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Approved and recommended by the Archbishop of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of Hamilton and Peterboro, and the clergy throughout the Dominion.

London, Saturday, Sept. 5, 1890.

THE MANITOBA SCHOOLS.

It is impossible to express intelligently an opinion as to whether the settlement of the school question in Manitoba, which is said to have been practically reached, will be satisfactory or not until it is officially announced.

All I can say at the present time is, that I have every reason to hope, every reason to believe, that when Parliament re-assembles, this question will have been settled satisfactorily to all parties concerned.

We are certainly not of those who wish to demand any "pound of flesh" from the heart of our country. We have constantly declared our desire to see this question settled in an amicable manner; but we have maintained, and we still maintain, that the demand of the Catholics of Manitoba is neither unpatriotic nor extreme.

It cannot be denied that the Catholics and Protestants alike of Manitoba possessed their Separate Schools previously to the admission of the Territory into the Dominion, and that by a legislative enactment of the newly constituted Province of Manitoba, the provisions of the Manitoba Act were unanimously agreed to, whereby the rights of Catholics and Protestants in regard to education, even though established only by custom, were perpetuated and made permanent.

It is true there has been some dispute regarding the Bill of Rights presented by the people of Manitoba, and accepted by the Dominion Government, as the basis on which the territory was to be admitted to the Dominion.

We have the testimony of the leading Dominion legislators who took part

in the preparation and passing of the Manitoba Act, to this effect; and the Privy Council asserted the same thing in its final judgment on the question. This being the case, it is not to be said that the Catholics of Manitoba, in desiring that this provision of the compact be carried out faithfully, are acting the part of a Shylock demanding "the pound of flesh" through a motive of revenge. They are demanding only what is right and just, and it is the duty, not only of the Catholics of the Dominion, but of all fair minded citizens, to sustain the demand.

We do not assume, by any means, that Mr. Laurier means to assert that the Catholics of the Dominion are so many Shylocks hungering for their "pound of flesh," but neither do we feel it incumbent on us to proclaim acceptance of the promised solution of the school question as a finality, before we know what that solution is; and if when the solution be made known, we should find it to be inadequate, we shall claim the right to point out wherein its insufficiency lies, without being therefor subjected to the imputation that we are thirsting for the life's blood of the country. We are asking for justice: nothing more; and the demand is not a mere sentimentalism. It is founded on a strong conviction of the necessity of a religious education for the rising generation, and for the rearing of a generation of good citizens.

The concession of the just demands of the Catholics of Manitoba cannot in any way injure the Protestants of the Province. Not a cent is asked from them for the support of Catholic schools, and even though these schools should receive a proper share of the legislative grant, this cannot be regarded as a contribution by Protestants, inasmuch as that grant is derived from a fund to which Catholics contribute equally with Protestants.

We are led to make these remarks by the rumors which are current concerning the main features of the proposed settlement of the school question. It has been stated in the daily press that these features are the following: 1. That all teachers must be certified; 2. That in theory there shall be no Separate Schools, but all schools shall be under uniform Government inspection.

We do not assume that this outline is absolutely correct, but we give it for what it is worth, and as it is public property we deem it right to state our views upon it, which are that it is in several respects inadequate to meet the situation and the necessities of the case.

In regard to the first of these provisions, it must be said that it is of course needful that the teachers should be competent; but there are other evidences of competency beside the certificate of qualification given by the Board of Public Instruction. It is desirable that there should be religious teaching orders employed in many of the schools, and we are aware that some of these orders object to the examination by the civil authorities. Whether or not this objection can be overcome is a matter of arrangement on which the ecclesiastical authorities should be consulted, and due deference should be paid to the rules under which the religious orders needed are constituted.

On the second provision there is room for serious objection. It is not reasonable for the Government to exclude religious instruction where the number of Catholic children is less than fifty. Both in Ontario and Quebec the

minorities are allowed to have Separate schools wherever the dissentients are numerous enough to support the school by means of their ordinary taxes and the legislative grants, or even by voluntary subscription. This is found to work well, and there should be similar provision made in Manitoba in order to carry out the provisions of the constitution and the decision of the Privy Council. Without such provision, we believe the settlement will be illusory. In regard to the name by which the Catholic schools shall be known, we are not disposed to be captious, as it is the substance—efficient Catholic education—which is required, and not the mere shadow of a name; but we doubt the efficiency of any system which would secularize the whole atmosphere of the school outside the half hour marked for religious exercises.

The third provision regards language, and not religion, directly. Nevertheless it has an indirect bearing upon religion, as it is through language that religion, like any other subject, is to be taught. It is right that English, which is the prevailing language of the Province, should be the principal language of the schools, wherever it is possible, but English should not be forced upon the people against their will.

We do not doubt the Hon. Mr. Laurier's desire to do justice to the Catholic minority in Manitoba, and we believe also that his Government, as a whole, has the same desire; but in their dealings with the Government of Manitoba they should bear in mind that the matter of education concerns the people more directly than it concerns the Government, and special care should be taken that the wishes of the people and of the clergy of the province should be consulted. If this be not done the proposed settlement will not give satisfaction, and cannot remove the question from the arena of Dominion politics.

THE IRISH LAND BILL.

We have been so accustomed to delusive measures offered by the Tory British Government for the bettering of the condition of the Irish tenantry that it has been in the past pretty safe to surmise that any Bill introduced by them ostensibly in favor of the tenantry is but a sham the real purpose of which is to give additional powers to and to enrich the landlords at the expense of the tenantry.

The five years of coercion under which Ireland suffered when Lord Salisbury and Mr. Arthur Balfour ruled, before the last accession of Mr. Gladstone to power, led us to expect nothing else than a regime of opposition when fourteen months ago the same leaders resumed the reins. Nevertheless, the Irish Land Bill which recently became law, as introduced by Government, a real attempt to favor the tenantry. It proposed to make it much easier for the tenants to become proprietors, a matter which was practically impossible under the existing laws.

It was made possible to confer this benefit upon the tenantry because the Government proposed to purchase the landlords' rights, and as it has to pay only 2 1/2 per cent. for money, it could afford to rent the acquired property to the tenant at a correspondingly low rental, and to sell to them at a fair price which was to be paid back in small annual instalments covering a period of seventy years, and the total amount to be paid in any year would thus sum to no more than a fair rental, and would be considerably less than the exorbitant rents they now pay with no prospect of ever becoming proprietors.

The tenants were also to be allowed for their own improvements, and here was the opportunity of which the Lords availed themselves to render the Bill worthless to Ireland as a remedial measure. It is difficult to comprehend how the Salisbury Government was ever brought to introduce a measure which would really benefit the Irish people; but it must be borne in mind that the people of England have been educated under Mr. Gladstone's rule, and through the prominence given to the discussions on the state of Ireland, so that they appreciate more than they have at any time done in the past, the necessity of legislation in the direction of granting tenant rights. Thus, even among the Conservative members supporting the Government on the question of Home Rule, there are many now who are anxious to conciliate Ireland by giving due consideration to her demands. In addition to these there are the Irish Unionists from Ulster, of whom Mr. T. W. Russell may be taken as the type. These oppose Home Rule; but they feel the necessity of bettering the condition of the tenant population, and so they have never ceased from endeavoring to force the Government to bring in measures to secure this end.

During the past four years which have elapsed since the election of Mr. Cleveland to the Presidency, the A. P. A. have been boasting beyond measure of the influence they would exercise on the next presidential contest, but they have been left entirely in the background by all parties. It was at first supposed they would have some weight at the Republican Convention at St. Louis, but notwithstanding that they were openly allied with the Republicans of some States, Apaisism was completely ignored both in the selection of the party candidate, Major McKinley, and in the adoption of a party platform.

From the Democrats the leaders of the A. P. A. never expected much encouragement or recognition, and they even declared after the St. Louis convention that they would be out of the fight, as they had failed in inducing Major McKinley even to reply to their request to endorse their principles. The result was a manifesto issued by the executive of the dark-lantern society, whereby members are said to be free to support whatever candidate they deem proper. This is a notable departure from the lofty ground they assumed before the party conventions met, for not one of the candidates selected by any party can be induced to give even an ambiguous endorsement to A. P. A. principles. For this reason Major McKinley was denounced by the executive as unworthy of A. P. A. support because he had treated them contemptuously by refusing to answer their demand in any way. They afterward withdrew their condemnation because they foresaw that their thunderbolts would be ineffective.

The Silver Democratic candidate, William J. Bryan, is much more outspoken than Major McKinley on the question of Apaisism, as he frequently in his speeches makes profession of political principles which are diametrically opposed to those of the A. P. A. Thus at Pittsburg recently he said:

"We simply mean this, that when we go to legislate government shall know no distinctions, that there shall be known by government no difference between men because of birth, because of position in society or because of the manner in which they worship God."

In an interview with a staff correspondent of the Philadelphia Daily Press he was still more outspoken. Being questioned on his relations with the A. P. A., he said:

"I am not a member of the A. P. A., and never was a member. You can say that positively. I am not a member of the Junior Order of United American Mechanics and never was. I am not a member of any organization or society that links religion with politics in any way."

Apaisism will evidently make but a poor show during the present presidential campaign, and as its aim is political ascendancy, this loss of prestige must prove fatal to it as an organization, and by the time that the campaign will be over it will be practically a dead organization. It has already ceased to have any influence in many States and cities where for a while it exercised great power. St. Louis is an example of this, and with it the whole State of Missouri, which was dominated by Apaisism; but now the power of the organization is utterly broken there, and owing to the facts that its aims and purposes have been thoroughly exposed by the press, it is now universally regarded as a conspiracy, to gain political power in the first place, and next to defraud the public and the corporations which serve the public. Public opinion has been so brought to bear against it that those who a few months ago were its leaders, are now ashamed to acknowledge that they even gave countenance to it.

In Ontario the P. P. A. is also in a state of utter demoralization, and at the recent elections its candidates have been defeated everywhere, or it did not enter into the fight at all, even where but a few months ago it seemed to have some influence, as in Hamilton, Waterloo, Brant, Lambton, Essex, etc., and the A. P. A. of the United States is in a similarly demoralized condition. Thus just as the Know-Nothing movement was killed by a presidential campaign nearly half a century ago, history repeats itself, and the similar movement of the close of the century is meeting its death also through a Presidential campaign in the States and through a general election in Canada.

It has been noticed that there is one result of the A. P. A. crusade which was not intended by its authors, which is, however likely to prove a lasting benefit: that is the glorification of

THE A. P. A. AND THE PRESIDENTIAL CANDIDATES.

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Catholicism in both countries before non-Catholics. On this subject the Philadelphia Standard and Times remarks:

"Never in the history of the Catholic Church in America have so many prominent persons not of our faith stood up to pay tribute to us and to our Church as a moral religious organization, than during this A. P. A. movement which is now in the throes of its agony."

PROFANE SECRET SOCIETY CEREMONIES.

A curious case has recently been tried in Waltham, Mass., before Judge Lane, in which an exposure was made by witnesses under oath regarding the manner in which candidates are made "full fledged Orangemen," a full report of which appeared in our last issue. It has been understood that for the purpose of creating amusement for the members of the lodges such proceedings as these at Waltham are in common use both in Orange and Masonic lodges, as the evening's entertainment would be in general very tame unless the meetings were enlivened by some such sport. It may be remembered also that a similar trial was held some years ago in Oshawa on account of equally foolish proceedings in a Masonic lodge in that town, and the result was then also that fines were inflicted on several officers who had a hand in the matter.

Such occurrences show to what folly secret, irresponsible societies will proceed when they become tired of the ordinary monotonous proceedings of their meetings. The pretences that they instruct their candidates in occult mysteries, or in science are a mere sham, and they adopt these methods of amusing themselves at the expense of the dupes who enter as new members. The ordeal being once passed through, the members not having to endure it again themselves are induced to attend the meetings for the purpose of seeing others subjected to the same gross treatment which they were themselves compelled to endure.

But the Orange ceremony at Waltham was not merely absurd. It was profane, the use to which the Lord's Prayer was put being a desecration of the words of Almighty God.

These societies thus tear the conscience and accustom the members to regard it as no harm to treat even Almighty God with gross disrespect. It is no wonder that when they come forth from their lodges they are ready to commit any criminal and intolerant act against Catholics, for they who disregard the laws of God so grossly cannot be expected to have any regard for the natural rights of their fellow-men.

LORD RUSSELL OF KILLOWEN.

Baron Russell of Killowen, Lord Chief Justice of England, having fulfilled the purpose for which he came to the United States, is now on a visit to Canada.

Lord Russell is an Irishman and a patriot, and his able and successful defence of the late Charles Parnell and, it may be correctly said, of the whole Irish Nationalist party, against the calumnies the London Times has contributed much towards making him revered and loved by his Irish fellow-countrymen in America, and especially by those in Canada, who will heartily join in congratulating him on the high position he has attained by his talents and legal abilities. Lord Russell is a practical Catholic, and this fact will show that a Catholic is not debarred in England from attaining the highest offices, with the exception of the sovereignty and one other position from which Catholics are excluded under that relic of the penal laws which was not repealed in 1829. It will, no doubt, be a matter of surprise to the P. P. A. of Ontario that a Catholic should distance his Protestant fellow-benchers in attaining such a position, but these people have to learn that their programme of proscribing Catholics on account of their religion is behind the present age of tolerance and general fraternity.

Lord Russell is the first Catholic who has held the position of Chief Justice of England since the Reformation. He belongs to an Ulster Catholic family which has had many distinguished members, and the Father Russell who had a large share in the work of converting Cardinal Newman to the Catholic faith, was his uncle. The late Cardinal says in his "Apologia" that Father Russell is the "dear friend to whom, under heaven, I am indebted for my conversion."

There (in purgatory) one hour of suffering will be more sharp than a hundred years here spent in the most rigid penance. -The Imitation.

THE GRAND OLD

During the course of a with a reporter of the Mor Star/Lord Russell of Killowen follows to Mr. Gladstone's to the Home Rule cause:

EDITORIAL NOTE

The discovery of a hot the coal beds at Moorfield marnock, Scotland is another evidences which go to prove the Darwinian evolution of one animal or less perfect during the lap The hoof belongs to the Equ and it thus connects the or that remote age with that ent day. The horse at an ungulate animal with u just as it is at the present

The New York Independent conviction that notwithstanding the opinions which have been by Protestants to the effect that the Roman Catholic Church is a Pagan Church, it is so in reality proof of this it relates that ing of the corner stone of a lie Church at Sayville, L. Sunday, the pastors of the tional, Episcopal, and Churches assisted. The adds that the people of S also of opinion that the Cath is Christian. It is pleasa that the Protestant clergy ing more tolerant than the sors were, and that their Catholic Church is chang better, but its Christian ch not depend on the estimat it by the Protestant clergy. Catholic Church was the on Church many centuries be antism was in existence, dreamed of.

The release of the Ir prisoners who have been many years in jail was occasion of rejoicing in I many were disposed to p government of Lord Salisbury of clemency, but it has s covered that they endure the most intense mental sufferings, and whatever there was in the first pla the Government for its cl been changed to indigna count of the cruelty with were treated. Their lib called public attention to state to which they have b Gallagher, who was thirti prison, is reported by Mr. G hopelessly insane. Daly iliar condition, and White wandering through the hopeless lunatic, and his is at present unknown, bu securing the country to di

The Rev. L. L. Conran Father Damien's assistant to the spiritual wants of t Molokai, has been in Japs months, where he is engi lar work. He has writt our American contempo Yokohama stating that he have virtually lost their as they have abandoned have nothing to take its they are now without a r continues:

"They know something bible, but as every man c it according to the Prot cle, the Japanese know make of it. An expositi principles has never app newspapers in Japan, so

BANNERS, COLLARS, FLAGS, EMBLEMS FOR BRANCH HALLS, GAVELS, BALLOTT BOXES, CUSHINGS, MANTLES, CATHOLIC SOCIETY REGALIA OF ALL KINDS PINS AND BADGES, C. M. B. A. REVERSIBLE BADGES FOR EASTER COMMUNIONS A SPECIALTY.

THE Tenth convention of the Catholic Mutual Benefit Association of Canada opened in Ottawa on Tuesday, Aug. 25. This year a hundred delegates were present...

At the last regular meeting of Branch No. 71, Trenton, held on Aug. 19, the following resolution of condolence was moved by J. E. LeBeffe...

Resolved that the members of Branch No. 71 extend to Bros. Desjardins and all the relatives of deceased, their heartfelt sympathy in this their sad affliction...

At a regular meeting of the C. M. B. A. at the residence of Mrs. J. L. Gaudin, on Tuesday, August 31, 1904, the following officers were elected...

The trolley car moonlight excursion was a great success, for executing the expectation of the members, the two motors and trailers being crowded...

The beatification of Joan of Arc comes nearer and nearer. The following decree has been issued in consequence of one stage of the process...

The Diocese of Hamilton. The candidates from the Hamilton Separate schools have been very successful in the recent examinations for commercial and non-professional teachers certificates...

The Diocese of Hamilton. The bride was the recipient of many handsome presents testifying to the esteem in which she was held by many of her friends...

The Diocese of Hamilton. A word of explanation about the technical bearing of the decree. Joan of Arc was one of the persons enjoying a fame for holiness when Pope Urban VIII. (1623-1644) regulated that the declaration of sanctity was to be strictly reserved to the Holy See...

The Diocese of Hamilton. The news of the death of the Very Rev. Jean Theodore Wagner, P. P. of Windsor, has been received. Father Wagner had been for some years a sufferer from erysipelas and other ailments...

The Diocese of Hamilton. A Touching Utterance by the Venerable Prisoner of the Vatican. In a recent audience given to Signor Scala, director of an important Catholic newspaper of Turin, the Holy Father was exceedingly free and communicative...

The Diocese of Hamilton. Obituary. The death, on Tuesday, August 2, 1896, of Mrs. George Sheen, of 57, of her daughter, Mrs. A. J. Dickson, 612 Fairfield avenue, Chicago...

The Diocese of Hamilton. A Touching Utterance by the Venerable Prisoner of the Vatican. The Forty Hours devotion was observed here this year with special solemnity at St. Mary's Church, beginning on Sunday, Aug. 28. The exercises opened with High Mass exposition, sung by Rev. Father Brennan...

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MARTIN LUTH... He Calls a H... Luther's work... rapid development... blaken external... unaware that it... theory of ju... everything which... would soon fall... even so far as... continued to act... had done until... he had hitherto... to abandon the... He attributed al... co "reformers"... the jealousy of... striving to disho... The authority th... himself he did no... else. And so Carl... then been his... and in act, who... boasted of as a... parable judgements... to his wrath; he... preach, he was dr... berg (1522), and... works was prohibi... him as an infamou... and sulked with... persecuted him ev... When Carlotta... charge of the pa... the "reformer" b... in the name of t... combat "his bad... succeeded in havi... the Prince Electo... continued to visit... former friend, fo... ly that Carlotta... presence of Just... and pretended... Jesus Christ had... but his own bod... Manzoni, who... Alstadt for the de... the sermons, was... hold "reformer"... ing of his sovere... was with its aid... other "reformers... former protector... from him and ent... order at Salzburg... as a madman, an... ture death (1524)... God... OTHER LITERARY... FOR... The excesses the... er's new Gospel... Luther's cause t... the extreme Rad... injure the caus... at Liberals, an... eloquence, his p... reign's power, w... works, kept up h... His friend Melan... for the learning... manual of theolo... in entire conform... they were often a... and modified by... The "reformer's... will, on absolute... were collected... Devoid of depth... were drawn up... The dogmas of th... Incarnation figur... editions, accordi... the first six Cou... himself that this... that had been vi... the Apostles. He... erary activity ;... and temporizing... away beyond all... humor took him... Luther insulted... in theology. To... ery and perpetua... to want to blasph... he wanted all mo... pressed by the au... vents destroyed... self in the shamef... poured forth ag... canon of the M... stantly since th... published a Germ... accompanied with... Erolong the the... to have the pla... having so plainl... for this course... "You want to... 'sects' ". He l... against the "M... "Masses", and p... pressed the canon... ing the Elevatio... completely reje... tivity, in which... cation, as he hi... was unknown, a... monies and inst... imperfectly acqu... fused feeling tha... with his system... was his great r... little information... tions of the Chu... tion being vagu... turn its meaning... IUTHER'S TRANSL... And so his chi... mon translation... published in 1523... which is connecte...