



"AD MAJOREM DEI GLORIAM."

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GENTLEMEN, I AM WITH YOU ALL.



Mr. Laurier's Position on the School Question.

REV. JOS. HOGG'S SERMON.

Letters No. 1 and 2 From Mr. J. S. Ewart.

To the Editor of the Free Press.

SIR,—Desiring to profit by my experience in controversy on the school question, I shall, at present, limit my criticism of the Rev. Mr. Joseph Hogg's sermon to a single point. Taking several objections together, has the result, as I have found, of getting no clear answer to any of them. Mr. Hogg objects to the appropriation of any public money to sectarian purposes. Why, then, does he not preach against the handing over to the Presbyterian church of many thousands of dollars every year for their schools in Manitoba, and the Northwest, and against the exemption of Manitoba College from taxation? Mr. Hogg is deplorably wrong in his account of the school system of Quebec; but let that pass for the present.

JOHN S. EWART.

Winnipeg May 18.

To the Editor of the Free Press.

SIR,—The Rev. Joseph Hogg, in his sermon of last Sunday, insisted "that no grants out of public funds be made to sectarian institutions." Last Tuesday the Free Press published my letter asking why, if that were so, Mr. Hogg did "not preach against the handing over to the Presbyterian church of many thousands of dollars every year for their schools in Manitoba and the Northwest Territories." Mr. Hogg has made no reply, from which probably we may infer that he favors "grants out of Public funds" to the Presbyterian church, but condemns similar grants to the schools of the Catholic Church. The former is "voting for Jesus," no doubt; and the latter a case of the Catholic Church paying "the piper," when she "wants to dance."

Having settled that point, allow me to take up the next, and deal with Mr. Hogg's statement as to the Quebec school system. (1) He said that "the public schools in Quebec are essentially Roman Catholic schools." That is not true, for some of them are Catholic, and some of them are Protestant. (2) He said that "bishops are members ex-officio of the council of public instruction. In that council no other denomination is recognized." That is not true. Exclusive of the ex-officio members (the bishops, etc.) there are exactly the same number of Protestants as Catholics. (3) He said that "in the separate schools of Quebec, Episcopalians or Methodists or Presbyterians are not allowed to teach their catechism." That is not true. In the first place there are no separate schools in Quebec. There are dissentient schools; but these are sometimes Protestant and sometimes Catholic, depending upon local majorities and minorities. In the next place Protestants are allowed to teach in their schools any

sort of Catechism that they like, or all their catechisms, if they please. It may be, I do not know, that they cannot agree about it; but they have ample power and that in their own hands, to do as they wish. (4) Mr. Hogg further said: "Let the Roman Catholic minority be treated in Manitoba as the Protestant minority is treated in Quebec, and even every true Orangeman in the Province would espouse their cause." Now, sir, in the name of the Roman Catholic minority in this province, and as their counsel, I say that the minority will accept that offer—they will accept very much less than that—and I am going to ask Mr. Hogg either to withdraw the political part of his sermon, or to keep to his word and "espouse their cause."

Under the Quebec system the Protestants have the following rights (the numbers refer to the code):

1. Equal representation (exclusive of the ex-officio members) on the council of public instruction. (1893).
2. The Protestant members of that council form the Protestant committee and it is provided that "Everything within the scope of the functions of the council of public instruction which specially concerns the schools, and public instruction generally of Protestants shall be within the exclusive jurisdiction of the Protestant committee." (1911, 2).
3. In districts in which Protestants are in a majority, their schools are the public schools, and the schools—if any—of the Catholics are the dissentient. (1974, 2026, 3).
4. The Protestant committee "makes regulations for the government, management, division or sub-division, of boards of examiners of the religious faith of such committee." (1913, 1915.)
5. The Protestant committee selects text books for the Protestant schools, (1927), and may prescribe as many catechisms as it pleases.
6. Where, in any district, the public schools are Catholic, the Protestants have a right to set up dissentient schools and vice versa. (1905)
7. The lieutenant-governor appoints inspectors, but only on the recommendation of the Protestant committee. (1942).
8. The lieutenant-governor appoints examiners for teaching certificates, but only on the recommendation of the Protestant committee. (1974).
9. Where there are Protestant schools Protestants cannot be taxed for any schools but their own. (2082).

Mr. Hogg need not take my word for this statement of the Quebec law. The provincial librarian will be happy to show him the code and he may read it for himself. The numbers I have given him will facilitate his work. I shall, early on Saturday, send to Mr. Hogg a copy of this letter. I call upon him to "vote for Jesus yourself," to state from the pulpit that he (unwittingly, no doubt, but quite carelessly) utterly misled his congregation; and to repeat once

more (if he still is of that opinion). "Let the Roman Catholic minority be treated in Manitoba as the Protestant minority is treated in Quebec, and even every true Orangeman in the province would espouse their cause." Be a man, Mr. Hogg. Do not be ashamed to "vote for Jesus." You have a good opportunity to illustrate your behest. Winnipeg is watching you. Will you act the Christian?

JOHN S. EWART.

Winnipeg, May 22.

A PROFESSIONAL AGITATOR.

Tupper we know, and Laurier we know; but who is McCarthy? This is a question that ought to be of particular interest to the electors of Manitoba, and one to which they might profitably devote an occasional spare hour of reflection during the next four or five weeks. Sir Charles Tupper visited Winnipeg a few days ago to open the campaign in behalf of a party of which he is leader, and of a government of which he is the head. He was accorded an enthusiastic welcome by his friends and supporters. If Mr. Laurier should come as leader of the great party opposed to him, he too would be accorded a warm welcome. These two leaders represent all that is legitimate in Canadian politics. The public affairs of the country have been in the hands of one party or the other since Confederation, and either the Conservatives or the Liberals will govern in the next parliament and for many parliaments. Between them they embrace every line of political thought and cover every range of political policy that the country can legitimately entertain, or that would be to the credit or advantage of the people to consider with any approach to seriousness.

A religious question has been imported into our politics through no fault of either of these leaders. A degree of excitement over it, however lamentable it may be thought, was unavoidable; a question of that nature could hardly be settled without exciting a good deal of feeling. That is a characteristic that religious questions have when it comes to the turn of the politicians to deal with them. From the record which Sir Charles Tupper has made for himself, we are entitled to believe that if he had been in power he would have employed his undoubted skill to have the question settled with the least possible display of feeling. Mr. Laurier has said that he deeply regrets the question should have arisen, and that it has never been his desire to make political capital out of it; and Mr. Laurier is an honorable man. All good citizens would rejoice to see it quietly disposed of, as it will be if left alone. What then, are the electors of Manitoba to think, when told that Mr. McCarthy is coming to the province to revive and intensify the agitation over the School case? Why should he do this? What good is to be accomplished by it? We are afraid the truth is that Mr. McCarthy has no desire to do good, but is bent on doing evil. He is a disappointed and a bitter man, and his great ambition now is to set race against race and creed against creed, in the hope that in the confusion some distinction will attach to himself.

Mr. McCarthy has been waging a religious and racial war against our fellow subjects of Quebec for some years. Bigotry and intolerance are ingrained in him. He has also a deep hatred of the Conservative party. On the death of Sir John Abbott, there was a government re-construction under a new premier without consultation with Mr. McCarthy. He has told the country repeatedly in public speeches that he had to leave the Conservative party because he was ignored in the formation of a new cabinet. His vanity was wounded, and filled with hate he has since endeavored to destroy the Conservative party. His method of doing this is to play on the religious prejudices of those whom he can influence, and it is in pursuance of this one purpose that he is now visiting Manitoba. With his quarrel with his old party many of us will not think it necessary to concern ourselves; but there is very strong objection to his coming to this province to renew an agitation that is evil in itself, and that can only have the effect of withdrawing the minds of the people from the material issue of the campaign.

It is announced from Brandon that the Liberal candidate has retired, and the convention which accepted his resignation resolved to support Mr. McCarthy. This will be regarded as most extraordinary for two reasons. It is extraordinary in that it implies a political alliance between Mr. McCarthy, the persecutor of the French-Canadian race, and Mr. Laurier who is the distinctive representative of that race. Such an alliance is the severest possible reflection on the sincerity of our public men, and proclaims in large characters that politics is a game in which the electors are regarded as mere puppets. It is extraordinary also as indicating that any desirable number of a party that was once led by Edward Blake and Alexander Mackenzie are now prepared to support Mr. McCarthy. The whole proceeding at Brandon is a significant one. It signifies that in the estimation of the leaders there, and we suppose elsewhere the end justifies the means. We should hope that there are many self-respecting electors in this constituency who will resent this open attempt to trade them off as if they were a commodity of merchandise. We should hope even more than this that there are many who will protest against the invasion of their constituency by an interloper whose mission is to stir up religious strife among the people. There are material interests involved in this campaign on which the prosperity of the Northwest will largely depend, and men's minds will be more profitably employed in considering them than in hiring a professional agitator to becloud the issue. In the legitimate politics of the country to-day there is no place for a man of Mr. McCarthy's principles.—Free Press, May 19th.

MAGAZINES.

Donahoe's for May opens with a clear business-like paper on bimetalism as an issue in the presidential campaign of 1896. John Talbot Smith chats pleasantly, but in a rather shallow vein, of Archbishop Ryan's gifts and virtues. "The Spirit of Leighton" by Bernard Morgan sets forth the special characteristics of the late President of the Royal Academy and gives some beautiful specimens of his quiet art. The Hon. John C. Linehan in "Lights and Shades of Life Insurance" applies himself especially to describing certain shady endowment schemes. "Mexican Rambles" by Arthur Inkersley is a good bit of descriptive writing well illustrated. Mary F. Nixon dilates upon different kinds of violets under the heading "A Flower-Nun," which ought to be "A Nun-Flower" on the principle that a noun in apposition expressing a quality should precede not follow the principal noun. We should never think of calling the "hog-fish" a "fish-hog" because it is a fish that resembles a hog. So the violet being a flower that resembles a nun, should be called "A Nun-Flower." Father John Conway relates with remarkable skill a conversation between himself and Ignatius Donnelly, who, it appears, is still working on his absurd cryptogram and is going yet to astonish the world with further proof that Shakespeare's plays were written by Bacon. The really valuable part of this article is Father Conway's motives for believing that the immortal Will was a Catholic. The article on the "Revival of the Olympic Games" is very unsatisfactory, as it gives no clear account of who won what, and mars the Attic memories of the past by a group of five American athletes whose faces and forms bear not the slightest suggestion of Greek beauty. This is a case where an ugly picture is best omitted. There are several bright short stories the most touching and heroic of which is by Sara Trainer Smith. A truly suggestive paper is Father Joseph V. O'Connor's thoughts on the Public Speaker; according to him the gist of the whole matter is that delivery depends on vivid inward portrayal; if you see your subject vividly, your delivery will be life-like and natural. How hard it is for Boston to get rid of pedantry, how hard it is for any United States writer to get down off his stilts, is exemplified in an amusing archaism, almost a malapropism, into which the editor slips while girding at unnamed critics. "Conscious of rectitude in aim and principle, it [Danahoe's] can easily SEQUESTRATE

[sic] genuine counsel from exaggerated or invidious carping, etc." Unfortunately for the editor of Danahoe's, one of these critics is the editor of the Casket, who now roasts him in fine style about that word "sequesterate."

The Catholic World has for its frontispiece a portrait of His Eminence the Archbishop of Lemberg, the new Ruthenian Cardinal, who, though one of the two non-Latin members of the Sacred College (the other being Cardinal Hassoun), looks like a typical Roman dignitary. The Ruthenian rite is the youngest distinctive national rite, and yet it embraces the largest number of followers both in communion with the Roman See and in schism. In Russian Poland the Catholic Uniate have suffered terrible persecution for the last sixty years, not less than 930 priests and monks having died in prison or in banishment. When Leo XIII. heard of the sufferings of these confessors of the faith he first sent one Jesuit to help them, and when he was imprisoned for twenty-two months and released only by the intervention of the Emperor of Austria, his Holiness asked the Provincial of the Jesuits to renew his efforts, saying, "If they arrest one of your fathers, send two." Those Jesuits who have succeeded in penetrating to their villages find among the Ruthenians wonderful examples of heroic fortitude worthy of the first martyrs. Rev. B. J. Reilly, under the heading, "The Wall-ed City of the North," writes entertainingly of old Quebec, but quite fails to touch upon one of the venerable town's chief glories, its literary life. There is more discriminating criticism—in French of course—within the walls of Quebec than in all the vaunted university centres of Ontario, but with the modesty of true merit, it does not thrust itself upon the travelling Philistine. By far the most powerful article in this May number is Father Slattery's manly defence of the Negro in answer to Mr. Didier's abusive article in the Globe Review. Extracts from this article, together with the editor's comments, contrasted with Baptist pronouncements in favor of the colored race, have been distributed by tens of thousands among the Negroes of the South, with a view to make the obnoxious statements of two irresponsible writers appear as the teaching of the Catholic Church. This leaflet, compiled by Rev. General T. J. Morgan, an arch-bishop and anti-Catholic champion, is entitled "Man or Baboon?" and appeals to the worst passions of the Negro. Father Slattery concludes, "Two and a half centuries have come and gone since the first slave landed at Jamestown, Va. The sects gave them their language, their Bible, their Sabbath, their inaccessibility of grace, their religion, creed and discipline, with this result that white co-religionists of the Negro in the South have hardly a good word to say of him. The missionary effort of Protestantism there has been a monumental failure. The Negroes in the South will be one of the chief evidences of the bareness of the Reformation."

St. Albert Catholic Public School.

By an oversight on the part of the council of public instruction at Regina, the announcements of the promotions of the pupils resulting from the examinations of last June, reached the Reverend Sister Dillon, the principal of the school, only by a recent mail. The promotions are as follows: Entrance, Leo Brown, Lillie Monte. Promotions: Christina Caillon, Constance de Cazes, Alice Lake, Jennie Josephine Maloney, Aloysia O'Neil, Alida Robillard, Narcisse St. John. It is most gratifying to the rate-payers of this district and to the public generally of the village and settlement of St. Albert, to hear of such excellent progress of the pupils, and the success of the good and devoted teachers. The more so when the linguistic difficulties of the school are taken into consideration. In the future, as in the past, this most efficient school may be relied upon to give the best of satisfaction to all concerned. By the present methods of the Reverend Sister Dillon and her able assistants, the progress of the pupils is most satisfactory, and we congratulate them on their success and extend our best wishes for the future.—Edmonton Bulletin.

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The Northwest Review

WEDNESDAY, MAY 27.

CURRENT COMMENT.

Bluffing. The art of bluffing is a favorite with Mr. Laurier. After threatening to oppose Mr. LaRiviere in his stronghold, we are told he is going to test Bishop Lafleche's influence in Three Rivers. Should he attempt this last forlorn hope, he will find out what an idol the old Trifluvian prelate is with his people. And, if Mr. Laurier were to run in all the constituencies where his opponents are formidable, he would have to subdivide himself into infinitesimal sections. But he does not mean what he says; it is all a game of bluff.

Is This Honest? The Free Press finds it strange that the Catholic Bishops should advise their flocks on the School Question, but it has no fault to find with the Rev. Mr. Hogg and other self-constituted preachers, who have no divine commission to show, when they lay down the law for the whole country. When Protestant ministers hold forth on purely political subjects, they are simply exercising a legitimate function; when Catholic clergymen speak guardedly on political subjects of vital import to religion, they are meddling with what does not concern them. This is an everyday specimen of Protestant logic: double weights and measures, an indulgent view of their own misdeeds and carping criticism of Catholic virtues.

This Is Honest. We are glad to see that the Free Press — which, of late, can be quoted for opinions good, bad and indifferent — has set its face like a flint against the North Simcoe firebrand. Our morning contemporary says: "Mr. McCarthy has no legitimate place in the politics of this country. If his friends claim that he is the leader of a new party, the obvious reply is that it is a party which can succeed only on the ruins of Confederation. He is waging a race and religious war, and whatever may be his ultimate aim the result of his success would be to destroy the compacts which are the very foundation of the union of the Provinces. No patriotic citizen can join him in a purpose of that kind. We think it is a most regrettable thing that any considerable portion of the people of this city should deem it consistent with their loyalty to the Dominion and their respect for the rights of others to countenance anything in the shape of a popular reception. The political managers who hope to profit from the renewal of the agitation will help it on all they can; that, unhappily, is expected; but that honest electors should allow themselves to be duped by them is beyond all comparison the most deplorable feature of the campaign." These are admirable words. Men like Mr. McCarthy, brilliant men who have more ability than conscience, are the only ones who make capital out of this carefully fostered agitation. For their selfish ends they set the whole country ablaze.

Dalton's Mug. It is a time-honored saw that people who live in glass houses should be careful not to throw stones at their neighbors. Mr. McCarthy would do well to look at himself in the glass before talking of our Hugh John's nose. Dalton is no beauty, the mug of him is a sad disappointment to those who fain would idealize their hero, they did not expect that vulgarly protruding mouth. Between nasal prominence and an abnormal projecting of the jaws there is this difference that the former is thoroughly human, often a badge of intellectuality, whereas the latter, scientifically called prognathism, is a distinctly simian trait.

Laurier's Catholicism. Replying to a correspondent who said Sir Charles Tupper had in Winnipeg appealed to the passions of a Protestant electorate, the Casket points out that what the Premier emphasized was, not Mr. Laurier's Catholicism, but his supposed intention to introduce a more drastic measure than the Remedial Bill. In attributing this intention to Mr. Laurier, the Casket thinks Sir Charles was unfair, since Mr. Laurier has never declared that he would do more than the Remedial Bill proposed to do. It then proceeds:

If Sir Charles Tupper or anyone else were to object to Mr. Laurier for Premier on the ground of his Catholicism, it would be doubly unfair. In the first place it would be an appeal to bigotry; in the second, Mr. Laurier's Catholicism is not so pronounced a kind as to make such an objection even plausible. Mr. Dalton McCarthy, who says that the issue in this contest is to down the Catholic Church, has expressed himself as quite satisfied with Mr. Laurier for Premier. If he satisfies Mr. McCarthy, that ought to silence all such objections.

In other words, if Mr. McCarthy, the bitterest enemy of Catholicism in the Dominion, does not find Mr. Laurier's religious convictions at all embarrassing, how can any other Protestant have a right to complain?

Evolution. Rev. Father Zahm lately published a learned work on "Evolution and Dogma," in which he attempted to show that St. Thomas Aquinas and St. Augustine both held the fundamental principle of organic evolution. The editor of the Casket has just completed a series of still more learned articles in which he proves beyond cavil that Father Zahm has either not understood these great writers or has not read them with sufficient thoroughness. The Antigonish editor gives numerous quotations from both the Angelic Doctor and the Bishop of Hippo. The latter says in his famous commentary on Genesis: "God alone is the author of every species of physical substance, from the highest to the lowest." It would indeed be difficult, as the Casket observes, to express in stronger language dissent from the Cardinal principle of evolution.

DALTON MCCARTHY'S VISIT.

Dalton McCarthy has been here and has gone again; the Laurier party in this city have fired their big gun and it is now in order for us to estimate for the benefit of our readers what the result has been. To do this we shall briefly sketch the principle features of the reception tendered the reckless agitator and of the mass meeting which he addressed. As we stated last week he was timed to reach here on the Queen's birthday the object evidently being to take advantage of the crowds of people who would be keeping holiday and might therefore be expected to line the streets for the purpose of seeing the man who has been such a disturbing element in the public affairs of Canada. A committee was formed two weeks ago to arrange a monster procession and it was promised through the press that the reception which would be tendered this "friend of Manitoba" on his arrival at the depot, and his progress through the streets to the place of meeting would show what a hold he has on the affections of the people. And this promise was kept to the very letter. The great Dalton when he stepped from the train was received by a mob the numbers of

which amounted probably to four or five hundred. On emerging from the car he was immediately seized on by half-a-dozen men who forced him into a chair which they raised on their shoulders and on which they carried him, much to his personal discomfort, over the route outlined by the committee, the nondescript crowd surrounding them and yelling to their hearts content, and very much to the amusement of the few onlookers who witnessed the proceedings from the sidewalks and the houses.

We really believe that the demonstration actually fulfilled the promises, although not the intentions, of its promoters and accurately shewed the hold Dalton McCarthy has on the affections of the people of Winnipeg. We hope the hero of the moment was satisfied, but if he felt as uncomfortable as he looked he has not taken away with him very rosy recollections of the occasion. The rink in which the meeting was to be held was at length reached by those who were carrying the chair and its occupant and by the attendant rabble. Owing to the heavy rains of the afternoon the programme of amusement which had been arranged to take place at the city parks had been abandoned, so those whose intention it was to take them in had, instead, turned their steps in the direction of the political meeting place, and the hall was consequently crowded. There was anywhere from three to four thousand people present — half of whom were evidently out of sympathy with the objects of the meeting although willing to pass away the evening listening to what might be said and ready to give the speakers a fair hearing. Mayor Jameson occupied the chair — thus breaking all Winnipeg precedents, for never before has a mayor of this city taken such a prominent part in a political fight and we venture to say Mr. Jameson will yet regret having done so. He opened the proceedings with a bitter speech in which he charged the church of Rome with being a political machine entirely out of touch with British institutions and eulogized Mr. Laurier as one who is to-day shouldering to shoulder with Dalton McCarthy waging war against the encroachments of that Church. He introduced Mr. McCarthy to the meeting whose rising was greeted by loud cheering on the part of, perhaps, half the audience, the other half remaining dumb. He at once plunged into the school question dealing exhaustively with what he called the constitutional aspect of the case. He rather staggered many of his friends by admitting that by the law of 1890 a right of the minority had been taken away, but he regained their good graces by arguing that it did not necessarily follow that this right should be restored inasmuch as very few laws were passed which did not interfere with someone's rights. He spoke very flippantly of the Privy Council saying that no doubt the simple people of Manitoba had as much respect and reverence for that body as he once had, but after all they were only a few old gentlemen sitting in London and thank God the people of Canada were a self-governing body and took no dictation from any source. Some in the audience, but we are glad to say, comparatively few, cheered even these sentiments, which it struck us were rather out of harmony with some of the streamers that adorned the building which abounded in professions of ardent loyalty to British institutions. Mr. McCarthy then attempted to explain away, without much success, the decision of the Privy Council, and proceeded to denounce in sneering tones the action of the Bishops of the Catholic Church. Considering that the Rev. Joseph Hogg occupied a seat on the platform, it struck many in the audiences that his remarks under this head might better have been left unsaid or if spoken applied with more force to the Winnipeg preacher than to the Quebec authorities. In this connection Mr. McCarthy warmly praised the stand taken by his ally, Mr. Wilfrid Laurier, who although a devoted son of the church would not receive dictation from meddling ecclesiastics, and then the orator went on to praise Mr. Joseph Martin and

to misrepresent the Hon. Hugh John Macdonald. This part of his speech fell somewhat flat for the audience evidently remembered that the courageous Dalton had declined Mr. Macdonald's challenge to meet him on the platform. These were the principal points of the speech, indeed with a few nasty sneers at Sir Charles Tupper and a good deal of windy claptrap, they were the whole of it. Mr. Joseph Martin followed, but we left the hall as he commenced to speak, and went home well satisfied that the advent of Dalton McCarthy here will have no material effect on the election unless it will be to open the eyes of many electors who have hitherto been blind to the dangerous forces which are behind Laurierism in this country. Thus good will in all probability once more come out of evil and after the 23rd of June next Mr. Dalton McCarthy will realize that his attempt to accentuate the race and creed trouble in Manitoba failed most miserably and that he only succeeded in adding strength and solidity to those who desire to see British fair play and the Constitutional rights of minorities forever safeguarded.

HOGWASH.

The Rev. Messrs. Hogg (Joseph and John) are in the habit of inflicting on their congregations, and, through the medium of the press, on the citizens of Winnipeg generally, their outlandish views regarding the questions of the hour, but they had a regular field day on Sunday of last week, and preached a sermon apiece in which they shewed the lively interest they are taking in the approaching elections by soliciting from their pulpits votes in the interest of that true Christian and model citizen who is running here in Mr. Laurier's interest, the "Hon." Joseph Martin. Of the Rev. Joseph's oration we have only to remark that it abounded in election claptrap and stump oratory of the most flimsy description, it was an insult to the intelligence of his hearers, and was so palpably childish that we sincerely pity those who had to listen to it and feel quite sure that far from being a boom for the Laurier candidate, as it was evidently intended to be, it has proved more of a boomerang. If the preachers go on at the gait set them by the Rev. Joseph Hogg, Mr. Martin will assuredly have good cause to exclaim "Save me from my ranting friends!" But if the Rev. Joseph made an absurd spectacle of himself and talked twaddle, what may be said of the utterances of the Rev. John? For our part we hesitate about saying anything for we are free to confess that in our opinion the less said on such an unsavoury subject the better. Our readers will understand our feeling if we give them a short quotation which is only one of many such choice morsels which appeared in the Tribune report of the sermon: —

"The Lord Jesus is my King, and every Christian man professes the same allegiance, and speaking for myself I would as soon strip myself of every claim I may have of being considered a subject of Christ's kingdom as give an atom of support to that nest of conspiring corruptionists called a government, whose misgovernment of a free and Christian people rests on our beloved land like a blighting curse."

Comment on such a speech is hardly necessary. The horrible blasphemy contained in it is so revolting and the abominable effrontery of the speaker so disgusting, that the words carry their own condemnation. There are, however, two or three reflections which we would briefly indulge in. The first is that the man whose righteous indignation at the iniquities of the government compels him to indulge in such tremendous denunciation is himself going to vote for, and was speaking in the interests of, the notorious Joseph Martin, and against the pure, clear, honorable citizen Hugh John Macdonald. Our second reflection is with regard to the "Reverend" gentleman's frequent declarations of loyalty to his King. We have only to say that the public simply have his word for this, and would be more ready to believe him if he would first show stronger evidence of his loyalty to the Queen, his earthly sovereign. He must know that Her Majesty over

her own hand and seal sent to the Dominion authority an order to immediately put into effect the finding of the Judicial Committee of the Privy Council on the appeal of the Catholic minority, and yet he has been amongst the foremost of those who have declared their intention of resisting this decree, and in inciting the people to withstand it. When he shows himself ready to live up to the constitution of the land and to loyally support the authority of his Queen, then he may, if he thinks it necessary and proper so to do, shout himself hoarse in proclaiming his devotion to that King of Kings whose Holy Name he used with such reckless profanity throughout the whole of his speech. Our concluding reflection will be for the benefit of our readers at a distance. They may judge from the quotation we have made what manner of fight is being waged in this country by the opponents of the Government and of Catholic rights, and seeing what class of men are battling for Laurierism in this country they can draw their own conclusions.

THE PROTESTANT HORSE.

The Globe is astride the Protestant horse. Its columns must afford very interesting subjects for meditation to the Catholic electors of Ontario. In its issue of the 18th May, it gives its readers a synopsis of the collective pastoral of the Archbishops and Bishops of Quebec on the Manitoba school question, and while commending the moderate tone of their Lordships, it makes a direct appeal to the prejudices and passions of the entire Protestant electorate of the Dominion. In this appeal it does not scruple to misrepresent the actual facts and circumstances surrounding this very question. Why this should be necessary, it is difficult to conceive. It accuses their Lordships of acting differently in the New Brunswick school case in 1872, and falsely states that the cases are as widely different as they can well be. In the New Brunswick case, the Catholics, we deeply regret to say, had no legal status, the Highest Court in the Empire having so decided. In the Manitoba case, the same Court of last resort, decided that the Catholics have a legal status, and that Court has directed that their legal status be restored. Herein lies the difference between the two cases. It is, therefore, very dishonest of the Globe to thus try to deceive its readers. Its reasons for doing so are as contemptible as they are dishonest. Not content with deceiving its readers and appealing to the prejudices and passions of the Protestant electors of the Dominion, it further seeks to prejudice the English speaking Catholics of the Dominion against their Lordships of Quebec, by cunningly trying to impress them with the belief that the Hierarchy of Quebec were influenced in 1872 and in 1896 by racial, rather than by religious, reasons. This is unjust and unreasonable. In 1872, the New Brunswick case had not reached the Privy Council and the lower courts had decided against the contention of the Catholic minority. The Bishops of Quebec only acted with prudence, then, when they decided that:

"(1) Every Catholic is without doubt bound to disapprove the principle of the New Brunswick school act and even to get a remedy for this sad state of affairs by observing the rules of prudence.
(2) Such a Catholic is, however, free to choose in order to reach this desirable end the means which he judges to be the best of his knowledge with the least possible danger to the religious peace of the country.

(3) The constitutionality of the said act and the propriety of provoking the intervention of the Imperial Parliament or of the Federal Government are among the number of questions which are free in point of view of conscience, and our Catholic legislators can without violating religious principles vote in one sense or another."

Had they decided to force the issue without a judgment in favor of the Catholic contention, they would have been placing themselves in direct opposition to the Constitution and authority of the country, and that they could not do.

But in the present instance the case is entirely different. The Imperial Privy Council has decided that the Greenway Government, by the school act of 1890, did prejudicially affect the rights and privileges of the minority, and, in refus-

