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8III.

Had he only consulted us, our greater experience in dealing with the peculiarities of a large and influential section of the Protestant conscience would have We demand that the editor of the Tribseved him from falling into such an une at once apologize to Archbishop Cherrier to do is to apologize to the Free Press for accusing it of lorgettulness.

We might be tempted to say that kmong the reasons which make some of our Protestant friends arrive at such nice conclusions regarding our rights, might be those of "fanaticism and bigotry," were we not afraid of this being calld"a Quebec proposition.' We are afraid We might be suspected of being as great curiosity as the Free Press' "Protestants of England four hundred years ago. Should some of the expressions in the Free Press, which we have quoted, ap-Pear to some of our readers, to be more oolish, ignorant, or malicious than the Occasion warrants, we would remind them that it is expressing its opinions of Quebec and its Catholic people, and is therefore not expected to nicely weigh the value of words, though the public might expect something more, in the line of truth, liberality, and above all that public honesty without which, even so great a paper as the Free Press cannot hope to be considered by gentlemen crape is the most noticeable. Every day s respectable.

WHY NOT APOLOGIZE? Our readers cannot help remembering ith what gusto and genuine relish, the Tribune charged Mr. Luxton, then the Free Press, with selling his Protest-ant principles and his friends to "the feminine world, are responsible for many Managing Director and Editor-in-Chief of Roman Hierarchy," for the sum of 40,000, with which he purchased the on newspaper. The Tribune tried to Paken the noble and generous conduct I its adversary by charging its editor with acting from mercenary motives. Because it could not lift its sordid soul bove dollars and cents, it refused to believe that others could act from higher principles. Mr. Luxton, frequently protested against this base allegation and, on one memorable occasion, made It rather warm for some of his slanderers. Notwithstanding all this, the same vile slander was repeated by the Tribune, each time with more assurance. At last, the venerable Archbistiop Tache, stung more at the great injustice done to Mr. Luxton than at the insults heaped upon himself, venwred to remonstrate with the Tribune, and, over his own signature, positively and solemnly declared that there was ot one word of truth in its allegations, hat the hierarchy never contributed mything more to the Free Press than to by their subscription to it the same as the Tribune. Notwithstanding this denial made by one whose high office, honorable and spotless career, and distinguished services to the country, hould have been a sufficient guarantee the truth of his statement, the Tribune had the brazen imdence to insult the Archbishop by saying that it did not place any weight on what he said—in other ords, to charge his Grace with making barred to the consoling words of friends. false statement to excuse Mr. Luxton. Mourning, however expensive, is put on. Well, now, what do we find? Although tis over six months since the country as advised of the fact that that \$40,000 was advanced by another party in no yay connected with "the Roman Hier-Tribune never said one ord in apology to the venerable prelate bum it so grossly insulted. But, per_ haps, it had some doubt as to where the 40,000 came from? Its last doubt must have disappeared, for we find the follwing admission in a recent issue of the Tribune. Speaking of Mr. Luxton and his deals with the C. P. R., we find in

ences: "The real character of the farce will be appreciated when it is remembered that the Tribune was established to fight *gainst the C. P. R. monopoly, to irrevoably rivet which the chief of the combination accepted \$40,000 in cold cash from Mr. Van Horne. Early in January, 1890. some time after the lift of \$33,500 bich Mr. Van Horne had given him then be handed over the Call, and when he was doubtless being pinched wain, Mr. Luxton made a pilgrimage to the C. P. R. shrine, and succeeded in Persuading Mr. Van Horne, that if he ould only advance \$40,000 to buy out

contemporary the following sent-

will hasten to make the most ample Public apology to Archbishop Tache and he members of the Catholic church over hich he presides, for the insults he has

beaped upon them in this regard. We

what he owes to his own personal honor and to the paper he conducts as to neglect or refuse to apologize for something which, let us charitably suppose, he may have at one time believed to be true. error of judgment. It is now, however, Tache, or stand convicted, before all too late and all that is left for Father men and gentlemen, as a cowardly assassin of another's good name and an outcast among gentlemen.

THE ETHICS OF MOURNING.

A recent issue of our bright contemporary, the Western Watchman, comes out boldly against the senseless side of the custom of mourning; and condemns it with exceptional pith and vigor. This subject has of late been frequently brought up for discussion, and, so far as we remember, in not one instance was the custom commended. The newspapers have condemned it, and so have many writers who viewed it from a moral and ethical standpoint. The best medical authorities of the age have decried it, but it still lives as a relic of times happily long gone by. The Watchman's words are so appropriate that we cannot refrain from quoting them. It says in part:

"Of all the incongruities of daily life the woman with the happy, smiling face and gown heavily trimmed with one sees on the streets, in the theatres, and sometimes in a ballroom, people who wear the habiliments of woe, and whose actions are entirely out of keeping with their attire.
"Of what use is it then to merely

assume the outward appearance of grie when in reality it has no abiding place within? It is a sham, and the soo deceits, but the grossest of all sins com mitted in their name is the hypocrisy of no**arn**ing."

While this condemnation may seem too sweeping to many, we still believe that it is only too true that sufficient grounds have warranted it in the past, and yet continue to deserve it. If there is anything so contemptible and so insinuatingly hurtful to a man as a bad, dogmatic custom we have yet to become acquainted with it. It is a fact, and we all feel the force and propriety of it, that when the head of a family, father or mother, or a beloved brother, sister, or only child dies, nothing is more appropriate or more respectful to the memory of the dear departed dead than that inoffensive seclusion from the gaieties and pleasures of the world which is usually practised, but when it goes beyond that it is a mere farce. Christ told the Pharisees to wash and anoint their faces and appear happy whonever they would fast. We do not suppose that He would counsel disrespect for the memory of the dead by an immediate entry into the pleasures of society after the death of some loved one. Neither do we believe that because some one had died He would issue a perpetual interdict, whereby young and old, the solemn and the gay, should be forever excluded from every innocent pleasure. Such actions and such practices arise from a talse idea of life, and, we may add, often from fanaticism. Some one dies. A modern social interdict is declared. Doors are The natural innocent hilarity and buoy ancy of children are rigorously suppressed; musical instruments are shut up and every amusement is forbiddena regular reign of family martial law is established. New, in truth, what is all this but the merest farce? It is only the outgrowth of an unhealthy pharasaica! fanaticism that can give no plea for itself but vicious custom. Why the shroud of death should hang around the family hearth and the otherwise happy home for years is more than we can readily

The age of absurd materialism cannot pass away while people insist on parading their internal feeling by outward signs before the world. A custom ought to have some good and substantial reason for its existence, but when the best physicians of the age, common sense and daily experience demonstrate the absurdity and the danger of this custom of protracted mourning, it is time that it should go the road of other such customs.

understand, especially when such a cus-

tom tends to breed morbid feelings that

are often the origin of mental and phy-

sical disorders.

ALL MEN.

would only advance \$40,000 to buy out that hated rival, "The Sun," he would establish a newspaper monopoly in Winnipeg which could not be broken, and there would be no voice to condemn the excessive freight rates."

After such an admission as the above it in not time for the Tribune to make an ample apology in its columns to the venerable and kindly Archbishop whom it it made as public a retraction of that it made as public a retraction of that it made as public a retraction of that vile slander on the honor and integrity of the head of "the Roman Hierar-thy" and therefore on every member of the Catholic church. If the managing editor of the Tribune be not a low black-than a public and the most radimentary instincts of a gentleman, the will hasten to make the most ample state of the scale of the scal

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No 127 stops at Baldur for meals. PORTAGE LA PRAIRIE BRANCH.

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2 Jan. lst. The Circumcision
3 Jan. 6th. The Epipnany.
4 The Ascension.
5 Nov. lst. All Saints.
6 Dec. 8th. The Immaculate Conception.
7. Dec. 25th Christmas.

I. DAYS OF FAST.

DAYS OF FAST.

1. The forty days of Lent.

2. The Wednesdays and Fridays in Advent

3. The Ember days, at the four Seasons being the Wednesdays, Fridays and Saturdays of

a. The first week in Lent.

b. Whitsun Week.

c. The third week in September.

d. The third week in Advent.

4. The Vigils of

a. Whitsunday.

b. The Solemnity of SS. Peter and Paul.

c. The solemnity of the Assumption

d. All Saints.

e. Christmas.

II. DAYS OF ABSTINENCE. All Fridays in the year.
Wednesdays in Advent and in Lent.

In Holy week Saturdays } In Ho.,
Saturdays }
The Ember Days.
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