

CURRENT COMMENT

Extremely interesting and graphic are Father Halpin's letters to the "Home Journal and News" of Yonkers, N.Y., from Manila. In a recent issue we find these words: "No one can come to Manila — or better no Catholic can wend hither, without being strengthened in his faith. It is the same faith, the same yesterday and to-day and the same forever. It is the same Mass, the same sacrifice, the same adoration, the same God, the same Christ, the same worship, the same ritual and the same language."

Elsewhere he says: "No matter how often I entered any of the churches, and no matter at what hour, I found adores. The faith shone out. I had sometimes a Filipino boy, sometimes a Filipino man for a server. They served a little boisterously and vociferously, but they served well. At first it was a little distracting to see the brown legs flashing under the short cassock."

Of the more immediate accessories of the Holy Sacrifice he writes: "The altar linen is rich and immaculate. Everything that touches the most Holy Sacrifice is scrupulously white. . . . I never saw anywhere priests more devout in their movements at the altar and more religiously faithful in their observance of the rubrics. This is very flattering to the Spaniard, and I am very glad to put it on record for them, for I know, besides, that they are hungry, these poor Friars, for crumbs of comfort. Yes, these priests of the Islands, whom I have had occasion to meet so frequently, show exteriorly traces of seminary training which speak splendidly for the devotion of Spanish bishops and friars."

Compare this first-hand knowledge with the pronouncement of the Right Rev. Charles Henry Brent on his departure for the Philippines, where he is to be Episcopal Bishop: "I am going to the Philippines, not as the enemy of the Roman Catholic Church, but as the enemy of her enemies,—lust, extortion, dishonor, and oppression. For centuries she has fought these foes, and, judging from the reports of the Philippine Commission, she has failed miserably. It may have been more the fault of the Spanish Government, the government of shame and corruption, than the fault of the Church, but it was the duty of the Church to leaven the government rather than be corrupted by it." With the recent disclosures of General Miles fresh in our memory, we cannot help smiling at the good Bishop's calling the Spanish rule a "government of shame and corruption." Its fruits, by which it should be judged, are certainly more wholesome and less bitter than those of the American rule.

"As to the dismal failure of the Catholic Church, of which Mr. Brent does not speak on his own authority, but on that of the Philippine Commission," Dr. E. L. Scharf, zealous white-washer though he be of the Washington officials, calmly reports, "it may be pointed out that the Episcopalians, with other Protestant sects, had charge of the elevation of the negro in the South for about the same period the Catholic Church had of the Filipinos. The contrast in the condition of the two races at the present time speaks for itself and needs no further comment."

Father Halpin, from what he has already seen, is convinced that

the United States "may Americanize the natives, but will never Protestantize them." He says: "It was a bad and an unwise and an unpolitical move on the part of the American government to lift in the very beginning the sectarian flag. There are Filipinos and Filipinos. There are some who hopelessly aim for independence. These will shout their hurrahs under any banner, whether Protestant or non-Protestant, because their only ambition is autonomy. These are very few. There are the others who prefer to 'gang' their own quiet 'gait,' provided they are sure at sunrise that their dole of daily bread will be granted at sunset. I am not in any fear of the Insurrectos. They are a very small number."

Father Halpin joins the general chorus of Catholics and non-Catholics in praise of the Manila Observatory which, founded by Father Faura, S.J., with the sole purpose of studying the laws that regulate typhoons, has become unrivalled as a practical and scientific authority. The warning it gives several days in advance prevents many disasters and is considered by all navigators as the best guarantee of their safety. Father Halpin has already witnessed and felt an earthquake, which was a slight one. After it was over "all Manila said: The observatory will tell us all about it this evening or to-morrow morning."

We trust Father Halpin will soon give us his opinion of the Friar question. The journals which aim at being on good terms with the government are trying to pooh-pooh what they call the exaggerated statements of the staunchest Catholic papers. A popular and optimistic chaplain of the U. S. army, Father Vattman, has gone to Rome to help whitewash the government. Vox Urbis, the clever Rome correspondent of the N. Y. Freeman's Journal, gives an amusing account of this good priest's audience with the Holy Father. He was introduced, with a group of Americans, not at all in a private audience, "to His Holiness by Mgr. Kennedy, who said that Father Vattman had just come from the Philippines. Pope Leo asked after the health of Governor Taft; Father Vattman said the Governor was all right, and the Holy Father said that he sent him his greetings. The chaplain rose from his knees, made way for the next, and it was all over. But Father Vattman was very pleased, and at once telephoned for the correspondent of the Associated Press announcing that he was preparing for him an account of his audience with the Pope. About his interviews with Cardinal Rampolla Father Vattman was mysterious. He had presented 'his report' on the Philippines to His Eminence, a wonderful man; he had told him that things were going on very nicely indeed in the Philippines, 'which he had traversed from one end to another.' Asked by me if he had any special authority to report on anything, he looked awfully solemn, but a little later declared that he had merely given the 'cardinals' the benefit of his experience. He must be a very kind-hearted man. Finally he assured me that he was sure that his 'work in Rome would redound to the advantage of Church and State.'"

While such puerile attempts are made to throw dust in the eyes of Papal Rome, the better class of Catholic journals are giving a very distressing picture of the treatment of the Friars in the Philippines. The San Francisco "Leader" lately published a terrible letter on the "Real Situation in the Philippines" and backed that letter up with a series of editorial climaxes such as Father Yorke alone can produce. It

is a trumpet call to Catholics. They must protest against the devilish skill with which the Hon. William H. Taft, Governor of the Philippines, is squeezing out the Friars. It is a question of the very existence of Catholicism in those islands. "It is," says the correspondent, writing from Manila, "a question of the poor people who are begging for their pastors to come back, begging for religious instruction, begging for Mass and the Sacraments; and alas! so far, begging in vain."

It is curious to note how history repeats itself in the matter of wholesale mandacity. Some fifty years ago the Rev. Charles Kingsley gave to the world a pseudo-historical novel, much admired by the 'muscular Christian school' of that time, which touches the high-water mark of ultra-Protestant fable with regard to the Spanish nation. "Westward-ho!" is the stirring title of that stirring book. Fascinating it can hardly be called, for the interest lags a good deal. The novel is surcharged with bits of erudition and personal comments of the author. It contains one or two redeeming passages, such as the wish that "the military brotherhood between Irish and English, which is the special glory of the present (Crimean) war, may be the germ of an industrial and political brotherhood," and the strong defence of the Bible view (as opposed to the baseless scientific theory) that the savage is a degenerate not a primitive being. But the sum-total of the work, its plain purpose from beginning to end is the vilification of Catholicism and especially of Spain, then in the end of the 16th century) the great Catholic nation. No tale is too absurd, no calumny too black when a Spaniard, an Irishman, or a Jesuit is introduced. For a well informed Catholic "Westward-ho!" is mainly disgusting. For Catholic youths it is positively dangerous. And yet we were informed by a staunch Catholic that he had lately found it for sale in a Catholic bookshop as a very good book for a school prize!

"Westward-ho!" is a fair reflex of Charles Kingsley himself, the man who posed as the apostle of sincerity, manliness and courage, and who, when pulverized by John Henry Newman's answer to his slanderous insinuations, had neither the sincerity nor the manliness to retract and went down to his grave a convicted but unrepentant liar. Just so this novel, upon which his fame chiefly rests, while professing to extol honesty and truth, is a skillful tissue of historical falsehoods. Of this we need adduce but one example. Kingsley everywhere contrasts England's humane treatment of the savage with Spain's cruelty to him. Yet the broad and unanswerable fact—which Kingsley must have been aware of, though he never mentions it—remains, that the English-speaking adventurers all over the world, until they were shamed into a change of conduct by the example of Catholic nations, exterminated the savages, while the Spanish colonists made them multiply and prosper.

The late C. Kegan Paul, in his delightful "Memories," furnishes us with a key to Kingsley's character. Kingsley's natural virtues, his activity, his devotion to his parishioners, had so much influence on Kegan Paul that they decided him when wavering, to take Orders. He speaks of him as a "coruscating person, in no sense a learned man, nor a sound scholar, nor a deep theologian, nor a well-read historian; he knew more of science than of all these put together, yet was not really scientific. But on almost all subjects conceivable he had read enough to talk brilliantly, without any inconvenient doubt that his

equipment was entirely sufficient." One of Kingsley's favorite expressions gives the key we mentioned above. He was once discussing with Kegan Paul and Percy Smith what the serpent of Genesis, iii, might mean. "Kingsley, who stammered dreadfully, tossed back his head, and said with a gasp: 'I've always thought that the serpent was a serpent-worshipping black tribe.' We came to know," adds Kegan Paul, "that when Kingsley said, 'I've ALWAYS thought,' it meant that the sometimes brilliant, always paradoxical, notion had just flashed into his head for the first time." This depicts to the life, Charles Kingsley, a vain-glorious humbug.

Last week's latest news points to a substantial advance in the Irish Land Bill. The Irish members have succeeded in convincing Mr. Wyndham that it would be best to concede a fair measure of freedom in the bargains between landlords and tenants. It is now believed that the success of the bill is assured. The conciliatory temper of the cabinet has produced a fresh burst of enthusiasm for the King, whose persistent pressure in favor of decent treatment for Ireland is too well authenticated to admit of doubt in the minds of the people.

The new French Canadian flag is being adopted wherever there are groups of French Canadians. This is as it should be. We were among the first to express our dislike for the French tricolor when used by Canadians. Of course French people from France are welcome to display it as their national emblem, as the reminder of many a great victory. But its adoption by Canadian Catholics has always seemed to us unreasonable. The immense majority of French Canadians are descended from generations to whom the tricolor was unknown. And since the latter became by law the natural standard of France in 1792, it has generally represented the repression, if not the persecution, of the Church by the State. From 1792 to 1815, when the tricolor was used, Catholics had not much to boast of in the way of liberty and had very much to suffer; the martyrs of the Revolution and the imprisonment of the Pope were the most salient religious aspects of that period. During the "hundred days" of Napoleon's last stand the tricolor returned with him, after having been momentarily supplanted by the white flag of royalty, which was again, on April 18, 1816, decreed to be the national standard. The revolution of 1830 restored the tricolor, which has since remained the flag of France. Thus, the tricolor has been in use 96 years, during most of which the Catholic Church has been either secretly or openly antagonized by the innumerable governments that have successively ruled France. There are only two periods when Catholics enjoyed comparatively liberty: the first part of Napoleon III.'s rule as President and Emperor, from 1848 to 1859, and the first years of the present, or third Republic, from 1870 to 1879; that is to say, out of nearly a century of tricolor rule, the Catholics of France can look back on twenty years of tolerably fair treatment. Surely, this is no sufficient reason for French Canadian Catholics to adopt as theirs the present flag of France. What they want is a flag that will remind them of their origin, history and of their religion, and this the newly adopted flag does admirably. The blue ground recalls the Canadian victory of Carillon, the broad white cross with the Sacred Heart in the centre recalls Catholic France, whose King, according to a pious belief, was advised by our Lord to place the Divine Heart upon his standards. The "Ole Regime" is also recalled by the fleur-

de-lis at the four corners, while the garland of maple leaves is distinctively Canadian.

The substitution of this beautiful flag for the tricolor is rapidly spreading. When once it becomes general, when the French consuls all over Canada will have to report to their government that the use of the tricolor by French Canadians is fast becoming obsolete, this rejection of their national standard cannot but produce a deep impression on the better class of citizens in the French Republic. France's daughter will be saying to her degenerate mother: "I once adopted your new flag when you seemed destined to remain the most Catholic of nations, but, since you have begun once more to persecute the Church, I have determined to reject your standard and to adopt one of my own."

From the Register's report of the Matriculation Examinations, published on June 25th, we gather that Lambert Breidenbach, of St. Boniface College, was among the first eight in the two Latin papers, one of the first two in the two Greek papers, and one of the first two in the two German papers, receiving for all these papers the exceptionally high grading of 80 per cent. or over. Out of 88 candidates who passed on the total, he was one of eight who got first class marks, 1B, on the total examination. Jas. Walsh, of the same college, got 1A (between 80 and 100 per cent.) for Latin Grammar and Prose, 1B (between 67 and 80 per cent.) for Virgil and Caesar, 1B for Greek Grammar and 1A for Xenophon. Joseph Chabot, also from St. Boniface College, got 1A for English Grammar and Composition and 1A for French Literature and 1A for French Composition and 1A for French authors. These three are the only students St. Boniface presented for Matriculation, Part II. This very gratifying result is especially remarkable in the case of Breidenbach who, taking German without any special tuition, as an extra subject not at all necessary for the general total, obtained as high a standing therein as he did in Greek.

Clerical News

The report comes by cable that the Holy Father said, on June 26, "The Latin world has been satisfied as regards the appointment of cardinals. Now the Anglo-Saxon people must be satisfied. Cardinal Vaughan must be replaced. Canada has been five years without a cardinal, and the United States is constantly clamoring for another." This may be only Roman gossip, but it is none the less interesting.

Last Tuesday, June 30, another Rome cablegram said the Pope was wonderfully active. People who have seen him lately declare that all traces of the Sovereign Pontiff's recent illness have disappeared. To some prelates of the Papal court who inquired if their tour in France might not be interrupted, Dr. Lapponi said: "Do not be anxious. You may stop away for several summers."

His Grace the Archbishop of St. Boniface is expected home on the 7th inst.

Rev. C. Chaput, S.J., left on the 25th ult., for Windsor, Ont., where he will preach the annual retreat to the Sisters of Jesus and Mary.

Rev. J. Blain, S.J., went to St. Anne last Tuesday to preside at the public school examinations.

Rev. Father Blondin, from the Province of Quebec, arrived here last Wednesday on a visit to friends.

Rev. L. Drummond, S.J., left on Thursday for Sault Ste. Marie, Mich., where he will preach a retreat to the Sisters of Loreto.

Rev. E. Proulx, S.J., is preaching the annual retreat to the Sisters of the Holy Names at St. Mary's Academy.

Persons and Facts

The first Catholic college for women in the United States, the College of St. Elizabeth, at Convent Station, N.J., conferred degrees for the first time on June 17. Four young ladies received their A.B., which corresponds to our B.A., the words "Artium Baccalaureus" (or should it be in this case "Baccalaurea?") being simply reversed as they used to be in England.

Captain John S. Seibold, a retired Episcopal chaplain of the U. S. army, and a close friend of ex-President Grover Cleveland, has become a Catholic and joined the congregation of St. Mary's Church, New Haven, Conn.

On June 15 the Mexican Government deposited to the credit of the U.S. Ambassador, Powell Clayton, \$1,420,682 on account of the "Pious Fund" award made in September last by the Hague tribunal in its first arbitration case. The claim arose through the failure of the Mexican Government to pay to the Archbishop of San Francisco interest on lands belonging to the Jesuits, for which the Mexican Government acted as trustee. The claim was submitted to the Mexican Claims Commission in 1877 and judgment given in favor of the Church for about \$1,000,000. The Mexican Government held that payment extinguished the claim, but the State Department held that the interest began again from the date of the award. Personal representations by the Archbishop of San Francisco and other dignitaries of the Catholic Church caused the department to press the matter, with the result stated. This promptness on the part of the Mexican Government in meeting its obligations has written all records in arbitrations. The money will be remitted to Archbishop Riordon of San Francisco, the titular claimant.

Rev. Father Vachon, O.M.I., returned last Saturday from Prince Albert, whither he escorted some of the French Canadian delegates who passed through the city a few days ago. He reports that the German Catholic colony at Big Quill Lake are getting comfortably settled on their lands. Though only about 400 of the eleven hundred homesteads allotted to the colony have as yet been taken up, the rest will be rapidly settled. Father Vachon leaves for Michigan next week, where he will gather together some more colonists.

The convent of the Sisters of Jesus and Mary at St. Boniface is being greatly enlarged. Workmen under the able direction of Mr. J. A. Senecal, are simultaneously building two wings, the west wing measuring 64 by 32 and the east wing 56 by 32 with a central west addition of 22 by 8. The original building in the centre is 58 by 48 and four storeys high; the wings will be the same height. The whole building is in brick with solid stone foundations.

His Honor Sir Daniel McMillan was kind enough to honor with his presence the solemnization of the feast of St. John the Baptist at the Cathedral of St. Boniface last Sunday. The High Mass was very impressive and the sermon by Rev. Dr. Trudel very appropriate. After Mass an address from the St. Jean Baptiste Society to the Very Rev. Vicar General (representing His Grace) was read by the President, Mr. Roger Goulet. Then His Honor the Lieutenant Governor proceeded to the Archbishop's Palace, where he was welcomed by the Vicar General.

Mr. A. McGillis, late of the Post-office Inspector's office here, who has been ill for several months past, leaves on Monday next, accompanied by Mrs. McGillis, for a trip by the lakes from Duluth and Port

Arthur to Sarnia, and by boat from Toronto to Quebec and places on the lower St. Lawrence, visiting Toronto, Ottawa, Cornwall, Montreal and Quebec, before returning in about two months. We hope Mr. McGillis will come home with his health completely restored by the trip.

St. Boniface hospital reports that during the month of June, 140 men and 74 women were treated as patients there. The operations during the same time number 58 and the dressings 450.

ANSWERS TO CORRESPONDENTS.

N.M.—You can get a colored plate, 24 inches by 19, containing the portraits of all the Popes, by writing to the Lincoln Publishing Company, Providence Building, Philadelphia.

A.D.G.—When the Rosary is recited in public, each mystery should be announced before, not after, the Our Father, because each decade consists of ten Haily Marys preceded by one Our Father and followed by the Gloria.

W.I.S. and E.S.—Many thanks for London (Eng.) Daily Express marked with your initials.

CONVENT OF ST. PIERRE.

The distribution of medals and premiums at the Convent of St. Peter took place this last week. It was a great day for the pupils of that flourishing institution. The presentation of gold and silver medals as well as of special premiums by outsiders might be a surprise to some, but not to those who are better acquainted with the work done by the learned Sisters of the Holy Names of Jesus and Mary. St. Peter's Convent is in every respect worthy of the admiration of all true friends of sound and solid education, and well may the zealous pastor and devoted parishioners feel proud of it. The location, the building itself, the course of studies, the staff of teachers, are all a credit to the parish. We are only too pleased to give our readers a list of the medals and most important premiums won by the pupils.

Premiums for Religious Instruction presented by the Rev. J. A. M. Jolys, P.P.

First Course—Gold medal merited by Miss Amanda Turenne. 1st accessit merited by Miss Delphine Joubert. 2nd premium merited by Miss Evelina Desaulmiers. 1st accessit merited by Miss Donaldal Frechette.

Second Course—1st premium merited by Miss Liontine Cinq-Mars. 1st accessit merited by Miss Anna Joubert. 2nd premium merited by Miss Antoinette Carriere. 1st accessit merited by Mr. Adelard Parenteau.

Third Course—1st premium merited by Miss Alphonsine Cote. 1st accessit merited by Miss Guilda Prefontaine. 2nd premium merited by Mr. Philias Maurice. 1st accessit merited by Mr. Felix Dean.

Fourth Course—1st premium merited by Mr. Etienne Gaffrey. 1st accessit merited by Melle. Florence Carriere. 2nd premium merited by Mr. Alfred Maurice. 2nd accessit merited by Mr. Theophile Turenne.

Premium for Composition and Rhetoric.

Silver medal presented by the Hon. A. A. C. Lariviere, merited by Mr. Joseph Prefontaine. Other premium presented by Mr. l'Abbe Joseph Joubert, merited by Miss Anna Gladu.

Premium for best success in examination, merited by Misses Laura L. Heureux and Donaldal Frechette, fifth division in French. Miss Anna Joubert, fourth division in French. Mr. Orphidas Frechette, third division in French.

Premium for good conduct, merited by Misses E. Desaulmiers, A. Turenne, L. L'Heureux, D. Frechette.

Premiums for translation, merited by Miss Anna Gladu, sixth division. Miss Robertine Ladouceur, fifth division. Mr. Ovila Peloquin, fourth division. Mr. Adelard Cheneard, third division.

Premiums for household work, presented by Mr. C. O. Beauchemin, merited by Miss Laura L'Heureux.

Premium for instrumental music, merited by Misses Valentine Racicot, first course. Miss Robertine

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Home Column

A TIRED MOTHER.

"I am so weary of my home," she cried,
And of its endless tasks, so mean and small;

I long to mingle with the world outside,
To drink from life's full cup. The drops that fall

From beakers others clasp, though gladly quaffed,
Slake not my thirst; my hand must hold the draught.

She feels a little hand slip into hers,
And little fingers clinging to her gown;

And in her heart a tender memory stirs,
Of violet eyes with lids by death shut down,

And as she lifts the little hinderer up—
"I drink," she cries, "at least from love's full cup.

"Forgive, dear Lord, forgive the foolish speech,
For love is all; without it life is naught;

Let me but have the blessings of my reach,
And I will never more complain of aught;

Life's cup may hold for woman what it will,
Without love's wine she will be thirsty still.

"And knowing this; how have I dared to call—
When love doth make the humblest toil divine—

My daily round of duties, mean and small?
Oh darling, press your warm, soft lips to mine,

While I thank God I safe at home abide,

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—Mrs. E. V. Wilson.

"LET LOVE FIND OUT THE WAY."

There are many occasions when it would be well indeed for the wife and mother to wait and ask herself the question, What would Mary—my model in Heaven—do were she placed in my circumstances? In many homes there is the black sheep—the son or daughter, sometimes unfortunately, the husband or father, who errs; and there are so many so-called Christians scandalized because a wife or a mother continues to treat the erring one with affection and consideration. According to their creed of intolerance, the sinner should be treated as an outcast, denied all the privileges of the home, and especially the pure and comforting companionship of its inmates. There is a numerous, too numerous, class of professing Christians who believe they are justified in employing any means, however disagreeable, unjust or irritating, to express their disapproval of standards of conduct different from their own. They feel it incumbent on them to reprove, admonish or otherwise humiliate and annoy every sinner that crosses their path. Some of them are convinced, or pretend to be convinced, that by so doing they are serving their Master and earning the gratitude of their unfortunate victims. They are on the contrary a source of great weakness to the Church, in-

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Pastor, REV. A. A. CHERRIER.

SUNDAYS—Low Mass, with short instruction, 8.30 a.m.
High Mass, with sermon, 10.30 a.m.

Vespers, with an occasional sermon, 7.15 p.m.

Catechism in the Church, 3 p.m.

N.B.—Sermon in French on first Sunday in the month, 9 a.m. Meeting of the children of Mary 2nd and 4th Sunday in the month, 4 p.m.

WEEK DAYS—Mass at 7.30 a.m.
On first Friday in the month, Mass at 8 a.m. Benediction at 7.30 p.m.

N.B.—Confessions are heard on Saturdays from 3 to 10 p.m., and every day in the morning before Mass.

C. M. B. A.

Grand Deputy for Manitoba.

Rev. A. A. Cherrier, Winnipeg, Man.

Agent of the C.M.B.A.

for the Province of Manitoba with power of attorney, Dr. J. K. Barrett, Winnipeg, Man.

The Northwest Review is the official organ for Manitoba and the Northwest, of the Catholic Mutual Benefit Association.

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creasing the number of her enemies, instead of bringing recruits to her ranks and inspire sinners with positive hatred of themselves and their doctrines. Thank Heaven! there are a sufficient number of large hearted steadfast Christian women in the world—sincere followers of Christ and His holy Mother, who can, like their divine model, be "the friend of publicans and sinners" without soiling their white robes and losing sight of their loftiest ideals. As a mere matter of good breeding, the mother or wife refrains from "worrying" the wayward one, from continually intruding into the privacy of his soul, knowing that the safest way and the surest of success is to win the love and confidence of the one whose feet are set in the wrong path, trusting to the force of affection and example for the ultimate rescue of the imperilled soul. When constrained to expostulate too much, it is often wise for the mother to go to the foot of the cross and there relieve her overburdened heart to Him who is ever ready to hear the answer. If we cannot imitate the gentleness, the irresistible sweetness of Him who talked with "the woman who was a sinner" and allowed her to anoint his feet, then, in His name, let us be silent. The time is not ripe for us to speak till the words we utter fall on willing ears and awaken a quick response in loving hearts. He who left the ninety and nine to seek the lost sheep, and who when He had found it carried it tenderly back to the fold in His arms, has taught us that the offensive policy of "worrying wandering sheep" to death is not His way. Take courage then, dear mothers, who may feel downcast. St. Monica prayed and was often saddened by her wayward son, but God heard in His own good time.

"Down in the human heart, crushed by the tempter,
Feelings lie buried that grace can restore;
Touched by a loving hand, wakened by kindness,
Chords that were broken will vibrate once more.

ANGLICAN ORDERS.

Catholic Columbian.

Cardinal Newman wrote of the orders in the so-called Church of England, in 1868, long before the Pope's encyclical on that subject was thought of:

"As to my views of Anglican orders I cannot conceive that they are valid—but I could not swear that they are not. I should be most uncommonly surprised if they were. It would require the Pope 'ex cathedra' to convince me. I would not believe in them if you (he is writing to Father Coleridge, S.J.) or a hundred Fathers of the Society guaranteed their validity, though, of course, it would be a remarkable fact; but nothing but the Church's action on it would convince me. I do not think that the Church ever will act upon it. And for this reason, that, putting them at the best advantage, they are doubtful, and the Church ever goes by what is safe."

Now that the Holy See has acted on them and pronounced them spurious, who will dare maintain that they are valid?

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From the fullness of your living,
When the world on you is smiling,
Be not chary of your giving.
To the saddened and distressed;
For the Lord is watching o'er you,
With a vision past beguiling,
And reward is yet before you,
In the homeland of the blessed.

O the heart that opens kindly
To the sorrow of the weary—
To the weak ones groping blindly
O'er the rugged way of life,
Will find even here a pleasure,
For the days grow far more cheery
When we share our earthly treasure
With the needy in the strife.

WHY HE CELEBRATED.

One of the professors at Cornell University was born in Canada. He has, however, been for a long time a resident of the United States, and his children were born there. The New York Times relates an amusing anecdote, which the professor himself is fond of telling. One Fourth of July the profes-

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sor's eldest son had exploded, early in the afternoon, all the firecrackers that he had provided for the day. The youngster and his little friends wanted more, so the boy found his father, and asked for some money with which to buy a new stock of fireworks.

"I will give you the money, my son, if you can tell me what it is that you are celebrating with all these fireworks," replied the father. "I can do that easy enough," said the boy. "This is the anniversary of the day we licked you fellows."



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A Catholic newspaper in a parish is a perpetual mission. Let all who truly and from their souls desire that religion and society defended by human intellect and literature should flourish, strive by their liberality to guard and protect the Catholic press, and let everyone in proportion to his income, support them with his money and influence, for to those who devote themselves to the Catholic press we ought by all means to bring helps of this kind, without which their industry will either have no results or uncertain and miserable ones

POPE LEO XIII.



SATURDAY, JULY 4, 1903.

CALENDAR FOR NEXT WEEK.

JULY.

- 5—Fifth Sunday after Pentecost. Feast of the Most Precious Blood. Solemnity of Saints Peter and Paul.
- 6—Monday—Octave of Saints Peter and Paul.
- 7—Tuesday—Saints Cyril and Methodius, Bishops.
- 8—Wednesday—St. Elizabeth, Widow.
- 9—Thursday—Votive office of the Blessed Sacrament.
- 10—Friday—The Seven Brothers Martyrs.
- 11—Saturday—Votive office of the Immaculate Conception.

BOOK REVIEWS.

THE LIFE OF POPE LEO XIII. from his Personal Memoirs, by Monsignor Bernard O'Reilly. The John C. Winston Co., Philadelphia, Chicago and Toronto.—This magnificent work is fully deserving of the sumptuous setting in which it is published. The price of the various bindings ranges from \$2.50 for "extra cardinal cloth, gold and ink stamping, plain edges" to \$7.50 for the edition de luxe; but the beautifully clear type, wide margins and 64 full-page, half-tone illustrations are common to all the editions. The short and pithy preface, signed in fac-simile "Bernard O'Reilly, Prothonotary Apostolic, New York, March 28th, 1903," shows that the venerable and distinguished author, in spite of his 61 years of priesthood, still wields the pen, not only with literary power, but also with what the New York Herald lately called a "chirography which would put a college graduate to the blush." In that preface Mgr. O'Reilly modestly says: "To me came the singular honor of being summoned to Rome by his Eminence Cardinal Parocchi, then Vicar General to His Holiness, Leo XIII., to undertake the task of writing this biography and to have provided for my use abundant and authentic documents, as well as the personal memoirs of His Holiness." In accordance with this Pontifical command the future author of Pope Leo's life took up his residence in Rome and lived there for eight years, a good part of the time within the walls of the Vatican. He then had free access to the presence of the Holy Father and studied all the official documents and papers bearing upon the life and reign of the Pontiff. As each section of the subject was finished, the manuscripts were submitted to the Pope

for his perusal and correction, and not a sheet was sent to press until it had thus been authenticated and approved.

The last previous issue of this great work was published eleven years ago, but the publishers failed and went out of business soon after its publication. This is the reason why the work has been little advertised and has had only a limited sale in America. The present issue is entirely new in regard to the intervening years. The life has been written down to the Coronation Jubilee, March 3, 1903, and chronicles this memorable event. All the plates of the former issues have been withdrawn, and the matter set up anew. All the illustrations, too, are fresh and modern; they are exquisite in artistic treatment.

The work, "laid at the feet" of Leo XIII., and dedicated to Cardinal Gibbons, bears the "imprimatur" of the Archbishop of Philadelphia, the "nihil obstat" of the official censor of that archdiocese, and has the warm approbation of His Excellency Mgr. Falconio, Delegate Apostolic to the United States, the Archbishops of New York, Philadelphia, Cincinnati, Milwaukee, Montreal and St. Boniface, and a great number of Bishops.

There is, of course, another famous life of Leo XIII. by Mgr. T'Serclaes, prepared under the eye of the Pope himself; but, extremely valuable though it is, it stops at 1893, has not been translated from French into English, is written in labored clumsy French, and does not view questions as Mgr. O'Reilly does, from the standpoint of English-speaking readers. In this last respect Mgr. O'Reilly's "Life" is far superior to any other biography of the present Pope, for the genial Irish prelate has a flowing and eminently readable style, while his experience in book-making has accustomed him to a broad and comprehensive outlook when he has to handle great questions. A good example of the author's power of luminous condensation is his 29th chapter, in which he has compressed into the short compass of fourteen pages all the salient features of the fourteen years' struggle between Bismarck and the Church.

Mgr. O'Reilly has been a very successful and prolific author. His more important works, such as the "Life of Archbishop John McHale," "Mirror of True Womanhood," "True Men as we need them," are in most Catholic libraries. His "Life of Pius IX." in particular has run through more than thirty editions. But we are greatly mistaken if this latest, and, in all human probability, this last book written by the almost nonagenarian prelate (he was born Sept. 29, 1816) does not eclipse all its predecessors.

We know of no other volume so worthy of being presented as a gift to a Catholic friend or even to any non-Catholic who seeks for information about the Catholic Church of our own day. No public library that cares for Catholic patronage or prides itself on its general usefulness can afford to be without O'Reilly's Leo XIII.

AMONG THE PEOPLE OF BRITISH COLUMBIA. Red, White, Yellow and Brown, by Frances E. Herring, author "Canadian Camp Life," "A Pioneer Marriage in Alabama," "Round Puget Sound," etc., etc. London: T. Fisher Unwin, Paternoster Square, 1903.—A green binding with the four corners of the cover in four colors, one red with the face of a redskin, another white with a white man's phiz., a third yellow to frame a Chinaman, and the fourth brown, around a Japanese "mug"; twenty illustrations from good photographs; plenty of dialogue and dialect; a slender thread of romance running through 300 pages; these are the outward trappings of what is practically an attractive and informing guide through British Columbia. Mrs. Herring relates as one who observes well what she sees, and, whether she is inviting us to witness the high-class Chinese funeral, of which she gives so graphic a description, or the Passion Play enacted by the Catholic Indians of British Columbia, she succeeds in bringing effectively before us the scenes and persons she desires to present. It is pleasant to note, in contrast to the vulgar familiarity of some globe-trotting writers, the tone of mingled deference and admiration which she uses in regard to the work, methods and cere-

monial of the Catholic Church. In a letter of approval His Lordship Bishop Döntenwill, O.M.I., says: "The chapters on the Indians, the Missionaries and the Passion Play form very profitable reading." In fact, were it not for a chance slip, like the one in which the biretta is supposed to be the distinctive headgear of a Catholic Bishop (p. 34), the ordinary reader might mistake Mrs. Herring for a Catholic. After describing a procession of Catholic Indians, she pays this glowing tribute to the devoted Oblate missionaries: "To see them there, two thousand of them, marching in peaceful procession, in charge of six or eight Fathers, their wild passions subdued to calm, their vengeance at rest, their friendships fanned to flame, their bodies clean and well clothed, their intellects raised by education, their talents, which had lain dormant for the want of a culturing hand, brought into play—when we see all this, what can we say of the Fathers whose lives have been spent among them, and who have brought the tribes to this stage of civilization?"

IMITATION AND ANALYSIS, English Exercises based on Irving's Sketch Book, by Francis P. Donnelly, S. J. Boston: Allyn & Bacon.—Of all the manuals hitherto published with a view to initiating the beginner into the secrets of a good English style we know of none that is so practical as this. Others give too much to the dry bones of precept and too little to the living, breathing model. Mr. Donnelly's little volume is devoted exclusively to the study of the best model for beginners, the immortal Sketch Book of Washington Irving. Everything centres on the model; even the short and necessary generalizations are immediately exemplified in the model. "The methods employed in this manual," writes the author in his preface, "are old and well tried; their systematic application to English composition can alone claim to be new. Analysis and imitation, as literary exercises, have been practised in the schools since the beginning. The process of developing a thought from a germ is based on modes formulated as early as Aristotle, if not earlier. All these methods, then, have been long in use, but this is the first time, it is believed, that the system of imitation and analysis, as embodied in the following exercises, has been applied so fully and so consistently to the composition of English."

This book shows the teacher how to treat the sentence, the paragraph, narration, description, and, finally, the essay, not merely by giving examples, but by analyzing, paraphrasing, imitating them and adding numerous suggestions as to further imitations. Take one instance of narration at page 120. The model is taken from "The Voyage" and tells the story of a sea captain, who, through no fault of his, during a heavy fog on the banks of Newfoundland, sinks a small schooner and hears the cry of the drowning men which he shall never forget. A few remarks are added, in smaller type, on the absence of connectives which gives rapidity to the narrative. Then the following subjects are suggested for imitation: a railroad collision, an accident on a trolley car, a cavalry charge, a fall from a bicycle. This exercise supposes that the student has already had considerable practice in imitation, for he has by this time reached Exercise 47. Let us now go back and see how he was helped when he was yet a beginner, as at Exercise 27. Here the model is the following paragraph from Irving's chapter on "Rural Life in England": "The stranger who would form a correct opinion of the English character, must not confine his observations to the metropolis. He must go forth into the country; he must sojourn in villages and hamlets; he must visit castles, villas, farmhouses, cottages; he must wander through parks and gardens, along hedges and green lanes; he must loiter about country churches; attend wakes and fairs and other rural festivals; and cope with the people in all their conditions and all their habits and humors." Now for Mr. Donnelly's imitation. The topic he chooses is this: "The student who would write a good imitation of Irving must not merely know the rules of composition." This topic, he tells us, should be developed, as Irving's is,

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by obverse iteration at the beginning of the second sentence and afterwards by enumeration of parts. This is how he does it: "The student who would write a good imitation of Irving must not merely know the rules of composition. He must study his model; he must read it all slowly and carefully; he must weigh words, phrases, clauses, sentences; he must take note of emphasis and rhythm, of turns of expression and beauties of language; he must fathom the meaning of the author; follow out the development of the thought; and make himself master of the writer's style in all its perfection and in all its minute details." No intelligent reader who carefully compares Irving with Donnelly can fail to note how closely, and at the same time without any servility, the latter imitates the former not only in the grouping of words, but even in the cadence of the paragraph, and how at the same time he deftly links precept to example. Yet the topics are completely different. Then follow, for imitation by the student, six subjects from which we take these two: "He who is desirous of becoming a soldier must not be con-

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tent with a knowledge of tactics. He must go forth to war." "He who would truly feel for the poor must not merely read about them. He must visit them."

In conformity with the author's general principle, our criticism has thus dealt largely in examples as giving the fairest idea of an eminently practical manual. In conclusion, however, it may be well to examine into the value of that general principle of imitation. Is it really the royal road to style? Does it not stifle originality? These two questions are fully answered in the author's introduction. An affirmative answer to the first is given in convincing quotations from Cardinal Newman, Buckle and more particularly from Robert Louis Stevenson, who also replies in the negative to the second question. From the article, "A College Magazine" in "Memories and Portraits" Mr. Donnelly borrows Stevenson's own words: "Perhaps I hear some one cry out, But this is not the way to become original! It is not, not is there any way but to be born so. Nor yet, if you are born original, is there anything in this training that shall clip the wings of your originality. There can be none more original than Montaigne, neither could any be more unlike Cicero, yet no craftsman can fail to see how much the one must have tried in his time to imitate the other. Burns is the very type of a prime force in letters; he was of all men the most imitative. Shakespeare himself, the imperial, proceeds directly from a school. It is only from a school that we can expect to have good writers; it is almost invariably from a school that great writers, these lawless exceptions, arise."

This admirable and unique manual, which costs only 60 cents, was adopted, very soon after its publication, by many prominent colleges, academies and schools.

NOTES BY THE WAY.

It is not difficult to understand the attitude of the Free Press on the present development of the School question. This journal, and all others like it, which exist simply and solely for the purpose of furthering the ends and feathering the nests of party politicians, may their rights, and with loyal confidence that British fair play and British justice will ultimately prevail even in a question where the taxation of Catholics is concerned, they are determined now to press for complete vindication of their position and the relief to which they are entitled under the Privy Council decision. Catholics are perfectly indifferent as to whether the Grits or the Tories like it or not—they are prepared to accept their rights from either party—and there is at last good reason to hope that party interests may at no very distant date lead the politicians to see they can no longer play with this great and serious question as they have in the past.

On Monday last the Free Press quoted from a speech made by the late lamented Dalton McCarthy, in which that Protestant agitator held that the Dominion Government had jurisdiction only if the Provincial Government declined to act. Well, this is the very case which now confronts the minority. Premier Roblin says he cannot do anything, that his hands are tied by a previous agreement between the Dominion and Local Governments, and whether this is absurd (as the Free Press characterizes it) or not, the fact remains that the Catholics have received a decisive answer from the Manitoba Premier, and it follows that they are now face to face with the very position contemplated by Dalton McCarthy. Turned down by the school board, unable to get anything from the Local Government, they now naturally and legally look to the higher authority at Ottawa. In every action that the Catholics have taken in this school trouble, they have acted in a thoroughly constitutional manner, and never more so than in their present procedure.

The Protestants of the city are proud of their public school buildings. They have very little reason for this feeling, for the fact is that during the past thirteen years, the Catholics of Winnipeg have been forced to contribute no less a sum

than one hundred and fifty thousand dollars—perhaps more—to the promotion of Protestant education in the city and to the construction of the Protestant public schools. This statement ought to bring a blush of shame to the cheeks of even the most hardened and intolerant bigot. Just fancy, the brutal persecution such a fact reveals. In a measure it may with truth be said, that hardly anything worse could be found in the chronicles of Russia, and one would have to go back to the dark days in the history of persecuted Catholic Ireland, to find a parallel. Talk about a free country—Manitoba in this matter is a blot on the boasted civilization of the twentieth century, and all the false pleading and hypocrisy of the party hacks who write for the political press, and who pander to the bigotry of their narrow-minded readers will not alter the fact, that the Province is in this respect a disgrace to the British Empire.

For seven long years the Catholics have waited for some tangible result of the so-called settlement of 1896. They realize now that patience in their case has ceased to be a virtue, and face to face with tremendous additional taxation owing to the increased school population and the necessity of new buildings for their children, they have wisely determined to once more approach the powers that be, and it may safely be said that before they are through, there will be very few people in Canada who will not at least know that the school question is not settled. The Catholic population in this western country is growing wonderfully, we are far more than holding our own in the increase caused by incoming immigration, and it will not be many years before the Catholic vote will be a much more important factor in the west than it is to-day. We commend this to the earnest consideration of the politicians. Justice and fair play may not move them, but the time may be at hand for some of them when they will realize that they have committed what to their mind is the greatest of all blunders, namely a political mistake.

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CATHOLICS INTERVIEW THE HON. MR. ROBLIN.

Free Press, June 29.

The deputation from the Catholic school supporters of the city, appointed to interview the provincial government, waited on Premier Roblin, Hon. R. Rogers being also present, on Saturday, at 3 p.m. The committee consisted of Mr. T. D. Deegan, chairman; Mr. F. W. Russell, secretary; Mr. W. Jordan and Mr. M. McManus. Mr. Russell read the resolution, passed at a mass meeting of Catholics recently held, presenting their statement of the case as follows:—

To Hon. R. P. Roblin, Premier of Manitoba. Sir,—We have the honor to submit herewith copy of a resolution passed at a mass meeting of Catholics held in this city a few days ago:

"Whereas, the Lords of the Judicial Committee of the Privy Council of the British Empire, in a judgment delivered on the 28th of January, A.D., 1895, declared that a right or privilege which the Roman Catholic minority previously enjoyed had been affected by the Manitoba legislation of 1890; and

"Whereas, acting upon that decision of the Privy Council, the Governments of the Dominion of Canada and of the Province of Manitoba, by arrangement, have enacted certain amendments to the School Law of 1890 (generally known as the Laurier-Greenway Manitoba School Settlement), purporting to redress the grievance of the said Roman Catholic minority of Manitoba; and

"Whereas, the said agreement effected between the Federal authorities of Ottawa and the Provincial Government of Winnipeg has been

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proved defective, imperfect, and insufficient; some few only of the school districts where the Catholics practically form the total of the ratepayers, having been able to take advantage of it, and that only through the good will of the Government, whilst in those of mixed population, where Protestants are in the majority, no benefit whatever can be derived from the so-called School Settlement; and

"Whereas, the Catholics of Winnipeg in particular have seen their repeated efforts to obtain redress frustrated by the persistent refusal of the city of Winnipeg in public town their just demands, and whereas they have had, now for more than twelve years, to pay double taxes, the one for the building up and support of the public schools of Winnipeg, and the other for the maintenance of their own schools.

Be it resolved, that we Catholics of the city of Winnipeg in public meeting, consider it our duty to put it on record that our grievance in school matters has so far in no way been redressed;

Be it further resolved, that Messrs. J. G. Carroll, T. D. Deegan, P. Marrin, N. Bawlf, F. W. Russell, and Mr. McManus be a committee, with power to add to their number, to approach our local government and lay before the Honorable, the Premier of Manitoba, our grievances with prayer for redress; and that in the event of the said local government refusing or showing inability to grant our just demands, two of the members of the said committee be instructed to proceed at once to Ottawa with a view to lay the matter before the Federal Government, and to pray the Governor-in-General not to permit the aggrieved minority of Manitoba to suffer any longer the unjust treatment under which they have now labored for more than twelve years."

It does not appear to be necessary to add much to the terms of the resolution; they speak for themselves and represent briefly the present standing of what is known as "The Manitoba School Question." With your permission, however, we will, in a few words, summarize and re-state the undeniable facts of the case as follows:—

The Catholic minority of Manitoba have not been accorded any legal relief as the result of the Privy Council decision of 1895. That we are entitled to such relief under that decision was recognized and admitted by the Dominion and Provincial Governments when they met in conference in 1896 and arranged certain amendments to the School Law of 1890, but as a matter of fact these amendments have utterly failed to give us the relief contemplated by the Judicial Committee of the Privy Council, and so far as the rights of the Catholic minority are concerned the amendments arranged between the Laurier and the Greenway Governments, might just as well never have been passed. It is the exact truth to say that in not one school district of the province have a Roman Catholic minority any rights by law in the matter of education, and the grievance which the Privy Council declared existed in 1895, still exists in all its force and rigor in every district where Catholics form a minority of the population. To show what this means it is simply necessary to point out that there are fourteen hundred and eighty-eight schools in Manitoba—1,363 of these are in districts in which Catholics form a minority of the population and have no rights or privileges whatever. Only about 125 are in Catholic centres, and being under Catholic control, some slight privileges are enjoyed notwithstanding the law.

In Winnipeg the Catholics have more than once approached the public school board, hoping against hope that that body might be able to interpret the law as amended in such a way as to give the minority here at least some measure of relief, but the school trustees have on each occasion met our appeal with declarations that they are powerless to grant our petition inasmuch as they are elected simply and solely to administer the law, and that they are debarred by the terms of the amendment from making our appeals favorable consideration.

Winnipeg, so in every other town in the province where Catholics are in a minority, there is no longer any possible hope that any

thing will be done for us by district school boards whilst the law remains in its present form.

This being the case and the burden of double taxation growing more and more intolerable as our school population increases and new buildings become necessary, we now exercise the right we have as loyal citizens to lay our case once more before the Government. All we ask is that legislation be passed in line with the Privy Council decision. This is not an unreasonable request, but it is a petition which no minority should have to make twice in such a province as Manitoba, or in any other province of the British Empire over which the Privy Council has jurisdiction. The people of Manitoba profess to be proud of their loyalty to the British Crown and tradition—in this matter refusal to accord us justice means not only the perpetuation of the un-British principal of imposing a heavy double tax on a conscientious and loyal minority, but it also indicates a most deplorable disregard of a solemn judgment of the highest court in the Empire.

We trust that these considerations will move the Government of Manitoba to still further amend the School Act, and to amend it in such a way that the grievances pointed out in the Privy Council decision may be effectually remedied and that justice and harmony may once more prevail in the educational affairs of the province.

We have the honor to remain, sir, on behalf of the Catholics of Winnipeg, your obedient servants.

On hearing the memorandum, Mr. Roblin asked whether any member of the deputation wished to say anything further.

Mr. Deegan said he did not think it necessary to take up the time by adding anything. The memo. spoke for itself and went into the subject fully. He would be happy to answer any questions; but he didn't think he could add one word to what the document contained.

The other gentlemen also had no wish to make any other observations.

The Premier's Reply.

Hon. Mr. Roblin then read a reply as follows:—

Gentlemen,—I regret that you have felt it necessary to make the request you have just made. I would very much have preferred that some satisfactory arrangement had been reached between the School Board of Winnipeg and yourselves. I say this because I have before me the recommendation to Council by the then Attorney-General, Honorable Mr. Cameron, under date of the 25th November, 1896, with the memo. of agreement attached, dated the 16th November, 1896, signed by Sir Wilfrid Laurier, representing the Dominion on the one side, and Clifford Sifton, representing the Province on the other. You will notice that it reads—"A final settlement," which leaves the Province no option in the matter. I am, therefore, unable to hold out any inducement, or to make you any promise. I don't think it necessary for me to say anything more; but in courtesy, and, I presume, as a matter of right also, to give you these data that I have before me here, and which you possibly have not yet seen. I have copies here which I will be glad to furnish.

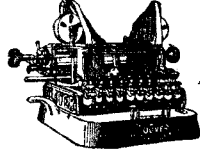
The documents referred to by the Premier, copies of which he delivered to the deputation, were as follows:—

To His Honor
The Honorable James Colbrooke Patterson,
Lieutenant Governor of the Province of Manitoba.
Etc., etc., etc.
Report of a Committee of the Executive Council on Matters Referred to Their Consideration.
Present:

The Honorable
Mr. Greenway (in the chair).
Mr. McMillan.
Mr. Cameron.
On Matters of State.
May it please Your Honor,
On the recommendation of the Honorable the Attorney-General.
The Committee Advise:

That Order-in-Council No. 5560G, dated 12th November, 1896, be rescinded, and that the annexed memorandum having been agreed to by and on behalf of the Governments of the Dominion of Canada, and the Province of Manitoba, be hereby ratified and approved as a final settlement of questions between the said Governments with

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reference to the exercise of appellate jurisdiction under the appeal taken to the Governor-General in Council against the Public Schools Act, 1890.

And that this Order-in-Council take effect from and after the date when an order is passed by the Governor-General-in-Council ratifying and approving the said annexed memorandum.

Respectfully submitted,
(Signed) J. D. Cameron,
Chairman.

Executive Council Chamber,
November 25th, 1896.
Approved and ordered, November 25th, 1896.
(Signed) J. C. Patterson.
To His Honor the Lieutenant-Governor-in-Council.

May it please Your Honor,
The undersigned has the honor to recommend for the consideration of Council the following:—

That Order-in-Council 5560G, dated 12th November, 1896, be rescinded, and that the annexed memorandum, having been agreed to by and on behalf of the Governments of the Dominion of Canada, and of the Province of Manitoba, be hereby ratified and approved as a final settlement of questions between the said Governments with reference to the exercise of appellate jurisdiction under the appeal taken to the Governor-General-in-Council against "The Public Schools Act," 1890.

That this Order-in-Council take effect from and after this date when an order is passed by the Governor-General-in-Council, ratifying and approving the said annexed memorandum.

Respectfully submitted,
(Signed) J. D. Cameron,
Attorney-General.

Order-in-Council passed same date, 25th November, 1896.

Council Chamber,
25th November, 1896.
To the foregoing documents were attached the following:—

Memorandum re settlement of school question. Signed by Wilfrid Laurier and Clifford Sifton, Ottawa, 16th November, 1896.
Terms of settlement between the Government of Canada and the Government of Manitoba for the settlement of the school question appear in Sessional Papers (Dominion), Volume XXXI., Paper 35. Same terms are set forth as in Manitoba Order-in-Council. Roman Catholic protests will also be found as in Sessional Paper referred to.

Extract from Speech from the Throne, Free Press, February 19th, 1897.
Extract from the Free Press, March 12th, 1897. Speech of Hon. J. D. Cameron on motion in the Legislature.

Public Schools, Chapter 26. An Act to amend the Public Schools Act, Assented to 30th March, 1897.
Mr. Deegan, after hearing the Premier, remarked: "That puts a new phase on the question to us. We never took it that there was any agreement between Sir Wilfrid Laurier and the Local Government at that time which was declared as final. Of course it was always stated that it was a sort of arrangement that could be improved as time went on; it was always put forth on the platform as such. This puts a new phase on the matter." Thanking the Premier for his courtesy, the deputation then withdrew.

It is now understood that the committee will proceed to carry out the instructions contained in the resolution passed by the mass meeting by laying the matter before the Dominion Government at the earliest possible date.

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ladies were always served before gentlemen. Soon after, when it was all being digested in his little mind, he said to his mother, who was undressing him at night: "Mother, you are going to die first." "What in the world do you mean by that?" his mother asked. "You will die before I do." "And what makes you think I will?" "Why, you know ladies always before gentlemen."—N. Y. Times.

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