

DR. BARRETT, ABLE DEFENDER OF CATHOLIC RIGHTS IN MANITOBA, ATTACKED.

To the Editor of the True Witness:

Sir,—I herewith enclose you some interesting correspondence which speaks for itself. The object of the attack is Dr. J. K. Barrett, Inspector of Inland Revenue at Winnipeg. In the Catholic world of Canada, the name of Dr. Barrett stands for right and justice to us. It was he who contended for our rights when the Greenway Government of Manitoba, in 1890, abolished the Catholic schools of Manitoba. Ever since he has been a tower of strength to us in defending our rights whenever attacked. His arraignment of the many factions in the Conservative party comes with tremendous force from the fact that the doctor has always been a member of that party. Would it not be in the interests of Catholics as a whole, and of the West in particular, if you would give this matter prominence in your valuable paper. Hoping you will take it into consideration, I remain, dear sir,

Yours truly, J. F. TENNANT.

(Winnipeg Free Press.)

DR. BARRETT COMPLAINS OF SHABBY TREATMENT.

To the Editor of the Free Press:

Sir,—On the 30th January the Telegram published a letter by "Equal Righter." In this letter I am charged with many things both large and small.

Yesterday I sent the Telegram a reply, which was promised a place in that journal. I find that a portion, the most important portion, of it has been omitted. This unfair treatment of my letter makes of the whole a senseless, perfunctory farce. I would, therefore, ask you to reproduce in your paper "Equal Righter's" letter and my reply. I have no desire to enter into any controversy on these matters, but when forced to do so, I want to be fairly treated.

J. K. BARRETT.

THE LETTER OF CRITICISM.

To the Editor of the Telegram:

Sir,—In spite of the strenuous efforts of the Equal Righters, the Coercionists have apparently won out in the new provinces. It is of some little interest to examine some of the methods adopted to insure that success. The Archbishop of St. Boniface came in for sharp criticism because he honestly stated his opinion before all men. There was another person who stepped into this contest who was equally interested in maintaining separate schools and the privileges of the church, but who has escaped scot-free because he adopted less honest if more effective methods. I refer to Dr. Barrett. It is stated that the wily doctor is a pupil of the Jesuits. I can well believe it. If all that is said of them be true, I should say their pupil has done them honor. I have followed Dr. Barrett's career since 1890, and I believe that with him the end justifies the means. He would like to see his cause triumph and he will always use the weapons best calculated to get there. When the Tribune pointed out that the autonomy bills were the result of a conspiracy between Sir Wilfrid Laurier, Sbarretti and the hierarchy of Quebec, Dr. Barrett saw that this was the weak point in the armor of the coercionists and he took the first opportunity to draw a red herring across the path of the Equal Righters. He patiently waited his opportunity. It came when Mr. Joseph Martin appeared in Winnipeg. Dr. Barrett at once rushed into the Free Press, denounced Mr. Martin and championed the Quebec hierarchy and Quebec toleration, but at the same time carefully abstained from saying anything about the conspiracy to fasten separate schools on the new provinces. The Tribune helped him out by giving his letters editorial answers. This gave him an opportunity of reply which he was not slow in taking. In all those letters he avoided the real issue, but tried to make the people of the west believe in a most ingenious manner that separate schools were first established in Quebec to meet the views of the Protestant minority, and that wherever they were afterwards established his own co-religionists were at the time in the majority. This was carefully put forward as a reason why those schools should be perpetuated. These letters were very plausible, and from the way they were put had a certain quieting tendency. Meanwhile the real issue

of giving in perpetuity special privileges to his church, went untouched. This may appear smart, but was not honest. What a contrast between this and the outspoken honesty of the Archbishop. Before 1896, Dr. Barrett was a strong Conservative, but as soon as that road for promotion was barred, he quietly removed the bars and became an ardent follower of Sir Wilfrid Laurier. I suppose he would tell us that Sir Wilfrid Laurier is an honorable man and pure statesman? The loaves and fishes have a drawing tendency on all champions of Quebec domination, and the doctor is not an exception. He has always posed as a champion of his church, and no doubt the Archbishop of St. Boniface, who is deeply in earnest in his desire to see his church triumph, believes in his sincerity. The doctor could give His Grace valuable pointers how to circumvent those enemies of "Holy Church." The civil service is too narrow a field for his diverse talents and genius for intrigue, but while he continues in it, it would be well to remember that he is a servant of the people of Canada and not a mere section of them. If he wants to take a part in the political battles for his church and French domination, let him retire from his present position and come out in the open. That would be manly and honest.

EQUAL RIGHTER.

Winnipeg, Jan. 29, 1906.

DR. BARRETT'S REPLY.

To the Editor of the Telegram:

Sir,—In your issue of yesterday's date I notice a rather personal attack on myself under the above quoted gloomy heading. I have always made it a rule never to notice personalities, but in this instance the personalities are so mixed up with other matters and things of moment that I cannot wholly ignore them. I am accused of stepping into the political contest in the recent elections held in Alberta and Saskatchewan. This is a serious charge to make against a civil servant who is supposed to leave party politics severely alone. And on what evidence does my kind friend rest his charge? Mr. Joseph Martin appeared on a public platform in Winnipeg and tried to stir up racial and religious prejudices and fire the west as he once did the fair plains of Manitoba. Because I wrote a letter to the Free Press, calling attention to the fact that it did not lie in the mouth of Mr. Martin to charge the public men of Canada with violating their pledges, as no public man was ever guilty of as mean a violation of public faith as he was in breaking his pledges to the electors of St. Francis Xavier. In that address he made an attack on Quebec and its hierarchy. I took him to task for this, and showed beyond the possibility of successful contradiction: (1) That separate schools were first introduced into Canada by the demands of the Protestant minority of Quebec; (2) That at the time they were introduced into Manitoba the Protestants were in the minority, and (3) In 1875, when the Mackenzie Government granted separate schools to the people of the Northwest Territories, the Protestants were again in the minority. These facts remain uncontradicted. Because they are facts they cannot be successfully controverted. But how could the statement of these plain historical facts lay me open to the charge of stepping into a political contest in Alberta and Saskatchewan? Here are the writer's reasons, and I would like your readers to mark them well: "When the Tribune pointed out that the autonomy bills were the result of a conspiracy between Sir Wilfrid Laurier, (Mgr.) Sbarretti and the hierarchy of Quebec, Dr. Barrett saw that this was the weak point in the armor of the coercionists and he took the first opportunity to draw the red herring across the path of the Equal Righters. He patiently waited his opportunity. It came when Mr. Joseph Martin appeared in Winnipeg. Dr. Barrett at once rushed into the Free Press, denounced Mr. Martin and championed the Quebec hierarchy and Quebec toleration, but at the same time carefully avoided saying anything about the conspiracy to fasten separate schools on the new provinces."

What nonsense has been written on this alleged conspiracy! This conspiracy cry was so transparently false that I did not want to insult my readers by even noticing it. It was the hallucination of a diseased brain or the product of a malicious imagination. Separate schools were fastened upon the provinces of Alberta and Saskatchewan in 1875, when our Protestant friends were in the minority there. There never was any conspiracy between the government of Canada, the apostolic delegate or any member of the Quebec hierarchy, except in the fertile imaginations of a few enemies of public peace and Christian toleration. Why then should I be charged with carefully avoiding to say anything about a conspiracy that never existed except in a few diseased minds? Why should I or any other sane person imagine that a mere myth could be "the weak point in the armor of the coercionists?" Verily there are a lot of illogical fools in this world. I am charged with being a pupil of the Jesuits. I plead guilty to the flattering impeachment, but repeat on their behalf and mine the stale slander and falsehood that "the end justifies the means." All I have to say about the Jesuits is that I bless the day that brought me under their influence. The memory of these saintly teachers of my youth clings, as a sweet fragrance, around me. Most of them have gone to their reward, but their memory is held by me in deepest reverence and gratitude. My only regret is that I have too often failed to live up to the high ideals which my Jesuit professors taught me, both by example and precept.

Your correspondent further charges me with having been a strong Conservative before 1896 and with being a Liberal now, and all this for "the loaves and fishes." A party is what its leaders make it. I was proud to follow leaders like Sir John A. Macdonald, Sir John Thompson, Sir Mackenzie Bowell, etc., but where is the party they once led? Where the principles they once enunciated? Where the broad statesmanship founded on justice, fair play, toleration and conciliation that once guided the policy of the great Conservative party? Alas! Where? Torn into several contending factions, each one claiming to be the Simon Pure article. The only uniting link between them seems to be a determination to hold up to contempt and ridicule the most sacred convictions of Catholics. To gain a temporary political advantage these factions are ready to build up their party triumphs on appeals to racial and religious hatreds. And the leaders of these factions are not only warring against the peace and harmony of the people, but they are warring among themselves for precedence and place. How can any self-respecting Catholic endorse or support such an outfit? And what do they expect to gain by such tactics? In all these attacks on Catholics and their rights and privileges those little leaders centre all their heavy artillery on Quebec. The Montreal Star, commenting on Mr. Martin's meteoric appearance on a Winnipeg platform, said editorially: "Mr. Martin is in danger of making the fatal mistake of turning Quebec into a political target. That may split the ears of the groundings and get him a lot of public-meeting enthusiasm; but it absolutely prevents any movement he may inaugurate from being taken seriously. Quebec is a part of the Dominion and the government of the Dominion cannot be carried on without reference to its opinion. No Dominion government has ever ignored Quebec and lived. No political leader ever succeeded in consolidating a tolerant and common-sense Protestantism against Quebec. When a politician begins business by mouthing against this province as if it were the camp of an enemy, he condemns himself to nothing more than a superficial local notoriety until he learns better. See

local contest in Alberta and Saskatchewan? Here are the writer's reasons, and I would like your readers to mark them well: "When the Tribune pointed out that the autonomy bills were the result of a conspiracy between Sir Wilfrid Laurier, (Mgr.) Sbarretti and the hierarchy of Quebec, Dr. Barrett saw that this was the weak point in the armor of the coercionists and he took the first opportunity to draw the red herring across the path of the Equal Righters. He patiently waited his opportunity. It came when Mr. Joseph Martin appeared in Winnipeg. Dr. Barrett at once rushed into the Free Press, denounced Mr. Martin and championed the Quebec hierarchy and Quebec toleration, but at the same time carefully avoided saying anything about the conspiracy to fasten separate schools on the new provinces."

of any kind can never be a policy in Canada." These are the wise words of a Conservative journal. Mr. Ames, one of the Conservative members of parliament for the city of Montreal, and an English-speaking Protestant, in discussing the position of the English minority in Quebec, said: "The English-speaking minority of Quebec are the cement which binds together the two great races of the Dominion. As an important part of the one race, and the next door neighbors of the other, this is a role for which the English of Quebec are peculiarly fitted; and, with whatever success they may play it, the simple display of the will to do so must go a long way. "It is a perpetual disappointment to certain agitators in Ontario that the minority of Quebec have no grievances which can be exploited in the political arena. If we would only pose as "martyrs," we would oblige some of the finest Confederation smashers in the business. "The Protestant garrison in darkest Quebec" would be a cry to stir the passions of honest people who would mistake the track laid down for them by self-seeking politicians for the path of duty. But nothing would be more ignoble than to thus trade upon the race loyalty and the generous feeling of worthy but misinformed men; and nothing is more unlikely than that the English people of Quebec will ever be seduced into such a national crime. If we had a genuine grievance, we would fight for our rights in a manly fashion; and all the world would know exactly where we stood. But our good friends in Ontario may take it for granted that our whisperings with regard to our position are to be safely and sanely disregarded." This leaven of common sense comes from a Conservative journal and a Conservative member of parliament resident in the much abused province of Quebec. These Protestant leaders of thought are daily witnesses of the toleration shown to them and their people by the Catholic province of Quebec. These men are the best friends of the Conservative party in Canada. They realize the fact that it is not only a crime against their party but also a national crime to make racial and religious appeals. The toleration shown by the leaders of the governments of Manitoba and Ontario (both Conservative) is a standing rebuke to those factionists. When the multi-leaders of the many factions that now constitute the federal opposition and a certain section of the press of Canada take these lessons deeply to heart and act upon them, that party may hope to become a power in the land. By its present policy it is driving out of its ranks every self-respecting Catholic. One would think that the political history of this ostracism of Catholics would steady these men in their mad careers and make them reflect. The political battlefields of Canada for the last sixty years are strewn with the dismal failures of men pursuing such a miserable policy. Under such provocation, I can well pass over your correspondent's sneer about "the loaves and fishes."

FOR WASHING LINEN You will do the best work by using a PURE HARD SOAP like "SURPRISE" It makes towels and all such material white, clean and sweet, without any harm from harshness. Don't forget the name. SURPRISE SOAP

me before, and by men who should be ashamed to make it. When the Liberals came into power the chief inspectorship of inland revenue was vacant. They did not give it to me, although I am the senior inspector, and in every way qualified for the position. I am not complaining. They were not then, nor are they now, under any obligation to me, beyond that of giving them a faithful and intelligent public service. I merely mention the fact as an answer to the insulting "loaves and fishes" charge. "Equal Righter" says: "I suppose he would tell us that Sir Wilfrid Laurier is an honorable man and a pure statesman?" Anything I could say of Sir Wilfrid Laurier would be of little interest to the people of Canada. A vast majority of them have, on three different occasions, emphatically proclaimed their faith in his honor and public integrity. That should satisfy "Equal Righter." However, I have no objection to answer his question. I believe Sir Wilfrid Laurier not only all he has included in his question, but I also believe that he is a truly patriotic statesman. When the history of his life comes to be written by the impartial historian, he will be described as a statesman who honestly and strenuously labored to make this Canada of ours a united and tolerant and happy people. When the miserable factions which are trying to rend asunder the people of Canada and turn back the hands of progress by their diabolical appeals to racial and religious passions, are things of the past, and happy Canada has forgotten their very names, — or if remembered, will only hold them in pitying contempt — the honored name of Sir Wilfrid Laurier will stand out as a bright beacon to guide future generations of Canadians on the only true road to success in building up a united, prosperous and happy nation. I will close with this remark. I have been a member of the civil service of Canada for near thirty-three years. Every promotion I received was on the ground of merit. In all that time I have never interfered in politics, although I may frankly admit, what all my friends know, that my sympathies were almost continually with the Conservative party. If that allegiance be ever withdrawn the reason may be sought for and found in the insane policy and actions of "Equal Righter," and those who follow him in trying to build up in this tolerant Canada of ours a political party's prestige on the narrow and disintegrating lines of racial and religious animosities. It may have been my misfortune, in defending my rights as a citizen of Canada, to have run counter of some politicians. I do not do this on account of party politics, but on account of the pernicious principles brought into politics by some of its leaders. These principles are not only subversive of the best interests of the country as a whole, but are especially aimed at the rights and liberties which I, in common with 40 per cent. of the law abiding citizens of Canada, hold dear. I shall always exercise my right as a free-born British subject to repel with all the power I possess the attempts of "Equal Rights," or any other misnamed party to interfere with my rights and liberties.

J. K. BARRETT. Winnipeg, Jan. 31, 1906.

Are your corns harder to remove than those that others have had? Have they not had the same kind? Have they not been cured by using Holloway's Corn Cure? Try a bottle.

As far as I have no other will than His, God wills what I will; and in this way I share in His light.—John Knox

ST. PATRICK'S SOCIETY—Established March 6th, 1856; incorporated 1888; revised 1904. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. M. Callaghan, P.P.; President, Mr. F. J. Curran; 1st Vice-President, W. P. Kearney; 2nd Vice, E. J. Quinn; Treasurer, W. Durack; Corresponding Secretary, W. J. O'rowe; Recording Secretary, T. P. Tansley.

ST. PATRICK'S T. A. & B. SOCIETY—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street, at 8.30 p.m. Committee of Management meets in same hall on the first Tuesday of every month, at 8 p.m. Rev. Director, Rev. Jas. Killoran; President, J. H. Kelly; Rec. Sec., J. D'Arcy Kelly; 13 Vallee street.

C.M.B.A. OF CANADA, Branch 26—Organized 13th November, 1893. Branch 26 meets at St. Patrick's Hall, 92 St. Alexander street, on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month at 8 o'clock p.m. Officers: Spiritual Adviser, Rev. J. P. Killoran; Chancellor, J. M. Kennedy; President, W. H. Maiden; 1st Vice-President, J. A. Hodgson; 2nd Vice-President, J. B. McCabe; Recording Secretary, R. M. J. Dolan, 16 Overdale Ave.; Asst. Rec. Sec., E. J. Lynch; Financial Secretary, J. J. Costigan, 325 St. Urbain st.; Treasurer, J. H. Kelly; Marshal, M. J. O'Regan; Guard, J. A. Harstenfeld; Trustees, W. A. Hodgson, T. R. Stevens, D. J. McGillis, John Walsh and G. E. Delaney; Jacks was cross; nothing pleased Medical Officers, Dr. H. J. Harrison, Dr. G. H. Herrill and Dr. E. J. O'Connor.

Be Sure and examine a copy of our catalogue if you have any idea of taking a preparatory course for a GOOD PAYING POSITION. We believe there is no school equal to ours for methodical business training and for producing good results. We solicit investigation and comparison. Enter any time. No vacations. Central Business College W. H. SHAW, Principal.

CHURCH BELLS Church Bells Memorial Bells & Specialty. 1000 Bell Foundry Co., Baltimore, Md., U.S.A. MENEELY BELL COMPANY TROY, N. Y., and 177 BROADWAY, NEW YORK CITY. Manufacture Superior CHURCH BELLS. SELF-RAISING FLOUR. BRODIE'S CELEBRATED SELF-RAISING FLOUR. Is the Original and the Best. A PREMIUM given for the empty box returned to our Office. 10 BLEURY St., Montreal.

DRUGS At Wholesale Prices. Doan's Kidney Pills, 50c. Little Liver Pills, 50c. Belladonna Tonic, 50c. Dr. Chase's K. L. Pills, 50c. Dr. Williams' Pink Pills, 50c. Dr. Hammond's Nerve Pills, 50c. THE F. E. KARN CO. Limited. 132 1/2 Victoria St., Dept. W., TORONTO. and for large Illustrated Catalogue, Mailed free.

Suffered Terrible Agony FROM PAIN ACROSS HIS KIDNEYS. DOAN'S KIDNEY PILLS CURED HIM. Read the words of praise, Mr. M. A. McInnis, Marlin, Bridge, N.S., has for Doan's Kidney Pills. (He writes us): "For the past three years I have suffered terrible agony from pain across my kidneys. I was so bad I could not stoop or bend. I consulted and had several doctors treat me, but could get no relief. On the advice of a friend, I procured a box of your valuable, life-giving remedy (Doan's Kidney Pills), and to my surprise and delight, I immediately got better. In my opinion Doan's Kidney Pills have no equal for any form of kidney trouble." Doan's Kidney Pills are 50 cents per box or three boxes for \$1.25. Can be procured at all dealers or will be mailed direct on receipt of price by The Doan Kidney Pill Co., Toronto, Ont. Do not accept a spurious substitute but be sure and get "Doan's."

DOAN'S KIDNEY PILLS