitoba Government has refused to remove the grievance;  
4. Whereas this unjust legislation has not merely its effect as against the present Catholic population of Manitoba, but it will necessarily have the further effect of preventing Catholic immigration to that province; Be it therefore unanimously  
Resolved, That it is the duty of the Parliament of Canada to act upon the decision of Her Majesty's Privy Council in England and to remove without further delay the grievance from which the Catholics of Manitoba suffer under the present provincial school law.

**LIP-LOYALTY.**

Whenever any body, whether a Legislature, a Municipal Council, or a Ministerial association, wishes to pass resolutions condemning the Dominion Government's Remedial Bill as coercive of Manitoba, they invariably begin their treasonable assault on the Canadian Constitution by passing a resolution declaring their loyalty to the Crown and Person of our most gracious Queen. This shows how our conscious these assemblies are that their conduct is nothing short of treason against the Crown and authority of the Sovereign; otherwise there would be no necessity for all this lip-loyalty. The latest performance of this kind comes from Toronto, where the city council prefaced a resolution condemning the Remedial policy of the Dominion government, with one of loyalty to the Queen. All these people know that in condemning the government they are offering treasonable resistance to the commands of Her Most Gracious Majesty-in-Council. Hence, the traitors' professions of loyalty. Ah! What rogues!

**ONLY A POP-GUN.**

To those who know the gallant Major Mulvey, his speech in the Legislature about shouldering a gun and marching through the Constitution of Canada will only create a laugh. If that gun does not create more havoc than heretofore, it will be a most harmless pop-gun indeed. The major tells us that he has, on several occasions, taken up his gun and that he will do so again. It would be interesting to know where the Major's dead are buried? On what fields of gore and glory has that gun been borne by our belligerent friend? The Major's feats in arms have been in the past, whatever they may be in the future, of a most peacefully harmless nature. While the gallant "little Black Devils" were facing the dangers of war in the recent rebellion, the gallant Major was enjoying all the luxuries of war, without any of its dangers, in the picturesque valley of Qu'Appelle. The Major was there and so was his "gun"; but they were both as harmless as now. Therefore, wherever the Major is known, this little gun episode will only create a laugh.

There is, however, a very serious side to this speech of Major Mulvey's. He is, unfortunately, a member of the Legislature of the province and, more unfortunately still, wears the livery of a Major in the militia of Canada. These two facts will give weight to his utterances far beyond anything which they intrinsically deserve; they will be quoted by the enemies of Canada as a sure indication that we are on the verge of a rebellion over the settlement of a simple question of constitutional law. This is very much to be deplored, especially as there is not the least cause for any such scare, and because it is likely to work no little injury to the interests of this province. The consternation which would be created in the minds of our English officers, and our English officers, if they were to see that House and charge at the sight of a thing to p.

shoulder his gun in opposition to any law which that House would pass? We fancy that the military authorities would summarily deal with that officer and relieve him of the honorable livery which he had disgraced.

Was it a Warning.

(Continued from page 1).

are brought to general notice. A most remarkable and peculiar incident is recorded in connection with the recent death of Mr. G. E. D. Elliott, late of New Edinburgh. It will be remembered that on the afternoon of Monday January 27, Mr. Elliott who was a traveller for the pork packing firm of J. Y. Griffin & Co., Winnipeg, was found by an employee of the company lying unconscious at the foot of the elevator shaft, having apparently fallen from the floor above.

out at a church meeting, returned, I told them of the occurrence and telegram. "A little later, when they had gone into another room, I heard a long agonizing wail as though from a woman."

Some time after this Mrs. Elliott received another telegram with the news of her son's death. The time that the fall was heard was about the time that the first message was sent from Winnipeg, Mrs. Elliott says.

Investigation shows that the cry which was heard did not come from any one in the household, and Mrs. Elliott is unable to account for it, except that she heard it about the time that her son's fiancée, who lives in Winnipeg heard of the death.

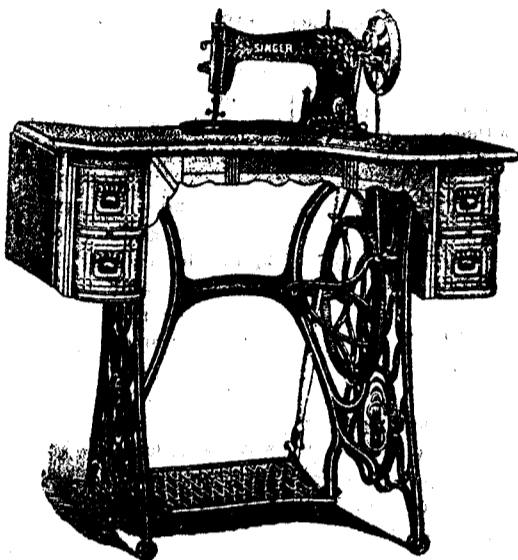
Altogether the event is a singular one. Canadian Consistency. The threat, said to arise from governmental sources, to the effect that the schools of Manitoba were to be secularized, elicited loud and inconsistent protestation from representatives of the Anglican church. The Archbishop of Rupert's Land declared, in an interview, that he was unalterably opposed to the policy of removing, from the schools religious instruction.

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**CALENDAR FOR NEXT WEEK.**

MARCH.

15 Fourth Sunday in Lent.  
16 Monday—Votive office of the Holy Angels.  
17 Tuesday—Feast of St. Patrick, the Apostle of Ireland.  
18 Wednesday—St. Gabriel, Archangel.  
19 Thursday—Feast of St. Joseph, Spouse of the Blessed Virgin.  
20 Friday—The Most Precious Blood of Our Lord.  
21 Saturday—St. Benedict, Abbot and Patriarch of the Monks of the West.

**Ecclesiastical Province of St. Boniface.**

**I. HOLY DAYS OF OBLIGATION.**

- All Sundays in the year.
- Jan. 1st. The Circumcision.
- Jan. 6th. The Epiphany.
- The Ascension.
- Nov. 1st. All Saints.
- Dec. 8th. The Immaculate Conception.
- Dec. 25th. Christmas.

**II. DAYS OF FAST.**

- The forty days of Lent.
- The Wednesdays and Fridays in Advent.
- The Ember days, at the four Seasons, being the Wednesdays, Fridays and Saturdays of:
  - The first week in Lent.
  - Whitsun Week.
  - The third week in September.
  - The third week in Advent.
- The Vigil of:
  - Whitsunday.
  - The Solemnity of St. Peter and Paul.
  - The Solemnity of the Assumption.
  - All Saints.
  - Christmas.

**III. DAYS OF ABSTINENCE.**

All Fridays in the year.  
Wednesdays } in Advent and Lent.  
Fridays  
Thursday } in Holy week  
Saturday }  
The Ember Days.  
The Vixits above mentioned.

**CITY AND ELSEWHERE.**

Mr. A. Bernhart who has been spending some months in Europe is on his way home.

Mr. J. D. McDougall, of St. Francois Xavier, an old friend and admirer of the Review was in town this week.

Mrs. Joseph Landry, of Morris, who was at St. Boniface Hospital for nearly two months, returned home last Sunday.

Through want of space we are compelled to hold over until next week an interesting letter received from a Rapid City subscriber on "The Toronto World and War."

The numerous friends of Mrs. Pierre Dupas, of Letellier, are pleased to hear that after spending nearly two months at St. Boniface Hospital, she returned home, last week, completely cured.

The bazaar that was to be held on February 29th at St. Boniface in aid of St. Augustine's church in Brandon is postponed until Easter Monday, April 6th, on account of unexpected delays in the returns.

Stovel's Pocket Directory for March contains all the recent changes in the running of trains on the branch lines of the C. P. R., together with changes in stage routes, postal information, county court sittings, etc.

St. Mary's Court No. 276 of the Catholic Order of Foresters hold a regular meeting in Unity Hall, McIntyre Block, on Friday evening next. Dr. Neilson has accepted the position of medical examiner for this court in succession to the late Dr. Versailles.

The pamphlet recently published by the Catholic Truth Society entitled "A Catholic Point of View" by the Rev. Father Drummond, S. J., is in great demand and many copies have been disposed of this week. They can be obtained either at the Review office, 184 James Street, or from any member of the society.

The concert given by the choir of St. Mary's church last week was in all respects a most pronounced success. From an artistic standpoint it was considered by the daily press to have been one of the best concerts given in the city this year and it is gratifying to know that there was a very satisfactory attendance.

The Jewish Messenger thinks that the conversion of Jews to Protestant Christianity "comes high." Last year, it says, it took \$178,000 out of \$212,000, contributed to the London Society for Promoting Christianity among the Jews, to meet the annual expenses; the result was, six baptisms, one adult and five children, and thirteen confirmations.

At a meeting of the committee charged with the improvements of St. Mary's Church held in the presbytery on Monday evening, it was decided to go on with the work and the building committee were authorized to invite tenders for the entire work; and to report progress at a meeting to be held three weeks hence. It is expected that the building committee will, at that meeting, bring in a report recommending that the contract be awarded to whomsoever they agree upon. This report, of course,

will be subject to the approval of the general committee. The building committee are: D. Smith, P. Marrin, J. G. Carroll, L. O. Genest and the reverend pastor of St. Mary's church.

Rev. Father Cherrier announced on Sunday that a sermon in German would be preached at the Church of the Immaculate Conception next Sunday afternoon by a priest at present visiting the city. This will be good news to all the German Catholics of the city and those of our readers who know of any should make it a point to inform them of the event.

The shortened vesper service at the Church of the Immaculate Conception was hardly completed on Sunday evening last when owing to a break in the current the electric lights all went out and the building excepting the altar was plunged into total darkness. The service was at once brought to a close and Father Cherrier announced that he would deliver the sermon promised for that evening on Wednesday.

On Tuesday evening next the Grand Promenade concert in aid of the poor of the city, and under the auspices of the St. Vincent de Paul society will take place at the Lyceum theatre. A lengthy programme in which most of the local musical favorites will take part has been arranged for the occasion and it is to be hoped that the promoters will meet with the support and encouragement that they so richly deserve.

Next Thursday will be the first anniversary of our beloved archbishop's consecration. On Wednesday evening the students of St. Boniface college will present an amusing comedy, "une fausse Alerte," and a delightful operette bouffe, "Le Malade malgre lui." On Thursday morning at 10 o'clock there will be Pontifical High Mass at the Cathedral with sermon. The same evening the young ladies of Tache academy will play "Gaudencia," a French drama, "Alice," an English comedy and a French dialogue. On Friday evening there will be a very interesting entertainment at Provencher academy.

**VISITORS.**

Last Wednesday Mr. Joseph Landry, Sr., of Morris, Mr. Alberic Dupas, of Letellier; Mr. John Dupas and Mr. Louis Paradis, of La Broquerie, were in town. The first-named gentleman came to fetch his wife who, after two months' treatment at St. Boniface Hospital under Dr. Dame's skilful direction, has completely recovered and was able to return with her husband last Sunday. Mr. John Dupas was on his way back from La Broquerie to Letellier.

All these friends met at Mr. Joseph Roy's house in St. Boniface and woke the echoes with music and song. Mr. Louis Paradis returned to La Broquerie last Friday. Mr. John Dupas left yesterday and Mr. Alberic Dupas remains in St. Boniface for a few days.

**Prayer to St. Joseph.**

We come to thee, O Blessed Joseph in our sore distress, and having sought the help of thy Most Blessed Spouse, we now confidently implore thy assistance also. We humbly beg that, mindful of the dutiful affection which bound thee to the Immaculate Virgin Mother of God and of the fatherly love wherewith thou didst cherish the Child Jesus, thou wilt lovingly watch over the heritage which Jesus Christ purchased with His Blood, and of thy strength and power help us in our urgent need.

O Most Provident Guardian of the Divine Family, protect the chosen race of Jesus Christ; drive far from us, most loving Father, every pest of error and corrupting sin; from thy place in Heaven, most powerful deliverer, graciously come to our aid in this conflict with the powers of darkness; and, as of old thou didst deliver the Child Jesus from supreme peril of life, so now deliver the holy Church of God from the snares of her enemies and from all adversity; have each of us always in thy keeping, that, following thy example and borne up by thy strength, we may be able to live holly, die happily, and so enter into the everlasting bliss of Heaven. Amen.

An indulgence of 7 years and 7 quarantines for each recital of the above prayer. (Pope Leo XIII, August 15th, 1889.)

**The Great Issue.**

We hope that with the help of Providence, the question of restoring to the Catholic minority of Manitoba its rights in school matters, will be peacefully settled during this session. Appearances may be against this expectation, but we do not therefore despair. After all, men ought not to be guided by passion and by impulse, and if the rights of the minority are clear, and such they have been shown to be and have been declared by the highest tribunal in the empire, then no counter inclination should be able to deter men from restoring those rights. Looked at in this light, the Manitoba minority rights are the rights of the whole Dominion and every citizen ought to desire the satisfactory solution of the national question.—The Month, New Westminster.

**Killarney Notes.**

Your correspondent took a trip to Belcourt—St. Antoine's mission and Dunseith, N. D., last January to see some friends there, and I send you a description of the country for publication. Belcourt is situated in the Turtle Mountain, near the large tract of timber in the Indian Reserve. It is the headquarters of the Indian department where stores and supplies for the Indians are kept. There is a large convent here where two hundred children are educated. There is a Catholic Church and a chapel in the convent. There is a large congregation of 500 souls belonging to this mission; Father Dupont is the parish priest, and Sister Genevieve is the superior of the convent. It is a beautiful place near a grove of oak trees and a small lake. The Indians and half breeds are turning to farming and will soon be able to maintain themselves. The convent is ably conducted by experienced teachers and the children are in a high state of civilization. Father Malo was the founder of the first school here and was instrumental in the construction of the first convent, ably assisted by Miss Drexel, of Philadelphia. My next visit was at St. Antoine's mission where Father Malo, Dean of North Dakota, is in charge of a congregation of 500 souls. There is a large church erected here and a school for the Indians and half-breed children. Father Malo has also been successful here and has lately built a large addition to the Church and he has charge of the school. I attended Mass here on Sunday and was surprised to see such a large congregation; the half-breeds being in a high state of civilization. There are a large number of Canadians located on farms near this church who are in a prosperous condition. I noticed a large amount of good land near the timber in the mountain yet open for free homestead entry. The next place I visited was the village of Dunseith, which is the county seat of Rolette county and is situated in the horse-shoe bend of the Turtle mountain, convenient to coal and timber and the northern terminus of the projected Dunseith and Southeastern railway. Willow Creek, which is a large stream of pure spring water, is adjacent to the village. There are in the village two general stores, two drug stores, one of which is occupied by Dr. G. L. Virgo; a printing office and a weekly newspaper named the Dunseith Herald, a post office, one blacksmith shop, one wagon and carriage shop, one large roller flour mill, two feed stables, one hotel, a troop of armory, one brick school house; a resident priest named Father Shiver who celebrates Mass every Sunday. A Catholic church will be erected and a railway is expected to be completed to the village next year. There is a Catholic church in Tarses ten miles west of Dunseith. The country is well settled by practical farmers who are fairly well to do and the majority of whom are Catholics. There are yet thousands of acres of free homesteads near Dunseith well suited for mixed farming unoccupied and awaiting the strong arms of the workmen to develop them.

My visit was a pleasant one. I like the appearance of the country and the affability of the people cannot be surpassed.

**Diseases of the Chest and Lungs.**

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Most sincerely,  
STEPHEN OLIVER,  
455 Balmoral St., Winnipeg.

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