



"AD MAJOREM DEI GLORIAM."

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Hon. Senator Bernier's GREAT SPEECH

as reported in THE SENATE DEBATES (Continued.)

I must also question the action of the government for the powers they seem to have arrogated to themselves in this matter. It is said in the speech from the throne that "a settlement was reached between the two governments." Now, this statement is of a most serious character. It proclaims that the government has not acted within the scope of its functions. Let us read the constitution. Subsections 2 and 3 of section 22 of Manitoba Act read as follow:—

(2) An appeal shall lie to the Governor General in Council from any Act or decision of the legislature of the province, or of any provincial authority, affecting any right or privilege of the Protestant or Roman Catholic minority of the Queen's subjects in relation to education.

(3) In case such provincial law, as from time to time seems to the Governor General in Council requisite for the due execution of the provisions of this section is not made or in case any decision of the Governor General in Council on any appeal under this section is not duly executed by the proper provincial authority in that behalf then and in every such case and as far only as the circumstances of each case require, the parliament of Canada may make remedial laws for the due execution of the provisions of this section, and of any decision of the Governor General in Council under this section.

In these clauses where is the power of the government to make any settlement without the consent of the minority? It is nowhere. The functions assigned to the government here are very distinct. They are empowered to hear an appeal, and adjudicate upon the same. They are a special tribunal, but they are not parties to the controversy, and not being parties, they have no qualification to make a settlement. They may use their good offices to bring to a settlement the interested parties namely: the minority and the local authorities. If the government had done that, no one would have grudged their interference. But when they take upon themselves to make a settlement without the consent of the most interested parties, then they go beyond the powers assigned to them by the constitution and beyond also all propriety. In fact one has only to make an appeal to his reason, without referring to the law, to see the error of such an attitude. No settlement can be made except as between the interested parties. This is quite evident. There is a marked difference between the action of the late administration and the administration of the day in this connection. The late government sent a delegation to Manitoba, but with the positive instruction not of making a settlement themselves; but of bringing together the minority and the local government, in the hope that a settlement might take place between the two interested parties. That was legitimate, but the action of the present government is not. If the settlement were not deficient, however, I would not mind that excess of jurisdiction. We would gladly accept the settlement without quarrelling with the administration of the day. But the settlement being deficient, it is not possible not to take notice of the manner in which it has been brought about. Because that action of the government is result-

ing in wrong conclusions being arrived at by the public at large. The mere fact of that arrangement being given out as a settlement agreed upon by the two governments, is taken as putting an end to the jurisdiction of parliament, as shutting the door to any further action on our part based upon our former appeal, as being practically the death blow to our claims. If I am not mistaken, that is substantially the position taken by my hon. friend from Marquette. I must take the strongest objection against such an interpretation of the effect of the settlement, and to support my views, I was bound to show at the outset the unconstitutionality of the powers which the government has assumed in this respect. For, the moment we come to the conclusion that in reaching that settlement the government has exceeded its jurisdiction, it follows that the power of parliament, the force of the remedial order and our claims remain as alive as ever. An act done in excess of a jurisdiction is null and void, and the nullity of said act prevents the rights and privileges which were intended to be overruled from being affected. Such is the importance of the point that I have just now raised. But apart from that, there are other arguments to be opposed to the theory raised by my hon. colleague from Marquette. He says that "the appeal ceases and is satisfied when this parliament, which is the judge of the matter, tacitly or otherwise, accepts that settlement as full satisfaction of the grievances of the minority," and the hon. gentleman adds that the question is settled "in so far as this parliament and the province are concerned." In other words the proposition of the hon. gentleman is that as the matter stands at present, the jurisdiction of parliament has ceased and no further action can be taken on the appeal.

First of all, it must be observed that the negotiations have taken place between the government of Canada and the province of Manitoba and not between the latter and this parliament. So far, this parliament has taken no action and consequently parliament cannot be said now to have impaired its own jurisdiction. And nobody else can.

In the second place, in assuming the right to make such a settlement, this government has exceeded its jurisdiction and capacity, as I have already shown. Then this settlement the issue of an unconstitutional transaction, cannot be a bar to the jurisdiction of parliament. But, moreover, this so-called settlement cannot be a bar to our jurisdiction because it does not comply with the remedial order. That the settlement does not comply with the remedial order is a fact which cannot be disputed. Here is the remedial order:

It is hereby declared that it seems requisite that the system of education embodied in the two Acts of 1890, aforesaid, be shall supplemented by provincial Act or Acts which will restore to the Roman Catholic minority the said rights and privileges of which such minority has been so deprived as aforesaid and which will modify the said Acts of 1890, so far and so far only as may be necessary to give effect to the provisions restoring the rights and privileges in paragraphs (a), (b), (c) hereinbefore mentioned.

Said paragraphs (a) (b) and (c), are as follows:

(a) The right to build, maintain, equip, manage, conduct and support Roman Catholic schools, in the manner provided

for by the said statutes which were repealed by the two Acts of 1890, aforesaid.

(b) The right to share proportionately in any grant made out of the public funds for the purposes of education.

(c) The right of exemption of such Roman Catholics as contribute to Roman Catholic schools from all payment or contribution to the support of any other schools.

It is not necessary to recite here the settlement. It is in the mind of every hon. gentleman in this house; and in contrasting the two documents their opinion cannot be at variance with mine as to the fact of the settlement falling short of the requirements of the remedial order. Now, the remedial order is a judgment to all intents and purposes; it is final, and cannot be withdrawn or merely altered in any way, shape or manner. That judgment belongs to the minority as well as to the other parties to the controversy, as does any judgment in any contested case. By the constitution, the refusal of the local authorities to comply with that judgment opens the door to the jurisdiction of parliament. And so long as the judgment stands (and it will stand forever); so long as the refusal of the local authorities to comply with that judgment stands (and it does stand at the present moment): so long stands the jurisdiction of this parliament. There is no authority on this side of the Atlantic to alter that situation.

My contention is that the settlement does not comply with the remedial order in any particular. But for the sake of argument, let us suppose that it does comply in some way; it is at the utmost but partial compliance. In law, in equity, as well as in common sense, a partial compliance is equivalent to no compliance at all, when it has to be taken into consideration as to whether a legal or parliamentary jurisdiction has been affected. So, the jurisdiction of parliament remains the same.

We are told that parliament accepts the settlement as a solution of the question. Supposing that this assertion be true, it is merely a fact which has no bearing on the right or on the law. Parliament, I know, has the physical power of refusing to act in the matter, and practically the immediate result of that inaction is to leave us in the same position as we would be placed in had the jurisdiction of parliament really ceased. But, I repeat, the exercise of that physical power does not affect the legal and moral aspect of the question. A highway man may rob or kill a passer-by; that shows that he has physical power enough to rob or to kill; it does not prove that he had the right to do so. A man owing a sum of money may refuse to pay; he may be imprisoned, and still refuse to pay; there is no possibility of getting the cash from his pocket; but that stubborn refusal is a physical fact which does not take away from that man his obligation to pay, and does not affect the right of his creditor of being paid. And so with the parliament of Canada in this instance. Parliament has the physical power to refuse to vote for an equitable remedial law, but that refusal is not a repeal of the remedial order, does not change the nature of the refusal of the provincial authorities to act in compliance with the requisition served upon them, and is not a repeal of the jurisdiction of parliament, which

remains, along with the rights of the minority, standing in all its entirety.

The constitution has assigned certain powers to the Governor General in Council and to parliament; it has conferred on them the power of protecting minorities in matters of education. There is for them a corresponding duty to use their legal powers when appealed to. It cannot be optional for them to fulfil or not fulfil that duty; otherwise, there would be no guarantee for the minorities and the constitution would be mere waste paper; in other words, it would be a fraud perpetrated upon the people. This supposition would be an insult to the fathers of confederation and to the various parliaments which went into that parliamentary compact.

True, the word "may" is used in reference the exercise of such powers. But in this instance the word "may" is not merely an enabling word, but is imperative. I beg to be permitted to quote here some arguments and quotations which I find in the speech of our distinguished colleague from Bothwell, on the consideration of the Remedial Bill. The hon. gentleman then said:—

Words of compulsion are never applied to the Sovereign, or to a Sovereign body.....our constitution, like that of England, imputes the intention both to the Sovereign and to parliament, to keep faith and to perform all the duties falling within their respective jurisdictions.....It has again and again been decided that mere enabling words do impose a duty in certain cases.

And the hon. gentleman quotes Chief Justice Jarvis who says:

The general rule derived from the cases is that where the statute confers the authority to do a judicial act in a certain case, it is imperative upon those so authorized to exercise the authority when the case arises, and when its exercise is duly applied for by the party interested and having the right to make the application.

That the minority has a right of appeal is clear from these words of the constitution: "An appeal shall lie."

Here a right is given, says Mr. Mills, to a dissatisfied party, and there is an implied duty imposed upon the executive authority to make that bearing affective.

A question arises here: which is the judge, which is the executive? The judge is not parliament, but the Governor General in Council. An "appeal shall lie" not to parliament, but to the Governor General in Council, says the Constitution. And again, the constitution says that the Governor General in Council shall adjudicate upon the appeal and determine what is requisite. There is not a word in the constitution ascribing to parliament similar or concurrent powers. But when that appeal has been finally adjudicated upon by the Governor General in Council, then the constitution goes on to provide, that on the refusal of the province to comply with the requisitions of the Governor General in Council, parliament shall take the matter into its hands as an executive, and make remedial laws to redress the grievances in so far as circumstances require. If, however, it is still contended that parliament is the judge, then I say this judge must adjudicate according to law, as any other tribunal is bound to do; and the law in this instance is the remedial order, expounding

the constitution as construed by the highest tribunal of the empire.

I am perfectly aware that all these arguments can be traversed by the proposition that after all the majority must rule in a parliamentary country. But I say that the majorities themselves are bound to rule according to the constitution. The constitution is the supreme authority, not the majorities. If it was not so, we would have arbitrary government and not constitutional government.

It can be said also that parliament is supreme, and that under our political institutions we can not help it. Yes, I say, parliament is supreme within its jurisdiction. If they choose to commit a denial of justice, they have the physical power to do so, and no mandamus can be taken against them. Parents also can deprive their children of the necessities of life, because they are the supreme authority within the family circle. But both parliament and the parents in doing so are ignoring their most sacred duties, in law and in equity, and in doing so they trespass upon the law of nature which must obtain amongst the nations as well as amongst individuals. Some others assert that the result of the elections is a decided blow against the claims of the minority. On several grounds I take the strongest exception against that theory.

The majority of the present government came mostly from the province of Quebec. Now, you have heard what the hon. senator from Rougemont has said about that. He certifies that the elections there went in favour of Mr. Laurier because he and his candidates had pledged themselves to a larger measure of justice to the minority than the Remedial Bill afforded. I am myself a witness to the same pledge. I was in the province of Quebec at the time of the election and I know that the electorate in voting the way they did intended to vote for the restoration of our schools. In view of the pledges referred to, there is no doubt that the verdict of the people in Quebec is in favour of the settlement of our claims according to our wishes and not in favour of a settlement such as the present one.

(To be continued.)

Mixed her Sorrow & Advertising.

A very grateful widow who has a thrifty as well as a vivid imagination, unburdens her heart in the following unsurpassable "card," which she recently had printed in the Griffin (Ga.) Call.

"Mr. Editor—I desire to thank the friends and neighbors most heartily in this manner for their co-operation during the illness and death of my late husband who escaped from me by the hand of death on last Friday while eating breakfast. To my friends and all who contributed so willingly toward making the last moments and the funeral of my husband a success, I desire to remember most kindly, hoping these lines will find them enjoying the same blessings. I have also a good milk cow and roan gelding horse, 8 years old, which I will sell cheap.

"God moves in a mysterious way His wonders to perform. He plants His footsteps on the sea and rides upon the storm. "Also a black and white short very low."

NORTHWEST REVIEW

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Northwest Review.

TUESDAY, MAY 25 1897.

CURRENT COMMENT.

On the 11th inst. we announced that the Rev. Father Legal O.M.I. had been appointed Coadjutor Bishop to Mgr. Grandin, bishop of St. Albert, and that a coadjutor had also been given to Mgr. Durieu, bishop of New Westminster. On the 18th, a full week after the issue of our paper officially making these important announcements, the "Free Press", whose joke about contemporaries publishing stale news we duly chronicled in that same issue, solemnly printed the following local item:—

La Presse, of Montreal, states that a letter from Rome announces that "coadjutors have been granted, with future succession, to Mgr. Grandin, O.M.I., bishop of St. Albert, and Mgr. Durieu, O.M.I., bishop of New Westminster. The apostolical letters have been sent. The names have not been given for publication."

We gave the news at first hand as reported directly from the Archbishop's palace, and yet the Free Press, which exchanges with us and generally appropriates some of our items the day after the REVIEW'S appearance, had to wait for a Montreal paper to find out less than what we had said seven days before; for we had mentioned Mgr. Legal's name, which "La Presse" does not. We fear our brilliant contemporary has paid the penalty of its sarcasm agent "our contemporaries guilty of putting old papers upon the streets distributing them decently and in order as news." Pride has had a full.

Obedience to the Pope.

The General Intention of the Apostleship of Prayer for June, which will have begun before our next issue reaches our readers, is "Filial Submission to the Vicar of Christ." The June number of the "Messenger of the Sacred Heart," which is as usual replete with deeply interesting matter, says: "There are many reasons that occur at first sight why we should pray for a spirit of obedience to the Pope. A brief reflection will make us discover so many obstacles to this spirit, that we may well marvel at the power of God's grace in keeping it alive in us at all. The world is all against it, and hates us for it; enemies of the Church make it a reproach to us, and call us Papists in contempt."

Nothing could be better suited to the present circumstances of Manitoba Catholics than to cultivate and pray for the dis-

positions of mind that make us ready to obey the Holy Father's slightest behest. We are about to receive the visit of his Delegate, who will report to Leo XIII. upon our attitude on the school question. Whatever may be the Sovereign Pontiff's decision we should accept it, as the command of Christ's Vicar, "not because we consider him wise, successful or estimable in the eyes of the world, but simply because he is the Vicar of Christ and bears His person, His dignity, and His authority."

A CAP THAT FITS.

After enumerating various obstacles to this true spirit of obedience, the "Messenger" uses words which, though alluding to a well known set in the United States, fit in wonderfully with the behaviour of certain Catholics nearer home. "Finally there is the obstacle, or, in the strict sense, the scandal, of men about us professing loudly their sentiments of loyalty to the successor of St. Peter, and still minimizing his authority, or limiting it to certain spheres of action, questioning certain of his rights, attributing his conduct to motives of purely human policy; in a word attempting, on a small scale, and in a covert way, to do what out and out rebels to his power have been doing since the days of the arch-schismatic Photius."

FANCY AND FACT About Manitoba.

The praise we lately bestowed upon the Dublin "Irish Catholic" for its noble defence of our stand on the school question must, we regret to say, be withheld, nay must be transformed into the severest kind of censure for its recent article on emigration to Manitoba. In inflicting on our esteemed contemporary the condescension of reproducing its entire article in this very country which it ignorantly maligns, and which, on reading it, will feel only pity for, and astonishment at, such ignorance, we are fully aware that the editor of the "Irish Catholic" has been imposed upon by some disgruntled Irishman who, instead of blaming himself, blamed the country for his failure. Here is this farrago of misstatements:

WARNING TO INTENDING EMIGRANTS.

A MONSTROUS SCHEME.

An Attempt to Delude the Peasantry of Ireland.

We feel bound to warn our clergy and people against the working of a nefarious scheme which has been initiated in Canada, and which has for its object the inducing of a number of Irish emigrants to become settlers in Manitoba. Owing to the measures which are being taken to promote the success of the scheme referred to, it becomes urgently necessary that the most effective measures shall be taken to make the public aware of the existence of designs which, if carried into execution, would imperil the spiritual as well as temporal interests of those who became their victims.

Briefly stated the facts are as follows. The present Liberal Government of Canada have recently appointed two Emigration commissioners who are to remain permanently resident in his country. One of these, Mr. Charles Devlin, will be stationed in Dublin; the other, Mr. O'Kelly, in Belfast. Both of these so-called Commissioners are professing Catholics, and have been specially selected because this fact is supposed to be likely to facilitate the working of the plan in which they are employed.

What it is sought to secure is the promotion of Irish emigration to Manitoba, Now, the province named is essentially unsuitable as a place of abode for our people. The land is a kind of Siberia. There are practically only three months in the year, June, July, and August, in which there is any "growing weather"; there are no markets, consequently no pieces for agricultural produce; there are no manufactures and no industries. The population is divided in the proportion of about twelve Protestants to one Catholic, and the former, as is well known, tyrannise over the latter with a bigotry a parallel for which can only be found in the story of our own Penal Days. Deprived of their schools

and possessing but few churches, the condition of the Catholic settlers in Manitoba is indeed deplorable. In many districts the poor people are often without the ministrations of Religion or hearing Mass for six months. What such a state of things means in the time of sickness or of death it is needless to say.

We have thought it right to lose no time in bringing before our readers the facts connected with a project which we regard as reprehensible in the last degree and as demanding the sternest condemnation, wherever such condemnation may have the effect of opening the eyes of the people to the nature of the trap which is being laid for them and which will be baited with seductive promises of free land and free ocean passage and railway travelling. In reality the victims will be doomed to a Godless slavery in a barren and ice-bound land.

One of the best answers we have seen to this violent nonsense is in the "Brooklyn Eagle" quoted in a Free Press editorial, "A Generous Vindication", of the 14th instant. The Eagle is replying to a similar article in the Dublin Nation. Its magnificent defence of Manitoba is worth reading entire. It practically sets this land of ours above any Western country in the United States. "In climate," says our Brooklyn champion, "Ireland has the advantage of the gulf stream, to be sure; but it has not the clear, strong, bracing air of the prairies, nor is the soil so rich and deep and workable. The Red River valley is the finest wheat growing region in all the world." Then the writer adds that the Manitoba towns have all the characteristics of the Western U. S. towns except the roughness of the latter; which is a very delicate compliment from an American paper, although it fails to express the full reality; for, in proportion to the numbers of its population, Manitoba is the most law-abiding and cultured region of the North American continent. There is no other city in Western America of 40,000 inhabitants with anything like the literary atmosphere of Winnipeg. This is explained by the fact that so many people of refinement have congregated here from the old country and from long settled provinces of the Dominion.

Writing on the 17th of May, with the past month's experience of this spring's early vegetables, we stand aghast at the ridiculous assertion that there are only three months of growing weather.

"There are no markets". How is this for a whopper? "Manufactures are growing," says the generous Eagle, "along the rivers... Canadian wheat can now be shipped directly to London... and all the conditions are such as to invite settlement." "There are no industries," says the Irish Catholic; and yet one of our Catholic friends of Winnipeg, has, in the last twelve-month, by investing \$500 in a legitimate retail trade, cleared five thousand dollars. But, of course, he is industrious, thrifty, wide-awake. Immigrants of that stamp always succeed here; the others had better stay at home.

Our climate is one the healthiest in the world. Irishmen do not know how the sun shines till they come here. People with weak lungs are sent here to recruit and they do rapidly. It is a well known fact that consumption prevails much more in climates that are humid than in those which are dry and uniformly either warm or cold.

As to the ministrations of religion, it is true that Catholic settlers are often too widely scattered to have a resident pastor, but we have yet to hear of any person dying without the sacraments because the priest could not reach him in time. It is also true that we are deprived of our schools, but this is almost the only point in which we are the victims of what Mr. Joseph Martin calls "rank tyranny," and in this respect we are not worse off than all our Catho-

lic brethren in the United States. Only, we feel it more, because we have been robbed of the exercise of a constitutional right, whereas the United States Catholics never had any such right. However, the more Irish Catholics come over to help us fight our school battle, the sooner we shall be able to control the local legislature and recover our schools. We are already, not one twelfth as the "Irish Catholic" says, but one eighth of the Manitoba population and we are increasing faster than the other elements. If, therefore, our Dublin contemporary had a really enlightened zeal for our spiritual welfare, it would encourage the emigration of thrifty Catholics to Manitoba. These brethren of ours would find here a large number of descendants of Irishmen, the majority of whom, having come from Ontario counties originally settled by Ulster immigrants, are staunch Protestants and yet not at all unfriendly to Catholics in business and social relations. Fresh arrivals from Ireland will also everywhere meet with Irishmen whose success in Manitoba farming and business pursuits proves how ridiculously false is the assertion that this province "is essentially unsuitable as a place of abode for our people." We need only point, as an instance, to the fact that one of our most zealous Irish Canadian Catholics, Mr. Nicholas Bawlf, is President of the Winnipeg Grain Exchange, the nerve centre of the immense Manitoba grain trade.

ANCESTRAL INFLUENCE.

To the Editor of the NORTH WEST REVIEW.

I have read with interest your references to the descent of Mrs. Robinson of Rat Portage from the sister of St. Thomas of Canterbury and to the fact that she is a convert to the Faith.

I believe in many cases of conversions among Protestants that if their pedigree were examined it would be found that some one of the English Saints had a particular interest in the convert by virtue of blood relationship.

I admit I am not quite clear as to the identity of the Theobald Walter who married the sister of the Saint.

Surely the founder of the family—Theobald Walter—whom I understood you to refer to was the brother of Hubert Walter, Archbishop of Canterbury and Lord Chancellor of England and was married to Maud de Vavasour. This Theobald Walter had a son who is described by Henry III as Theobald fil Theobald (in Patent Roll No 4 of Henry III, Membrane 5.) This may have been the person who married the sister of St. Thomas.

It is remarkable that there should be so much mystery concerning the history of this great family of Fitz Walter, but its origin is still a matter of dispute among genealogists. Lord Arthur Hervey champions the cause of those who would derive the family from that of Hervey of Suffolk, while Mr. Glanville Richards in his "History of the House of Glanville" as confidently asserts it is derived from that of Glanville and closely allied to the great Chief Justice Ranulph de Glanville.

Others again have founded upon an examination of the Charters of the Abbey of Rivers in Yorkshire a theory that the family of Walter or Fitz Walter is identical with that of De Folkeston which is supposed to be an alias for that of "Espece", which founded the Abbey. Another Thomas—the Blessed Thomas More—is represented in this diocese by the descendants of a sister.

Burke in Vol. II of "The Colonial Gentry," under the caption "Manbey of Oak Lake" says "William J. Manbey of Oak Lake" "etc married, May Elisabeth eldest daughter of Francis William" "Breach of, etc. Mrs. Manbey," "through her great grand mother" "Mary Anne Donne (wife of Thomas"

"Breach" daughter of William "Donne of Colts Hall, Co. Norfolk," "by Anna Maria, daughter of" "Charles Barnwell of Mileham, Co." "Norfolk is descended from Dr." "Donne, Dean of St. Paul's (temp. "James I) and from the sister" "(wife of Chief Justice Rastally)" "of the Blessed Thomas More."

Mrs. Manbey is also a convert and probably owes the gift of faith to the Blessed Thomas More.

Yours, etc.

"Genealogist."

14 May 1897.

Review's note on the foregoing.

Had our correspondent read our comment more carefully, he would have noticed that we did not say that Mrs. Robinson was a convert; in fact she has been, we believe, always a Catholic. What we said was: "she has been blessed with the true faith." However, "Genealogist's" point about converts being prayed for by saintly ancestors still holds good, since it was a special Providence that brought her in her infancy into that fold from which her forefathers for three hundred years had strayed.

This letter comes as a curious confirmation of an assertion made in our leader on "Fancy and Facts about Manitoba"; "Genealogist" mentions one of the very many cases in which people of gentle blood and honorable ancestry have made their home in our prairie province.

The Taxil Fraud.

"Whom the gods wish to destroy they make mad." The ancient adage recurred to our mind as we read Leo Taxil's shameful confession of his imposture and his blasphemous conduct. We never believed in Taxil and we do not believe the whole of the Vaughan myth. The gentleman who acted as our Paris correspondent had frequent opportunities of estimating Taxil's character, and during a visit which he paid to this country we asked his opinion of the convert from Freemasonry whom we even then suspected of insincerity. The reply was "Oh, he will put together any cock-and-bull story for the sake of making money." Since then we have never had faith in Taxil, and we are sure that of the Catholics who have read his so-called revelations many felt as we did. It was eight months ago the "Kölnische Volkszeitung" explained in detail how the "Diana Vaughan" swindle was elaborated by Taxil and Dr. Hacks, alias Bataille. Taxil's latest story is like the rest, largely made up of lies. For instance, he told his audience that the Bishop of Charleston made a special visit to Rome for the purpose of contradicting his report as to Luciferian scenes in the Masonic temple of that city. The statement is untrue. The Bishop considered the report as almost too absurd for any notice whatsoever, but having met our American correspondent, he suggested that it might be worth while to expose the falsehood in the columns of THE CATHOLIC TIMES, and this was done. So with various other assertions contained in Taxil's speech at the Hall of the Geographical Society, Paris. The only matter for astonishment in his last performance is that he should so to speak, have killed the goose that laid golden eggs. But, no doubt, he could scarcely do anything else, being pressed by inquirers. Our Paris correspondent says it is now rumoured that he intends to lecture in England. If this be so, he will discover that he is making a grave mistake. We are convinced that the Protestant Alliance itself would not touch him.—Catholic Times.

An Ingersoll Audience.

From the Chicago Journal.

An Ingersoll audience is one of the most unsatisfactory exhibits that is possible to humanity. It includes some people who are present merely out of curiosity, but for the most part is made up of atheists—men and women who think they think because they deny.

PROTESTANTS ALL AT SEA.

A Protestant minister who had investigated the subject to discover what doctrines were held by Protestants, said:—Are Presbyterians Protestants? Yes. Then Protestants, as such, do not believe in Episcopacy. Are Independents Protestants? Yes. Then Protestants, as such, do not believe in any established line of ministry. Are Anabaptists Protestants? Yes. Then Protestants, as such, do not believe in Infant Baptism. Are Quakers Protestants? Yes. Then Protestants, as such, do not believe in any Sacraments. Are the Swiss Calvinists Protestants? Yes. Tehn Protestants, as such, do not believe in the Atonement. Are the new school of German Lutherans Protestants? Yes. Then Protestants, as such, do not believe in Our Lord's Divinity. We have now seen that of all the articles of the Apostles' Creed Protestants are only agreed in believing two, namely, the first, that there is one God; and the last, the Resurrection of the Body and the Life Everlasting. Nay, I might without any injustice go further. Socinians cannot be said really to hold the first article, because if they deny God the Son they clearly deny God the Father as Father; and Universalists do not hold the last clause because they deny the eternity of punishment which is implied in it. The Resurrection of the Body, then, is all that Protestants, as Protestants, of all sects and sorts agree in believing. I mean of matters contained in the Apostles' Creed and in the sense of that Creed.

This is in accord with the Protestant theory that it is right and duty of every one to interpret the Bible for himself and to frame his religion accordingly; hence, it is possible to have as many religions as there are members of the Protestant sects. On the other hand, the Catholic Church teaches that it is not in the power of every one to judge for himself, and that it is not allowed to interpret contrary to the Church's decision, or to the "unanimous consent of the Fathers." Unity is the test of truth. If each person received sufficient light to interpret the Book of God all would be agreed as to its meaning, whereas Protestants have differed from the very first on every point of doctrine. What is required, and what the Protestants do not possess, is an infallible authority to interpret the Scriptures for the whole human race.—Catholic Review.

Blunders and Transparent Sophistries.

These terms are not ours. They are the words in which the editor of the "Rock," a "Church of England newspaper," describes Archbishop Maclagan's rejoinder to his Eminence Cardinal Vaughan on the question of Anglican Orders. The language in which the wellknown champion of Protestantism speaks of his "Right Rev. Father" is so terse and so much to the point that we cannot forbear quoting it: "If we had not seen his letter in the York Diocesan Magazine, addressed 'Ad Clerum,' we should have thought even the Archbishop of York incapable of obtaining ECLAT under false pretences; but when a man can deliberately sign a document so full of elementary blunders and transparent sophistries as the 'answer' to the Pope's letter is conclusively shown to be in a valuable paper which we publish this week, and when a man can calmly publish an official statement rejoicing in the unanimous acceptance of this precious 'answer,' which has fallen absolutely flat so far as the general public is concerned, while it has caused such distress and dismay in a large section of the Church, what we are told a considerable number of one of the most influential and wealthy congregations in London have

absolutely more than whispered the possibility of succession, we are not surprised at anything he does." Evidently Archbishop Maclagan would have enough to do if he only tried to answer the arguments of his own co-religionists, apart from the hopeless task of replying to Father Breen, O.S.B., and his other Catholic critics.—Catholic Times.

Insulting the Mother of God.

A painful feature of Protestantism is the positive delight which many of those who profess it take in offering insults to the Mother of God. One of our correspondents, Mr. George Waterall, calls our attention to a shocking instance of this profanity, in which the Dean of Manchester prominently figured. At the recent Easter vestry meeting in connection with the Cathedral a Mr. Peever said it appeared that there was a proposal to erect images of the Blessed Virgin and Child on the restoration of the Cathedral. The Dean hotly denied that this was the case, declared that the sooner that notion was put aside the better, and stated that it was his intention to put up a statue of the Queen. The meeting seemed pleased with this disparagement of the Queen of Heaven in favour of an earthly ruler, and the Dean added to its good humour by characterising as "abominations" such practices as venerating the Blessed Virgin and believing in seven sacraments. We are sure that nobody can regard with greater horror than the lady who rules this realm the abuse of her name by pitting her against the Mother of the Redeemer, and in a spirit of sycophancy or of horrible hatred towards the Blessed Virgin tendering her the honour which is contemptuously refused to Mary. How, we may ask, can they expect favours from Christ who thus wantonly insult His Mother? — Catholic Times.

England's Idol Factory. The Gods of All Heathendom From Tokio to Timbuctoo Made in Birmingham.

London Pottery Gazette.

It has recently been discovered that there is in Birmingham, in the very centre of Christian England, a factory where idols are made for heathen nations! Many attempts have been made to obtain admission to the factory, but a strict watch is kept upon outsiders anxious to pry into the secret chambers where the heathen gods are made, and journalists especially are prevented from entering the works. A few facts were, however, to be gleaned concerning this extraordinary industry. Idols of all kinds are turned out, representing the gods of all heathen nations, from Tokio to Timbuctoo. The export trade to heathen countries is a fairly large one, although more gods are sent out to foreign dealers in curios in the bazaars of Cairo, Damascus, Colombo, etc., for sale to unsuspecting travelers anxious to take home some mementos of their stay abroad.

Hard on Methodism

[From a sermon at Atlanta by Sam Jones] "Now, I'm a Methodist because my father, my grandfather and my great-grandfather, clear back to Adam, were Methodists. I know Adam was a Methodist, because the first thing he did was to fall."

Simple Yet Comprehensive.

[From Kansas City Journal.] It is said that Mr. Amborn who died at Peabody last week, left instructions for an unostentatious funeral and a very humble monument with a simple inscription. How would this do: "Amborn—Amdead?"

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MORRIS-BRANDON BRANCH.

Table with columns: East Bound, Read up, Ex. No., Mon. & Wed. & Friday, Ex. No., Tues. & Thurs. & Saturday, Miles from Morris, STATIONS, W. Bound, Read down, Ex. No., Mon. & Wed. & Friday, Ex. No., Tues. & Thurs. & Saturday. Includes stations like Winnipeg, Morris, Lowe Farm, Myrtle, Roland, Rosebank, Miami, Deerwood, Altamont, Somerset, Swan Lake, Indian Springs, Mariapolis, Greenway, Belmont, Hilton, Ashdown, Wawanesa, Elliot, Rounthwaite, Martinville, Brandon.

PORTAGE LA PRAIRIE BRANCH.

Table with columns: West Bound, Read d'n, Mixed No., 303 Every Day Except Sunday, Miles from Portage Junc., STATIONS, Mixed No., 301 Every Day Except Sunday. Includes stations like Winnipeg, Portage Junction, St. Charles, Hoedgely, White Plains, Gravel Pit Spur, La Salle Tank, Eustace, Oakville, Portage la Prairie Flag Station.

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NOTICE.

Some of our exchanges have not yet noticed our change of address. Papers marked "Winnipeg" reach us a day late. Our present address is

THE NORTHWEST REVIEW
St. Boniface
Manitoba.

CALENDAR FOR NEXT WEEK.

MAY.

30 Sunday in the Octave of the Ascension.
31 Monday.—Our Lady of Grace.

JUNE.

1 Tuesday.—St. Angela Merici, Virgin.
2 Wednesday.—Of the Octave.
3 Thursday.—Octave of the Ascension.
4 Friday.—St. Francis Caracciolo, Confessor.
5 Saturday.—Vigil of Pentecost, Fast.

To Our Blessed Lady.

Mother of Mercy, day by day,
My love for thee grows more and more
Thy gifts are strewn upon my way;
Like sands upon the great sea-shore.

Though poverty and work and woe
The masters of my life may be,
When times are worst, who does not know
Darkness is light, with love of thee?

But scornful men have coldly said
Thy love was leading me from God;
And yet in this I did but tread
The very path my Saviour trod.

They know but little of thy worth
Who speak those heartless words to me;
For what did Jesus love on earth
One half so tenderly as thee?

Get me the grace to love thee more;
Jesus will give if thou wilt plead;
And, Mother! when life's cares are o'er
Oh I shall love thee then indeed.

Jesus, when His three hours were run,
Bequeath'd thee from the cross to me,
And oh! how can I love thy Son,
Sweet Mother, if I love not thee?

Father Faber.

CITY AND ELSEWHERE.

Rev. Father Devlin S. J., left on Saturday for Portage la Prairie to commence a mission there on Sunday.

Mr. Gustave Dubuc, M.A. of Manitoba University and medical student of Laval, Montreal, got home for the vacation last Saturday.

Their Lordships Mgr. Grandin, O.M.I., and Mgr. Durieu, O.M.I., together with Rev. Father Leduc, O.M.I., left for the west last Thursday.

Owing so the mission no meeting of the Catholic Truth Society was held last week, but for the future a meeting will be held every Monday evening in St. Mary's School-room and a paper read on each occasion.

The regular meeting of St. Mary's Court No. 276 Catholic Order of Foresters will be held in future on the second and fourth Wednesdays of the month instead of the second and fourth Fridays as heretofore.

Miss Elizabeth Russell, who has been spending some months in Winnipeg and whose reception into the church we announced last week, returned yesterday to her home in Minneapolis, accompanied by Mrs. F. W. Russell, who will enjoy a short holiday in "the Flour city."

Mr. Simon Quinliven and Miss Largety were married at the church of the Immaculate Conception by Rev. Father

Cherrier on Tuesday of last week. After the ceremony they left for an extensive honeymoon trip in the South and will go to British Columbia where they will take up their residence.

The grounds surrounding the church of the Immaculate Conception have been much improved in appearance this spring by the setting out of a large number of trees and the repainting of the Presbytery and School building. All the trees on this property have been grown from seeds and Father Cherrier has a nursery containing about two hundred ready for transplanting. It is safe to say that in a few years this will be one of the prettiest, as it has long been one of the neatest and best tended spots in the city.

Close of the Mission

Splendid Lecture by Rev. Father Doherty, S.J.

The fortnight's mission at St. Mary's Church closed last Sunday evening.

In the morning a large number of men received Holy Communion. Rev. Father Guillet is well pleased with the spiritual fruits of the mission, and those who attended the daily exercises feel that their minds and hearts have been stored with great thoughts and sentiments of everlasting value that will bear a rich harvest of practical virtue.

On Sunday evening, after the recitation of the Rosary by Rev. Father O'Dwyer, Rev. Father Doherty delivered his great lecture on "The Rule of Faith." Nothing so masterly and exhaustive on this subject has ever been heard in Winnipeg. Father Doherty has a noble and winning presence, a clear strong voice of great range, a most distinct and scholarly enunciation, and a delivery that is instinct with naturalness and a charming abandon. He buttonholes his audience in so pleasing a manner that they could listen to him for hours. On this occasion he spoke with the greatest ease for an hour and a quarter. Those who failed to attend missed an intellectual feast. He combines, to a very rare degree, the profoundest philosophical and theological lore with the most absolute perspicuity of thought and expression. Men who were at home with his subject felt that he had a marvellous mastery of all its details and that he was ever pruning down the exuberance of his ideas thereon.

He showed that the Bible could not be the rule of faith, because it was so hard to ascertain, without an infallible Church, what was the Bible, whether or not it was inspired, which were the inspired books, and what was the meaning of the text. The Rule of Faith must be clear, easy to understand, easy of application by all men even the busiest and most ignorant, and infallible. The only rule that fulfils these conditions is the ever living voice of the Catholic Church. It existed before the New Testament. For two generations Christians lived and died without the complete Bible. And see how that Rule of Faith works: look at the unity of the Catholic Church, ever the same in doctrine all over the world. On the other hand, there are 500 different sects all claiming that they take the Bible as their rule of faith. Truth cannot contradict itself.

After the lecture, which was eagerly listened to by a crowded church, Father Doherty gave the Papal blessing and plenary indulgence to those who had followed the exercises of the Mission. The Rev. Father Chartier, S.J., Rector of St Boniface College, gave the Benediction of the Blessed Sacrament, after which Rev. Father Doherty blessed medals, rosaries, etc., and enrolled candidates in the confraternity of the scapular.

We have received, from Mr Jules Norman of Montreal, his "Diamond Jubilee Hymn of Canada" with French and English words. Having tried it, we can safely say it bids fair to be a great success as a chorus song. While sufficiently dignified, it has the lilt of a great glee.

Of course the English words, being the composition of the writer of the music, are far superior to the French words by Mr. J. M. Malo. "Des pays aux joyaux" is rather a weak rendering of "coral strands that glare." However, even the French sounds well in the refrain.

Figuring Time.
From Twinkles.

There was a young lady of Crewe,
Who wanted to catch the 2.02,
Said the porter: "Don't hurry
Or scurry, or flurry;
It's a minute or 22 02."

A remarkable case.

Doctors could not agree as to the trouble.

A New Brunswick Lady the Victim.—Suffered for Thirty Years—The Attack Caused Partial Blindness and a Feeling of Semi-Paralysis.

From the Woodstock, N.S., Sentinel.

Mrs. E. P. Ross, of Rley Brook N. B., says:—"I have been a sufferer for thirty years, and I am sure I would still be in the same lamentable condition had it not been for Dr. Williams' Pink Pills. I was married at the age of twenty and am now fifty-one years old. I had always enjoyed good health until after my first child was born. About a month later the illness attacked me which has since made my life miserable. I consulted different doctors, but they did not agree as to the nature of my trouble. One said it was a species of paralysis, others said symptoms of fits. I would be feeling very well when I would suddenly have a sensation of partial blindness, and everything before me would sparkle. Then my hand and arm on my side would become numb, and after about ten minutes this sensation would pass to my lower limbs, then my tongue would become affected, as would also my hearing. Voices, no matter how close to me, would seem dim and far away. These symptoms would last for about forty minutes, I would have a violent pain over the eyes, which would continue for twelve hours or more. Notwithstanding all that was done for me, these spells were coming more frequently, and at last I would sometimes have two attacks a day. I was also troubled with bronchitis, which added to my misery. I could not sew or knit, or do any work that required close attention to it. All this trouble had never left me for years, and the age of 48 I consulted another doctor. The medicine he gave me, how-



ever, made me worse instead of better. Then I was advised to try Dr. Williams' Pink Pills. I was using the third box before I found any benefit, but then there was a decided change. By the time I used twelve boxes I felt as well as I did in my young days. Every symptom of the trouble that had so long made my life miserable had disappeared. For eighteen months I did not use the pills and was as well as ever I had been in my life. Then one morning I felt a slight attack of the old trouble and determined to try Dr. Williams' Pink Pills again. I got a box and took an occasional pill and have never since had a symptom of the trouble. To say that Dr. Williams' Pink Pills have done wonders for me is putting it mildly and I strongly urge their use on all who may be ill. Pink Pills were also of great benefit to a niece of mine, Miss Effie J. Everett. Her mother died when she was quite young, and naturally much of the care of the household developed upon her, and as she grew up she became weak, easily tired, subject to headaches and her complexion was pale and wax like. A young lady teacher who was boarding with the family, and who had used Pink Pills with success, urged her to try them. The result was that she soon was enjoying the best of health and is a fine robust young lady who shows no traces of her former illness. Dr. Williams' Pink Pills cure

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