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VOL. 9, NO. 4.

WINNIPEG. MANITOBA, WEDNESDAY, JANUARY 25, 1893.

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#### Calendar For Week Ending January 28th.

22 Sun 3rd after Epiphany-Sts. Vincent and

Anastasius.
23 Mon Espousais of Blessed Virgin Mary.
24 Tue St. Timothy, Bp. M. (97).
25 Wed Conversion of St. Paul the Apostle

28 Wed Conversion of St. Fain the Apostic (35). 26 Thu St. Polycarp, Bp. M. (165). 27 Fri St. John Chrysostom, Bp. D. (507). 28 Sat St. Cannera, V. (1reland, 530)-St. Agnes —(2d feast).

#### Ecclesiastical Province of St. Boniface.

I. HOLY DAYS OF OBLIGATION.

- 1. All Sundays in the year.
  2. Jan. 1st. The Circumcision.
  3. Jan. 6th. The Epiphany.
  4. The Ascension.
  5. Nov. 1st. All Saints.
  6. Dec. 8th. The Immaculate Conception.
  7. Dec. 25th Christmas.
- DAYS OF FAST. The forty days of Lent.
   The Wednesdays and Fridays in Advent 3. The Emberdays, at the four Seasons being the Wednesdays, Fridays and

- 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 Vigils of
  a. Whitsunday.
  b. The Solemnity of SS. Peter and Paul.
  c. The Solemnity of the Assumption.
  d. All Saints.
  e. Christmas.

  DAYS. OF ABSTINENCE.
- DAYS OF ABSTINENCE. All Fridays in the year.
  Wednesdays | in Advent
  Wednesdays | in Holy week
  Thursdays | in Holy week
  Fridays |
  Saturdays |
  Ash Wednesday.
  The Ember Days.
  The Vigils above mentioned.

#### Do you agree with the Catholic Bishops that is with the Roman Church ?—St. Ambrose [A. D. 335-397]. CHURCH NOTICES.

CATHEDRAL ST. BONIFACE.

Sundays,-Masses at 7.30 and 10.30 a. m Vespers at 3 p. m. Week Days—Masses at 6.30 and 7.30. ST. MARY'S CHURCH.

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Catechism for Boys in the church at 3 p. m. Catechism for girls in St. Mary's Convent, Notre Dame Street at 4-p. m. Sundays—Masses at 3 and 10.30, a. m. Ves-

pers at 7.15 p. m. Week Days—Masses at 6.30 and 7.30 a. m. IMMACULATE CONCEPTION.

Situated on Austin St. in Point Douglas, Rev. A. A. Cherrier, Rector.
Catechism for boys, who have made their lst Communion, at St. Joseph's school McWilliam St. west, cor. Ellen St. for younger boys bnd girls learning the short Catechism, and for those studying the Catechism for Perseverance, at the Immaculate Conception church, by the Rev. Father Cherrier.

culate Conception charch, ...
Cherrier.
Sundays—Masses at 8.30 a. m. with short
instruction, and at 10.30 a. m. with sermon.
Vespers at 7.15 p. m.
Week days—Mass at 7.30 a. m.

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## A Peculiar Relationship

A peson introducing another said: "This person's father is my father, but I am uot her brother." What relation existed between

her brother." What relation existed between them.

To the first lady from whom is received a correct answer to the above will be given a handsome Seal Skin Mantle. valued at \$300. To the first gentleman from whom is received a correct answer will be given an 18 karat Gold Watch, set with I karat diamonds, Appleton and Tracey, s movement, valued at \$250.00. To the next person, a handsome Mantel Clock; to the next a valuable Swiss Music Box. The last ten answers will be awarded each with a complete set of Washington Irving's Works, handsomely bound in Morocco. To the five answers received, counted middle-way between first and last, each will be awarded a fine Solid Silver Hunting Case Watch, valued at \$18.00 each.

Any of above articles will be exchanged for cash less 20 per cent.

In addition to these we have prepared ten thousand sample cakes numbered 1 to 10,000. Every number ending with (0), will receive a prize valued at not less than \$10.00.

These awards are given to introduce and advertise the

#### "CEM" CURATIVE SOAP.

#### OUR SIDE OF THE QUESTION.

#### Hon. Mr. Prendergast's Celsbrated Speech.

(Continued from last issue.)

-A more serious charge, but not the most serious, is in connection with the inefficiency of Catholic schools.

True, we have heard the Hon. Attorney-General declare solemnly that "the Catholic Church had shewn itself laying aside the very thin authority of a letter written by a gentleman from St. Laurent, I fail to see how my friend has proven his case. We have nothing before us on this most important question, absolutely nothing,-neither a reference Superintendent of Catholic schools. to the Catholic Superintendent's reports, neither the inspectors' reports, not even one single complaint from one solitary Catholic ratepayer.

Now, let us take the curriculum.

The Board of Education, as we know, is divided into two sections, Catholic and Protestant, and each section has under the Act, the right to determine its own curriculum.

The comparison I am about to make is for the greater number of Catholic and Protestant Schools, that is to say, for elementary schools, comprising the four first standards. Of course, collegiate and intermediate departments are not included.

I find this to be the programme approved of: By the Catholic Section.

By the Protestant Section. Reading.

- 1. Reading.
  2. Spelling.
  3. Composition.
  4. Grammar.
  5. Arithmetic.
  6, Book-keeping.
  7. Writing.
  8. Geography.
  9. History.
  10. Hyglene.
- Reading.
  Spelling.
  Composition.
  Grammar.
  A Arithmetic.
  Book-keeping.
  Writing.
  Geography.
  History.
  Useful knowledge. 11. Morals & religious. 11. Morals and ligious instruction.

  12. Deportment or becomingness.

  13. Vocal music. I4. Drawing.15. Dual languages,

The two programmes are manifestly similar in the main, and I dare say that in no particular is the Catholic programme in any way inferior. If we wish to compare the books used

by each section, we shall come to the

For reading in Protestant schools, the first, second, third and fourth readers, second, third and fourth ceaders, together favor. Protestant schools is on a parallel with following words: the uninterrupted series of copy-books 1, 2, 3, 4, 5 and 6 used in Catholic schools.

tely identical, coming from the very same source.

every respect. The same comparison could be carried Catholic schools. But, as is held in province. England, and I will prove it later on, this branches.

But, after all, Sir, I must confess that it has worked, and what results have been obtained thereunder.

monials of a most flattering character, of the object in the course of the last few years, including diplomas and special amongst others, that held at Portage-la-Hon. Attorney-General. But I would rather confine myself to

a few remarks on the inter-colonial exhibition held in England in 1886. The facts in connection with this have already been laid before the public through the eloquent pen of His Grace Archbishop Tache; but as they seem to have been systematically ignored here, and I having had an opportunity of

an article which combines the most efficactions remedies for the removal and cure of all blemishes of the face and hands. The asso of this Soap—which is not a toliet preparation—according to instructions will cure the most malignant form of Pimples, Eruptions, Freckles, etc., rendering the skin soft, clear and beautiful.

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mens as could give a fair idea of their general work. Moreover, the most advanced pupils, who had left before Before the Governor-General-in vacation and did not intend to come back, had as we know is customary, carried away with them to their homes, the very best of the school work.

The Catholic section, however, gathered in eight of their schools such was evidently their plain every-day work, and forwarded them to England; and the result was that a diploma of argument took place in the Privy Council utterly unworthy of the trust of education merit and a medal of honor were which has been confided to her." But, awarded to each of the eight schools, as All the ministers were present except well as to their zealous Superintendent. the Hon. Messrs. Smith and Curling. Charles gave evidence of the earnest ment, Mr. Ives, President of the Council,

#### "Colonial and Indian Exhibition, 1886. Canadian Section.

London 29th July 1886. To T. A. Bernier, Esq.

My DEAR SIR:-I duly received your letter of the 3rd inst. and thank you for the memorandum which you have prepared on behalf of your section of the Manitoba Educational Exhibits. I shall be pleased to receive a thousand copies of the memorandum and to see that they are carefully distributed. The exhibit which you have taken such pains to collect has already attracted considerable attention, and I do not doubt it will add to the success of the Dominion at the Exhibition.

I remain, yours faithfully, (Signed) CHAS. TUPPER."

My hon, friends will recollect that upor the occasion referred to, the Manitoba exhibit was under the charge of Captair William Clarke, a good Protestant, and a good soldier, who has bled for his country, and who in defying the bullets on the battle-field has learned to fear nothing, not even Catholic schools. Here is the letter he addresses to Mr. Bernier from London on July 27th, 1886:--

DEAR SIR,-I can speak from exper ience with reference to the excellence of your section, two of my daughters having been for a long time with the good Sisters of St. Boniface where their progress was as satisfactory to me, as it was

WILLIAM CLARKE.

These, Sir, are the sentiments of two together with the literature prescribed gentlemen who were in a position to for third class teachers' certificates, cor- judge, and who, being Protestants, could respond for Catholic schools to the first, not be particularly biassed in our

with selected bistorical subjects and I will now read the comment published latin; and so in writing, the interrupted in the Canadian Gazette of London on eries of copy-books 1, 2, 3 and 6 used in November 4th, 1886, which is in the

"It is generally believed that of all the sister-provinces, that of Manitoba is For writing, the copy-books are absolu- the least advanced towards civilization. We already know that in many respects such is not the case; but if we consider For reading, the English spellers and the excellent scholastic exhibition of that readers are Sadlier's Dominion Catholic province, we see in what degree that Text-Books which are surely excellent in impression is erroneous, especially in

"The excellence of the work, and espe it we consider the fact that many exhibits are dated from the year 1884 and ordinary duties of the schools in all parts of the province, and not of work I could here refer to several testi- specially prepared for the occasion.

"No pretention has been made to which our Catholic schools have been eclipse the school exhabits of the other provinces; but the collection that is under our eyes denotes that in one of the population, offers to every one an education capable of fitting for the highest rank of the society, the child who is placed under its care."

I do not know, of course, whether this has any weight in the minds of the hon. it should be conceded, I believe, that coming from such a high and unprejudiced source, this is as least as good authority as that solitary letter from St. Laurent upon which the Hon. Attorney-General the other night, based all his charges of inefficiency against Catholic schools. Such, then, was the character of the exhibit, and such is also the character of the work which my hon. friends opposite could inspect as official visitors, if, overcoming their repugnance, they only chose to enter the walls of our school to be assigned to the Roman Catholic minority in all the other provinces that the framers of the Confidence of education. They had to apportion legislatures. What was to be done with education? Was it to be assigned to the Dominion or the provinces. It was a matter of local concern and would most naturally be assigned to the provinces, but that would be to leave the Roman Catholic minority in Quebec, and the Roman Catholic minority in the other provinces at the mesty of opposing majorities. source, this is as least as good authority

#### MANITOBA MINORITY

## Council.

The REVIEW has much pleasure in presenting to its readers a full report of the argument of John S. Ewart, Esq. Q.C., Council for the Catholic Minority of exhibits as they could, out of that which Manitoba, in its appeal to the Governor-General-in-Council, against the Protestant Public Schools Act, of 1890. The Chamber, at 11.0 a.m. on Saturday last. Before this result was known, Sir After Mr. Ewart had finished his arguinterest he took in the Catholic exhibit read a letter from the Manitoba Governby the following letter addressed to the ment saying that it would not be represented by Council. Sir John Thompson said that Mr. Ewart's statement of the case would be taken into consideration. Among those present at the argument were Rev. Father Lacombe, O.M.I., of Pincher Creek, N.W.T., Senator Bernier and Hon. A. A. C. La Riviere, M.P.

#### Mr. Ewan's Argument. It is suggested in the order-in-council in pursuance of which we are met to day that the argument should be confined to those

the argument should be confined to those questions which may properly be termed premininary or technical and that all argument upon the merits of the appeal should be postponed until another occasion. In my address I shall as far as possible conform to the suggestion bus I may find it necessary for the clear statement of my argument to exceed in some slight degree the proposed limit. Although I shall base most strongly my case upon the Macitoba act yet believing that that statute can best be approached after a perfect and research got the British North America act I shall crave the indulgence of the Council. act I shall crave the indulgance of the Council while for a few moments I discuss the Act of Confederation and the conditions existing in the various provinces which demanded the peculiar provisions that it contains. Among confederation and the conditions existing in the various provinces which demanded the possible provisions that it contains. Among all the questions which have divided and distracted Canadian political suppose there has been none which has given rise to greater difference of opinion than the subject of education That difference of opinion was not only natural but inevitable. So long as accepted theories of government determined that the state had nothing to do with education, on long as each church educated its own people, there was no difficulty. But when the state finally and in recent years determined to educate its citizens it was inevitable that the question of how to educate abould give rise to conflicting opinion. And the question is an exceedingly difficult one. There is first of all the question whether there is to beone kind of succoi or more kinds than one. A great many assert that if the atate is to teach it must have but one method of doing it—there can only be one right way and therefore there should only to one way. In former days this was almost the universal belief with reference to religion. There must be a state church; therefore establish that kind and suppress all others. Acts of uniformity, test acts and all other apparatus, the whole power of the state was employed time and again to enforce this idea to compel people to think alike. But men were made different, are different and will remain different until they cease to be men and become angels. All efforts to compel them to worent until they cease to be men and become angels. All efforts so compel them to worship in one church failed.

The advocates of uniformity in education have to face such difficultie

Can the state teach morality? 2. If so, can morality be taught without cevealing that upon which it is based? Can a teacher say, this is right, and be dealed the power to answer the question, why is it

right?
3. If morality and its basis are to be taught

3. If morality and its basis are to be taught what is that basis? Is it religion? If so, is religion dogmatic sheelogy? If so, whose dogmas constitute religion?

Or is the basis an enlightened ntility evolved by experience and hardened by practice into habit and heredity?

4. In short can schemble be separated from morality and can morality be separated from morality and can morality be separated from militarian in the same services to all these questions then a case is made for uniformity.

Upon the other hand a great many contend that the state, disregarding mere eccentric opinion, should provide actor's upon different models in order that in this way the solution and the compulsory adoption of the solution of all these questions may be somewhat more expensive than the uniformity method, but is is neged this is more effective because by it you can get the oblidren to go to the schools, which after all seems to be of some importance.

In Canada prior to Georgederation these different the second of the schools.

In Canada prior to Confederation these dif-

La Canada prior to Gonfederation these differences were accentuated by the fact that a very large proportion of the inhabitants were Roman Catholic, and by the dogmas of their church it was impossible for them to approve of the only k nd of schools which those of other denominations would attend.

Prior to 1868 a large number of Protestants in Upper Canada belonged to the uniformity party; were defermined that there should be only use kind of achools that that kind should, of source, be their kind, and that Romas Gatholics could either (1) abandon education altogether, or (2) abandon their religion, or (3) provide private schools for themselves besides providing public schools for themselves besides providing public schools for others. A spirit of telerance and of good sense, however, finally prevailed and the great leaders of the uniformity party, the Hon. George Brown and the Hon. Alexander Mackensie lived to extend their sympathy and support to Roman Catholics in their struggle for their right to educate their children as they thought proper.

for shair right to educate their children as they thought proper.

The result of this prolonged and bitter conflict had made two things tolerably clear. (1) That Protestants and Roman Catholics were wholly irreconcilable upon this question of education, and (2) that from time to time as one generation succeeded another we might expect a recrudesence of attempts by religious majorities to coerce the minorities into their way of thinking.

way of thinking.

Is was under these circumstances and with

the Roman Cashone, mustrey of opposing majorities, provinces at the meany of opposing majorities. A compagnise was adopted—a sumpromise (Continued on page test.)

# Catholic Order of Foresters.

#### TRUTH.

The genuine offsprings of nature, the human hair, having become gray, can be restored to its natural color, the head cleaned and freed from dandruff, a healthy growth promoted, as acknowledged by all who use

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#### --: AT :--ARNETT'S.

THE WHITE FRONT.

an article which combines the most effica-

## pleasant to them. I am, etc.,

the matter of education. "The collection contains samples of through all the other branches, except books, exercises, scholastic material, etc. of course in connection with religious etc., coming from the Catholic schools as instruction which is surely different in well as from the Protestant schools of the

does not interfere with, and much less cially of the geographical charts, is does vit tiate, the teaching of secular incontestible. This is the more pleasing this is only a curriculum. And a more the beginning of the year 1885; it is important question is to ascertain how evident the exhibit is composed of the

honors awarded on the occasion of our the most recently "organized" provinces provincial or local exhibitions, and, of the Confederation, there exists a school system, which, although respect-Prairie, in the very constituency of the ing the faith and religious convictions of

gentlemen on the government side. But

(Continued next week.)