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"AD MAJOREM DEIGLORIAM."

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- b. Whitsun Week.
- c. The third week in September.
- d. The third week in Advent.
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THE SCHOOL QUESTION.

A Synopsis of the Hon. Mr. Prendergast's Able Speech.

Mr. Prendergast first made reference to the death of Sir John Thompson, who, he said, had proved to be one of Canada's ablest sons.

He then dwelt at length upon the demise of His Grace the late Archbishop of St. Boniface, to whom he referred as one of the fathers of this country. The gospel which he came here to preach to the Jew and the Gentile, to the whiteman and Indian is the true Gospel of Equal Rights.—equal rights to peace, to truth, to forbearance and charity. Although undoubtedly falling so much more heavily on the Catholic population of Manitoba, he thought that this one should be lamented by the people of the Dominion at large as a national loss.

Referring to the Governor General's visit to Manitoba, he read a letter from this distinguished gentleman acknowledging the warmth and loyalty of the reception tendered him and Lady Aberdeen at St. Boniface, together with a recognition of the excellency of the religious, educational and philanthropic institutions which they visited in that land.

Mr. Prendergast deeply regretted that the Government had thought proper to refer in any way to the school question in the speech from the Throne.

There was no reason for so doing in as much as they had not been called upon yet by the Governor-General-in-Council to give to the Roman Catholic minority the redress to which they are entitled. As far as the Government and Legislature are concerned, the question stands as it has for years, and such expressions as are contained in the speech would then seem a useless and gratuitous appeal to passions.

He did not think the Government very generous in insinuating that if the Public School System had been left alone, the whole Catholic population would in a short time have given in. Mr. Martin himself had shown more generosity in acknowledging the earnestness which the Catholics had shown throughout their long and hard struggle. The gentlemen on the Government side must know the poverty which reigns in their districts, the stringency of the times, the difficulties of providing for the requirements of life, as well as for the necessities of the Municipal and educational systems. If these gentlemen will only stop and realize for a moment that after having had to face such a problem and content with such difficulties, Catholics are moreover to be asked to give up their schools, they will understand that such sacrifices are not the result of stubbornness or mere fancy but truly that of conscientious motives most deeply rooted in their hearts.

The declaration that the Government intended to resist any attempt to overturn the public schools established in 1890, also seemed to the speaker, an idle one. There was no attempt that he knew on the part of any one, and surely not on that of Catholics, to destroy the public schools act. He did not know himself but that if an act were introduced to-day in the Legislature to repeal the Schools act of 1890 in toto, the world would not rise and say that the Government was in this making a mistake.

The system is surely agreeable to a very large portion of the population and should in this respect be left to its operation. There is of course this point, that Catholics claim that they should be relieved from being called upon to contribute to public schools; but otherwise he did not know that the least attempt was being made by whomsoever to destroy or alter the act of 1890.

This paragraph relating to education, as the speaker thought, was couched in unprecedented language. It actually recognizes in as many words that certain rights and privileges given by prior Provincial Legislation to the minority have been effected by the public schools act of 1890, and yet declares (should we believe it) that the Government will not yield to any demand for such redress as is specifically provided for in the constitution. The gentleman on the other side do not ever attempt to argue the matter. They only say: "We have jurisdiction in educational matters." But will they say that their jurisdiction is exclusive? Will they say that it is absolute, without conditions, and subject to no qualifications? Surely not, when the text of the last decision of the Privy Council which the speaker had then before his eyes, declares in the very same words that such jurisdiction is not exclusive, not absolute, subject to limitations, and to certain provisions of the act, which are the very remedial clauses claimed to-day by Catholics.

Some of the members were at a great loss indeed to find out why such powers as are contained in the appeal-clause of the Manitoba Act, should have been given to the Governor-General-in-Council and Parliament of Canada. But these gentlemen should realize at once that by the very nature of the case, the ordinary tribunals of the land, being merely judicial, would find themselves utterly unable to extend the redress which is claimed to-day. In the present instance, the Courts could only declare the unconstitutionality of the public schools act, and so wipe it off the statute book, which besides being undesirable and too radical, would afford really no comfort nor redress to Catholics. Such relief can

only be properly given by a body having legislative powers; and although these appeal clauses may seem at first, in the language of Lord Carnarvon a little complicated a closer study of our organic Act will show the fact that they are not only amongst its wisest provisions, but that no other adequate mode of redress could be devised.

There was also a motive of propriety in vesting such power in the Canadian Parliament. It is one of the privileges of the Provincial Secretary to be also the keeper of the conscience of the Queen's representative, in the same sense, besides being the natural guardian of its own privileges, the Dominion Parliament may also be said to be the keeper of the honor and conscience of Canada. In this respect, it is its most solemn duty to see to the faithful and interal observances of the solemn compact which was entered into upon forming Confederation, and no other body surely can judge better of the true spirit and intent in which the different elements of the population freely joined in 1867 in the establishment of a new regime.

One thing is sure, however. The definition of Provincial Rights must not be left to fanciful imaginations. There is no such thing as a Provincial Right, as such are made so by the Constitution. This Act is the charter of all our public liberties, whether considered with respect to the Provinces or to the body of Confederation. A right of this nature does not exist, if it has not its source in the charter. Let the government refer to it; and they will find, if they only interpret it in accordance with the rendering of the Highest judicial authority of the realm that the rights which they claim today as absolute is subject to the limitations of that good faith and justice which must preside to the execution of contracts.

Another point which suggests itself upon reading the resolution which the honorable member for Russell intends to move, is this. When the government by their ill-advised action in abolishing separate schools in 1890, and now by authority disregarding all constitutional representations, when the government will have given cause to an interference by the Governor-General-in-Council in our educational matters, do they think that they will have advanced much the cause of Provincial Rights? And when the power to deal with some of our educational interest will have passed from our hand and gone to Ottawa, do the honorable gentleman know when that power will come back to us, if it will come back at all?

Such will have been the unfortunate feature of this petition; that after having wrought such hardships and opposition against a large element of the people, its detrimental effect will even arrest itself against the province at large and its liberties.

Then responsibilities must rest with the gentlemen occupying the Treasury benches.

This only, would the speaker add for the moment. It was a long and hard struggle, he considered it practically over. In the face of the last decision of the Privy Council, he felt that no party in Canada, whether headed by Mr. McKenzie-Bowell or Mr. Wilfrid Laurier, could disregard the solemn duty which has been so emphatically declared to lay with them.

Catholic Bishops to Convene.

The Roman Catholic Diocesan Council of the Province of Quebec will meet in Montreal on April 28. His Grace Archbishop Fabre has addressed to all the regular and secular clergy a pastoral letter in view of the coming event. The letter deals chiefly with Church Government and is full of information and instruction. It is the Bishop's function to govern his particular diocese; but besides this the episcopacy resolves itself into Councils to destroy heresy, to uproot schisms, to reform abuses when vigorous, prompt and efficacious measures are required; and in this the hierarchy acts in pre-concerted movement. These Councils are necessary when it is incumbent to make Catholic truths shine more clearly, or to re-assert ablish rights which are unknown or denied.

The Pope generally calls these Councils of the Bishops and Prelates of the Church, and they have thus assembled nineteen times since the Christian Era; they are the Ecumenical Councils.

Things of the Past.

Thos. Moore, the Irish poet, died February 25th, 1852.

Pope Gregory XIII, reformed the Calendar February 1582.

February, 24th, 1795, the Catholic Relief Bill was passed in Parliament.

February 1703, "A Bill to prevent the further growth of Popery" was introduced in the English House of Lords.

February 1871, the treaty of peace between France and Germany was accepted. It provided for the cessation of parts of Alsace and Lorraine, including Strasbourg and Metz, and the payment of \$1,000,000,000 indemnity.

"Do you believe in the transmigration of souls?" asked Mizer. "Yes, don't you?" said Hicks. "Sometimes, what do you suppose I was before I became a man?" "Oh, I don't know. A sponge, I guess."

"Yes," she said, "I'll give you your breakfast if you'll chop down that tree for me." "Madam," Meandering Mike replied meekly, "I don't want to get up my class. I'm no Gladstone, neither am I a George Washington."

AN OPEN LETTER

To the Protestant Clergymen.

Of Manitoba, the Northwest and British Columbia—English Masonry is Innocuous, if not Wholesome, for Christians.

REVEREND GENTLEMEN,—It is a well known fact, that amongst the Protestant clergymen of the United States there are many, who are alive to the dangers of Freemasonry and its allies for Christianity; while here, on the Canadian side, the contrary seems to be the rule, under the false pretence that English masonry is unlike to any other and is innocuous if not wholesome for Christians. I have in hand the "Manual of Freemasonry by Richard Carlile, printer and publisher, Fleet Street, London (England) Reeves and Turner, 238 Strand. A high mason, a learned gentleman and once a zealous member of the Anglican church who to my knowledge has established lodges in Canada, had this book, which fell in the hands of a friend of mine after the high freemason had parted with it. In Calgary I have no means to ascertain what is this English printer and publisher; surely he is not a German Bluntschli, who, though a publisher of Masonic works, is very careful to not say a word about the secret brotherhood in his well known publications for the profane. He may be, from what he says, an English Frouder, or a Louis Blanc, or a Thiriot, one of these Englishmen with a dose of the furia Francese and the logical go-ahead of the French. This R. Carlile may be all what he insinuates he is, or he may not; it gives to a brother the chance to resort to the usual manœuvre of the brotherhood of all kind of secrets, and to say that this manual has no authority for freemasons. But all these and the like objections do not matter. For our argument it is enough that his manual is in use amongst some important English Freemasons in the Dominion of Canada; from that fact, as stated above, it necessarily follows that a part of the English freemasons is socially, morally and intellectually fed and tainted with the worst anti-Christian teachings. Such as expounded by Carlile and others thoroughly initiated in the secret doctrines of the craft. No doubt, the majority of English masons have not even an idea of what Carlile expounds in his key-stone and introductions; I have even known one who had been using his manual in the lodges, but who had never taken the trouble to read the key-stone and introductions; he was somewhat surprised when, in a conversation, taking the book out of my pocket, I made him read the principal anti-Christian remarks in the key stone and introduction in Carlile's manual which he had for several years. I have seen other English rituals or manuals having the same rites, ceremonies, oaths, charges, lectures, black boards, with accidental, and unimportant variations, but the nature, the substance was identical; the names, titles, appellations may be changed; look under the husk and you will find the same deadly seed against Christianity; of course the husk is thicker or thinner according to circumstances. I am well aware also that the key stones change their shapes and shades, according to the philosophical views of the leaders in the craft, but the nature of the key stone is the same; it is nature, either universal nature or human nature considered according to the philosophical views of the heads and chief agents of the secret craft. Thus you have the Illuminism of Weiskamp, Baron Nizze and their modern followers such as the Earl of Fering writing to Duc Deesse, Goblet D'Avella so badly beaten lately in the Belgian elections, etc.; the French Martinist; the Italian Carbonarism; the English positivism and evolutionism; the pantheism, the materialism, the Elysianism of R. Carlile, etc. etc. I will have to copy from the last writer what I call blasphemies; I beg your pardon for doing it, but we must face the enemy on its own ground; moreover I have heard English clergymen of the giving for their excuse, that English Freemasonry is very different from the French, and that it is not inimical to Christianity nor dangerous for Christian Protestants, whatever it may be for Catholics. While I own that the proportion of anti-Christian masons is much larger amongst the French than the English, I am of opinion that the anti-Christian English masons are as inimical to Christianity as are dangerous for sincere Christians as the French; there are only accidental differences arising from their national circumstances. Mr. Carlile is as much an Atheist as any French Mason; as was B. Golpin of the Memphis lodge in London, England, etc.; this Mr. Carlile's manual is used amongst Freemasons in western Canada; still I own, that from my conversations with the English masons especially on the Pacific slope, my impression is that those who are impregnated with anti-Christian ideas, follow rather the German rationalists of Tubingen, especially Dr. Bauer, the English positivist and the Evolutionists after Herbert Spencer, than the

Elysianist, Mr. Carlile; I found an English clergyman imbued with Dr. Baur's principles; also many laymen impregnated with pure scientific, Communist and Nihilistic principles; when I would make to them remarks to the effect, they always protested of their dislike for these revolutionaries. I remember one in particular who tried to make me admire the doctrine of a book he was reading. I could not account for his holding such doctrines in such high esteem, until I saw in the local paper that he was an officer in the lodge. Most of these anti-Christian masons I have met, have gathered from the "pieces of architecture (i. e.) masonic speeches, on the 'Lighthouse of humanity' the 'Sun of the World' nothing else but a confounded muddle of confused ideas about the 'all wisdom, all perfection, all virtue, all philosophy, as taught in the masonic temple.' Any remnant of Christianity is sure to disappear in such a foggy jumble of masonic confused ideas and grand vaporous words. I will give some quotations from 'charges,' 'lectures' 'black boards' as they are found in the lodges.

"The holy scriptures or the books of the Old and New Testament were not written with an intention that they should be used as they are now used: they were not intended to be translated into any vulgar language, the common place book or text book of the multitude to be wrested, as St. Peter has forcibly observed, to their destruction—certainly mysterious writings, but they are deeply concealing and not revealing but ancient mysteries, misrepresenting the new mode of association and making a new religion of the old pagan materials; precisely upon the principle that we now see one sort of secret association springing from another—the Odd Fellows, for instance, in relation to the masons; one sect of religious association springing from another, through common ignorance and fanaticism but mistaken conceit or spiritual knowledge, as Quaker, Unitarian, and Methodist, from the church of England, that from the church of Rome, that from the church of Greece or Egypt, those from the Persian, and the whole from the general pagan mysteries; and precisely upon the principle that one language is seen to emanate from another, all having a common root.

In the first preaching of the allegory of Christ crucified, there was no imposition; there was a deeply laid and mysterious allegory, which the multitude themselves a history from a fiction. Baptism. In the name of the Father, and of the Son and of the Holy Ghost, is first to dip into Nature, or God the water is the physical science, of which the symbol is the symbol. The second is to dip into Jesus Christ as the Fontaine of moral science, of which water is the symbol. And the third is to dip into the Holy Ghost, for intellectual, oratorical, prophetic and poetic inspiration of which fire is the symbol."

Now let us quote today a few passages from the text itself as used in the lodges; there are no essential nor substantial differences between this different mantras and rituals; vary but the roots, the flowers, and the fruits are the same, in the others as in Carlile's works.

"The charge companions, the masonic system exhibits a stupendous and beautiful fabric, founded on universal wisdom, unfolding its gates to receive without prejudice or discrimination, the worthy professors of every description of genuine religion or knowledge, concentrating as if it were into one body, disputable peculiarities of any sect or the earliest of ages, and amongst the wisest of men. But it is to be lamented that to the desponding suggestions of some of the weaker minds amongst our own fraternity, the prejudices of the work against our invaluable institution are in great measure imputable. Unguarded against by the beautiful allegories of ancient wisdom, they ignorantly fumble, their doctrine inefficient, ions, I need not tell you, that nature alone can provide us with, that ground of enable us to cultivate the soil, and foster and strengthen the plant in its growth."

Enough for to-day, I would feel rewarded for my labor if some of you would join in opposing the progress of this anti-Christian sect, by showing to many good honest Christian masons the dangers for themselves which lurk in this anti-Christian sect.

There are over four thousand books or periodicals on Freemasonry by freemasons and anti-freemasons. It is not hard to find out the two kinds of brothers, the initiated to the anti-Christian secret craft, and those who are not in the highest degrees the husk is very thin, but very thick in the lowest. Masons begin by the inferior degrees, while a profane would do better by starting from the superior, to find out the inside doctrine.

I have the honor to be with a deep consideration Reverend gentlemen
Your respectful servant,
L. Fouquet, O. M. I.
Priest.
Calgary, Alberta, 24th Feb'y. 1895.

Miss Anna Gould, the richest of American heiresses, is to be married, to Count de Castellane of France. The Count receives a marriage settlement of \$2,000,000, in consideration of his title. Although he is reputed to be a Catholic, it appears from the newspaper dispatches that he is to be married in Lent, (March 6th), and the ceremony is to be performed first by Archbishop Corrigan and then by Dr. Paxton of the Presbyterian church. "Old Catholic families" have done strange things to recover their fortunes.