# The Northwest Review

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E. J. DERMODY & CO. J. K. BARRETT, LL.D., Editor-in-Chief.

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#### NOTICE.

The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local importance, even political if not of a PARTY character. (2) LETTERS on similar subjects, whether conveying or ask-ing information or controversial. (3) NE VS MOTES, especially such as are of a (tatholic character, from every district in North Western Onvario, Manitoba, the Territories and British (columbia. (4) NOTES of the proceedings of every Catholic Society throughout the city or country. Such notes will prove of much benefit to the society themselves by making their work known to the public the public

## OUR ARCHBISHOP'S LETTER.

# ST. BONIFACE, May 10th, 1893.

#### Mr. E. J. Dermody.

DEAR SIR,--I see by the last issue of the NORTHWEST REVIEW that you have been in-trusted by the directors of the journal with he mangement of the same, "the company for the present retaining charge of the edi-torial columns."

he management of the same, "the company for the present retaining charge of the edi-torial columns." I need not tell you that I take a deep in-terest in the NORTH wER REVIEW which is the only English Catholic paper published within the limits of Manitoba and the North-west Territories. I hope that you will obtain a remunerative success. It is enough that the editors do their work gratuitously, it can-bob e expected that the material part of the publication should remain without remuner-ation. I therefore strongly recommend to all Catholics under my jurisdiction is give a liberal support to the NORTH WEST REVIEW. It has fully my approval, though, of course, I cannot be responsible for every word contain-sed in it. The editors write as they think proper, they are at full liberty to say what they wish and in the way they like best. The sole control I can claim is over the prin-ciples they express and I have no hesitation in stating that the principles announced by them are sound and ought to be endorsed by every sound Catholic in this country. I therefore consider that you enter a good work and I pray to God that He will bless you in its accomplishement. Yours all devoted in Christ,

its accomplishment. I remain. Yours all devoted in Christ, fALEX. ARCHBISHOP OF ST. RONIFACE, O. M. J.

# The Northwest Review

WEDNESDAY, MARCH 7.

PRAYER TO ST. JUSEPH.

We come to thee, O Blessed Joseph. in our sore distress, and having sought the help of thy Most Blessed Spouse, we now confidently implore thy assistance

We understand that his Grace Arch- ing the Bible read etc. The Bible, bishop Tache is engaged in preparing which the rev. doctor sets so much valone more pronouncement on the schools ue on, is admitted by Protestants to be of the West. It is said that on this occa- their absolute guide and rule of faith ; sion his Grace is dealing with the ques- it would, therefore, be necessary that tion as recently considered by the Gov- all the school section of which the docernor-General-in-Council, in reference tor speaks, should be Protestant, otherto the ordinance of 1892 and its effects wise there would be wanting that absoon our Catholic schools. If this rumor lute unanimity without which the rev. be true, the public may confidently ex- | doctor's example falls flat and becomes pect that indisputable facts and genuine | inapplicable. If any Catholics were in history will be the distinctive characteris- that school section, they would naturtics of His Grace's work. His Grace ally object to the doctor's Bible, its has written exhaustively on this ques- great sanctions to right living stated and tion before, but not one of his statements | enforced." It might be a great injustice has been successfully attacked. He to Catholics to have enforced, as a prinpossesses a rare grasp, not only of the ciple of right living, the rev. doctor's facts with which he deals, but also of Biblical theory. their clear and concise arrangement in

The rev. doctor says, "I approve of the existing system of un-

sectarian education." And, are we to Our contemporary, the Antigonish draw the conclusion that because the that respect." Well, then, if the Pro-Casket, thus refers to the pamphlet re- rev. doctor approves of it, that, therecently issued by his Grace Archbishep fore, it is unreasonable and in fact pre-

sumptuous for anyone else to disap-"'A Page of the History of the Schools prove of it? Is it possible that because with suspicion and dislike by the Proin Manitoba during Seventy-Five Years' he approves of it that it is unreasonis the modest title of a really masterly able for others to object to it? He thinks presentation of the Manitoba School uestion in its historical aspect, by His it very unreasonable to inflict a griev-Grace Archbishop Tache, which we have ance on the Protestant people by deeceived with the compliments of the priving them of the Bible they love so Most Reverend Author. We regret that much, but he did not think it unreasonlack of space prevents us from even able to inflict a "grave injustice on the attempting to do justice to His Grace's and the first of the second distribution of the second distress distribution of the secon attempting to do justice to His Grace's bottom of the question. We have found the rev. doctor does his Bible. We tell of especial value that portion of the work the rev. doctor that his Bible and his licy of his colleagues. He openly dewhich shows beyond doubt that the provisions embodied in the Manitoba Act of "unsectarian religion" is objectional to clared, on the public platform, that it 1870 were in the nature of a compactus. It is only unsectarian in as far as the precise point upon which in our disthe Protestant sects are concerned. To cussion of the question we have heretous, it is both sectarian and Protestant without making "the schools national fore found ourselves handicapped by and, therefore, objectionable. We also tell him and all others whom it may after the author of these schools has exconcern that Mr. Martin's purely secu- pressed his dissatisfaction with them The great applause given Mr. Martin lar schools are less objectionable to us, when he said that he wanted the both as a school to which we have to schools of Manitoba made secular has pay our taxes or as a school to where imposing their (religious) views on grated on the "Christian" sensibilities of

we may have to send our children, bethe Rev. Dr. King. The rev. doctor has cause it is neutral in its effects. We no objection to the thunders of applause would infinitely rather send our child- that they are Protestant schools. Surely that came forth from the same throats ren to a school where no religion is when this condemnation comes from no when the Catholic schools were aboltaught than to a school where Protes- less a personage than his friend and ished. With Dr. King it does make a tantism is inculcated. You may call it colleague from Winnipeg, he cannot great difference whose ox is gored. by any name you like, rev. doctor, but longer hesitate and will, therefore, we When the Catholics were the sufferers, to us Catholics it is simply Protestant. oh ! then, it was all right, but when the

### A WORD WITH MR. LAURIER.

During the last session of the Dominion Parliament, the talented and Winnipeg, and he will find that Mr. able leader of the Opposition, the Hon. Martin will tell him (1) that he is Wilfred Laurier, in speaking on the dissatisfied with the present school act Manitoba school question, said that if, because it is in religion Protestant as was stated, the schools of Manitoba whereas he wanted it "with religion were Protestant schools, he would op-obliterated" and, (2) that his greatest pose them and denounce them from reason for withdrawing from the Greenevery platform of every Orange Lodge way government was because he was at Mr. Martin's views of the present in Ontario. According to this an- not able to drive out of the schools the nouncement of Mr. Laurier, all that is religious views of the Protestants of required is to convince him that the Manitoba. schools are Protestant, and then he will lenounce them.

schools while helping them to destroy. Well, we have been doing all we can the Catholic schools. We cannot be to inform the honorable gentleman of surprised at the learned and rev. doctor the exact nature of the schools. His becoming alarmed at Mr. Martin's re-Grace, the Venerable Archbishop marks, (1) because Mr. Martin has logic Tache, in a most convincing and masterand a certain amount of justice on his ly letter, proved that the schools now in side, while the rev. doctor has the fear existence in Manitobaare nothing more of retributive justice and the abolition nor less than a continuation of the old of Protestant schools to alarm him. If Protestant system. He pointed out, sentiments or prejudices of his hearers the rev. doctor had any sense of right and gave facts and figures to show that and justice he might have knownsthat, the schools, the programme of studies, in the lecture much the text books and the religious exerentirely disagree, there are other points cises, now prescribed by the advisory with which we wholly or in part agree. board, are identically the same as wis We are entirely in accord with Mr. used in the schools of the old Protestant. Martin, as to the amount of education to system, and yet we have not yet heard be given at public expense. He is one word of condemnation from Mr. quite right when he says that the State Laurier. Perhaps the opportunity for is going too far in the matter of educationdoing so has not presented itself and Many of the most intelligent and he is only waiting until the House thinking men, those who are accustomed to look beneath the surface and not be However that may be, we wish to put carried away by the fads and follies of in the witness box, one more witness in an age that is chiefly distinguished for favor of the contention of His Grace and its superficialness-believe with Mr. the Catholics of Manitoba as to the Martin that the State should only give Protestantism of the Manitoba schools. what is known as an elementary public The witness we now present to Mr. school education; to go beyond that is to Laurier is one that he must admit as take money from the people at large in the very best authority, because he is order to fit a certain small proportion of no less a personage than the author of the public to earn their living in some the present school law in Manitoba, and special directions. The cost is enormous; a supporter of Mr. Laurier in the House the taxation necessary is a great public of Commons. We mean the Hon. Jos- burden. In an age like ours, when the eph Martin, member of parliament for demagogue, with his fads and theories, is the city of Winnipeg. That honorable listened to and people want to make the gentleman delivered a lecture on edu- state to think and act for them; when

strife? The Roman Catholic had hon- the keen competition of abler and better estly stated that in their belief the two qualified men they are miserable failforms of education should go together. The Protestants admitted. on the other hand, that it was impossible to have religious training in schools, and only asked that it be recognized, insisting however, on imposing their views on others in that respect. Rather than that small amount of religious training should be done away with in the schools, the Protestants said they would prefer the old state of affairs. He would leave it to his audience to determine which was the more honest stand of the two."

Must not Mr. Laurier be convinced after these emphatic words of Mr. Martin, in which he expressed his dissatisfaction with the school act because he could not succed in making the schools national "with religion obliterated." But why could he not do so? Because, it themselves. he tells us, "the Protestants succeeded in imposing their views on others in principle, take grave exception to Mr. testants did insist on doing so, why did the right of the state to deal with the the Government accede to their demand? Mr. Martin has been treated Martin means that the state should not allow religion in the schools. Such a testant clergy because of his honest enstatement is, we claim, an interference deavor to give them no advantage over with religious liberty. The State has no the Catholics and, therefore, to make

right to dictate to the people on questhe schools "national, with religion obtions of religion. To do so would be to literated." It is a well known fact that illogically assert that the people were Mr. Martin was very determined to do created for the state and not the state so but was prevented by Protestant for the people. The oldest and most honored human institution is the family and no state has a right to interfere with cause he could not agree with this polthe authority of the family. would be "a grave act of injustice to the

Catholics," to destroy their schools with religion obliterated." Surely, then, because they are Protestant schools and conscientious views. More than that, because "the Protestants insisted on the state should encourage, although it others in that respect," the Hon. Mr. their children in religion, because relig-Laurier can no longer doubt the fact ion is the highest form of morality-in fact, it is the only basis on which a moral training can be successfully given. The excuse that religion should be excluded from the schools because Christians cannot agree on the question, have no doubt, redeem his pledge by while plausible, is fallacious. It is a denouncing those iniquitous schools and demanding that the Catholics of this province be relieved of such an injustice. Let him consult his supporter from indifferent, with peculiar force, but it is only a fallacy. While we are the strongest possible religious or moral education and would

regret to aid, in any way, the banishing of religion from our schools' yet we Mr. Martin's position in dealing with If we must have only one system of

MR. MARTIN'S LECTURE.

The Hon. Joseph Martin, M. P., delivered a lecture on education before the members of the Liberal Club in this would not be fair to Protestants that city on the 20th February. All who they be made Catholic, neither is it fair. know Mr. Martin know that he has a nor just that they should be, as they are straight and emphatic method of saying to-day, Protestant. just what he means, regardless, we might There is no middle ground on which Catholics and Protestants can meet, in or the public generally. While there is which we

THE FREE PRESS AND QUEBEC. Every honest man must admit that ures. Had the state given those men the P. P. A. is a despicable and cowardly only an elementary education, and not organization; that its aims, objects and unfitte I them for filling the position in mode of action are a menace to the life best suited to their talents, they constitution under which we live; that it might have happily filled the programme is cowardly in its methods, cruel in its for which providence had intended designs, persecuting in its work, and them instead of proving miserable unchristian in its conduct. It were failures in unsuitable occupations. We impossible for hell to vomit forth a more know there are many who will, as we deadly virus with which to inoculate the said before, disagree with us. Many of moral nature of any body of men. And those are men who are incapable of yet the Free Press, of this city, has the conceiving an original idea and take impudent effrontery to say that the their ideas and theories from others. ultramontanes of Quebec are equally We believe, with Mr. Martin, that the culpable in their crimes against the state should not give more than a good spirit of Canadian nationality and form

thorough elementary education. If a plausible pretext for the existence more be needed, let the parents provide of the P. P. A. We are accustomed to hear such charges as these made agains We must, however, as a matter of us by insignificant newspapers like the Brandon Sun, but we confess we expected Martin, when "he says that he denies something more dignified and truthful from the Free Press. It is only another questions of religion." By this, Mr. proof, however, that ignorance and impertinence are of en made to pass for culture and intelligence, or, rather to hide the fact of their absence. We cannot conceive how any paper with a reputation for honesty or truth could be found giving utterance to such ignorant or malicious talsehoods. Pray; in what way did it arrive at the conclusion thatthe ultramontanes-that is, the Catholics of Quebec, are equally criminal with the P. P. A. against Canadian Nationality?

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'In blindly endeavoring to perpetuate The state has no right in the matter an absolute school system in the Northof education beyond seeing that the west," the Free Press replies! But let children growing up receive a secular our contemporary keep to facts. Is it education, and, as long as that secular absolute? The Free Press' saying so does standard is satisfactorily reached, the pot make it so. Admitting, for the sake state should not interfere with the of argument, that it is absolute, it it is desire of parents to give their children guaranteed to us by law and we want a religious education agreeable to their it, is it not an unwarranted interference with our rights and our liberty to deprive as of it? Who constituted the should not dictate, to parents, to educate Free Pr. ss the judge of our needs or the arbiter of our liberties? We are not dictating to it and we are not going to permit it to dictate to us. True, we cannot but regret that intelligence, culture and truth, when dealing with Catholics, especially the Catholics of Quebec, are obsolete virtues in the editorial department of the Free Presscunning device of the enemies of relig- The Catholics of the Northwest are ion. It is an argument that appeals to guarante d Catholic schools. Those the mind of the unthinking end the schools exist by virtue of an act of the Parliament of Canada. They are pleasing, acceptable and desirable to ever Catholic in the country in which they advocates for a thorough secular and exist, and they cannot be interfered with without doing a grave act of injus tice to those to whom they have been guaranteed. How, then, can the Free fully appreciate the logic and force of Press call it "a crime against the spirit of Canadian nationality" for Catholics to the present school system in Manitol a perpetuate a system of education that is not only pleasing to them but also given schools in this country, to which Proto them by the constitution ? Would it testants and Catholics alike must attend, | be possible, without straining his menta those schools must be neither Protestant | powers, to make the self satisfied gentle nor Catholic schools-they must be man who penned this sentence, to unstripped of any and all religion. It derstand that it is he and not the ultramontanes who is guilty of a crime against the spirit of Canadian nationality by advocating the abolition of a guaran\* teed right.? If it be a crime against Canadian Nationality for Catholics to enjoy, undisturbed, that which the law matters of religion, therefore, we say, of the country guarantees to them; if it that if they must meet, it must be on be a crime to try to perpetuate that right

We humbly beg that, mindful of the dutiful affection which bound thee to the Immaculate Virgin Mother of God, and of the fatherly love wherewith thou didst cherish the Child Jesus, thou wilt lovingly watch over the teritage which Jesus Christ purchased with His Bloud, and of thy strength and power help us in our urgent need.

O Most Provident Guardian of the Divine Family, protect the chosen race of Jesus Christ; drive far from us, most loving Father, every pest of error and corrupting sin ; from thy place in heav en, most powerful deliverer, graciously come to our aid in this conflict with the powers of darkness; and as of old thou didst deliver the Child Jesus from supreme peril of life, so now defend the Holy Church of God from the snares of her enemies and from all adversity : have each of us always in thy keeping, that, following thy example and borne up by thy strength, we may be able to live holily, die happily, and so enter into the everlasting bliss of heaven .--Amen.

An Indulgence of 7 years and 7 quarantines for each recital of the above prayer. (Pope Leo XIII. August 15th 1889).

As this is the month dedicated to honor St. Joseph in a very special manner, and as there never was a time in the history of the Northwest when Catholics needed his powerful protection more than now, we publish this beautiful prayer in his honor and earnestly implore our readers to cut it out of the REVIEW and recite it every day during this month. in his Lonor and for the in his eyes. And now the hour appurpose of obtaining his protection.

#### **EDITORIAL** NOTES.

The Tribune says "No shrewd man would care to pay half the amount \$60. 000 for the Free Press establishment, franchises and all." Has the Tribune got an envious eye on our contemporary; does it want to make the purchase? It should be a valuable property when Mr. Luxton made it pay about nine per cent on \$180,000-that would be twenty-seven per cent on the value which the Tribune pay."

sooner or later, the injustice of retaining the old Protestant system and the abolition of the Catholic system, with the forcing of Catholics to pay for Protestant schools, which they cannot use could have but one termination and that was the abolition of both. That day is fast approaching in this province. and we cannot say that we pity the men who had no pity for us. Then the meets to do so.

Protestant feelings were threatened it

was different. But Dr. King may as

well make up his mind that he will

have to swallow the same medicine as

he helped to administer, with true Pres-

byterian instinct, to the Catholics. Take

your medicine like a man, dear rev-

MR. MARTIN AND DR. KING.

system of education in Manitoler. The

rev. doctor was one of the men who

forced Mr. Martin and the Government

of Manitoba to retain the old Protestant

The Rev. Dr. King has taken alarm

convincing and simple order.

lack of material.

doctor!

rev. doctor will realize, when it is too ate, how foolish and shortsighted he was in thinking that such a wrong as he helped to inflict on us could go unpunished. Dr. King says that whatever else may be said of Mr. Martin, "he is logical and consistent." That is more than can be said of the rev. doctor. If he rev. doctor was as logical and consistent, we might even add, and as honest, as Mr. Martin, he would have seen and recognized the great danger of injuring the Catholics for the benefit of the Protestants. Mr. Martin is not only logical now in wishing to abolish the Protestant religion in the schools but he was also "logical and consistent" when he told the Protestant ministers

ture he said :

in 1889, at Portage la Prairie, that they would have to help him in making the schools secular, "because any other course would, be a grave injustice to the public schools controlled by the Gov-Catholics." If the reverend and learned doctor was only as logical and consistent and honest as Mr. Martin was then, he would have avoided that "grave iniustice to to the Catholics" and advised that their rights be recognized and held as sacred as his own rights. But, no<sup>1</sup> The rights of Catholics were as nothing proaches when "the grave injustice to the Catholics" is about to involve the Roman Catholics had the very greatest rev. doctor in ruin, also. But the rev. doctor, in his alarm, becomes not only illogical but inaccurate in his propositions. He says:

"A school section, which is just the state in miniature, might be absolutely unanimous in desiring the Bible read its great sanctions to right living stated and enforced. According to the view stated, this would be forbidden by a proper idea, the only really tenable one, of the province of the state.' In the first place it would be an imsays "ne shreed man could care to possibility to find a school section that

cation before the Liberal Club, in this parents want to shove the responsibility city, a short time ago and in that lec- of their position on to the State, when educativn does not mean the develop-"He was himself not satisfied with ment of character but the superficial

the school act, and had never been so, instruction of children, it requires a He had made a strong effort to have the good deal of pluck to take this stand. But there is another and a greater ernment really made national schools with religion obliterated. And he was reason why the state should only assist now more convinced than ever that that in giving a thorough elementary educawas the only school which could be tion. Mr. Martin mentions the imjustified as constitutional. They said that the state had no right to interfere mense cost and the injustice of taxing in the matter of religion, but he con- all for the benefit of a few. But its tended that they could not do the one without the other. It had been urged social effects on the community is, to our mind, a greater misfortune. Despite all by satisfied supporters of the act that none could complain of the devotional element mitroduced, as it was of the may say, it is a fact which no thinking broadest nature, but they found that the man can deny, that higher education o jections to this provision of the act unfits, or, in other words, lifts its recipand he was dissatisfied himself and ients from the very position in life in was glad many Protestants shared his which they would be most useful, or in which their mediocre abilities might part of the receivers and the givers. objections. It had been said that in the event of his opinions being adopted our find a happy and a useful career. Year public schools would be Godless schools

but by many staunch supporters of the after year our colleges send up to the school act it had been privately ad- University men who are barely able to mitted to him that the religious exerpass the examination and obtain their cises practiced in the schools at that degree. But after they can add the time were without value. But as a matter of sentiment, they added, --oh, as magic letters "B. A." to their names, a matter of sentiment, perhaps-but he could not understand such an argument. which they have been brought up; they Of what value was the form if no good thirst for other and overcrowded labors resulted; and of how much harm was it would be absolutely unanimous in desir- productive if it acted as a stirrer up of and with their mediocre spilities and

neutral ground, that is on a ground outside of and free from any religion, however small. So far, we agree with those who would seek to deprive us of Mr. Martin. We would infinitely rather such a guaranteed right? And becaus send our children to a school entirely we will not sit down and tamely submit stripped of religious thought, than send to have not only our rights destroyed them to a school where Protestantism and our liberties invaded we are coolly was taught, as prescribed by the advis- told that we form a plausible pretext for ory Board. The only two avenues open, the odious P. P. A. We are not surprised in which there can be even a shadow that a man whose sense of justice of equality is, (1) for Catholics and Pro- is so blunted by prejudice or ignorance. testants to have their own schools as cannot see anything to retract in the they had before, or, (2) let the schools sentence-the vile and ignorant senter be secularized in so far as being made strictly and positively non-religious. If Christian-they must be either Cath-

olic or Protestant-and either would be objectionable to the other. Therefore, when Mr. Martin appealed to the Frotestant ministers at Portage la Prairie in 1889, to help him to make the schools secular, and said that any other course done so?" Is it liberty in religion to take would be "a grave act of injustice to the Catholics," he had a higher sense of right that had those Protestant ministers who afterwards compelled the government to keep the public schools | testant schools? Our contemporary Protestant, while destroying the Catholic schools and making us support the to belong to whatever religion he present Protestant ones. That act of "injustice" will yet recoil on the heads of of taxing Catholics to perpetuate Prothose Protestant ministers when they testant ideas. No wonder that the Rev will see, in the near future, the Father Cherrier thought it had forgotte present Protestant schools replaced by a purely non-religious school sys- erty in religion, equality in civil rights tem. sentiments of honesty and the most rudimentary ideas of justice, will demaid his own private judgment and no that Catholics be not compelled to pay according to any fixed meaning of the that the advocates of a higher education taxes to a Protestant system of schools. And when that day comes our Protestant friends will realize that they made and another when applied to the minor a grave mistake when they demanded a concession from the Government which fault is in the religiou and the location was alike unjust and dishonorable on the of the minority, rather than in the gen

# The Family Medicine.

Trout Lake, Ont., Jan. 2, 1890. W. H. COMSTOCK, Brockville.

DEAR SIR :- For a number of years I used and sold your "Dr. Morse's Indian trust our rev. friend will try and bear in they get a distaste for the position in Root Pills." I consider them the very best for "Family Use," and all my customers speak highly of them.

Yours truly, R. Lawson.

and preserve it. by what name will call the offence of the Free Press and ence-of which Rev. Father Cherrier complained.

With native simplicity or ponderou hypocrisy our contemporary says: "We are accused by Father Cherrier of for getting the motto at the head of this paper, respecting " Liberty in religion, equality in civil rights.' How have we Catholics to propagate Protestant idea in Protestant schools? Is it equality in civil rights to deprive Catholics of their schools and make them support Prosays it upholds the "right of every man pleases," but it also upholds the "right" the motto at the head of the paper. "Lib Public opinion, common like the Protestant Bible, are to be inter preted by each individual according words. If, therefore, it has one meaning when applied to the minority in Quebec ity in Manitoba and the Northwest, th eral application and meaning of the words? Had the Rev. Father only stopped to think of this, he could nevel have been guilty, we are convinced, accusing our enlightened contemporary of forgetting the motto at its head. mind these niceties of distinction when next he is called upon to deal with them

Continued on page 3