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VOL. 9, NO. 2.

WINNIPEG. MANITOBA, WEDNESDAY, JANUARY 11, 1893.

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### Calendar For Week Ending January 14th.

8 Sun 1st after Epiphany.--sts. Albert & Erard 9 Mon Sts. Julian and Basilissa, MM. (Spouscs, 3f3).
10 Tue St. Widliam, Bp. (France, 1209).
11 Wed St. Hyginus, P., N. (142).
12 Thn St. Tatiana, V. M. (226).
13 Fri St. Kentigern, Bp. (Glascow, 601).
14 Sat St. Hilary, Bp. D. (Politiers, 268).

#### Ecclesiastical Province of St. Bouiface.

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.

II. DAYS OF FAST.

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

wednesdays in Holy week
Thursdays
Saturdays
Ash Wednesday.
The Ember Days.
The Vigils above mentioned. in Holy week

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

### CHURCH NOTICES.

CATHEDRAL ST. BONIFACE.
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Vespers at 3 p. m.
Week Days—Masses at 6.30 and 7.30.
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Catechism for girls in St. Mary's Convent,
Notre Dame Street at 4 p. m.
Sundays—Masses at 8 and 10.30, a. m. Vespers at 7.15 p. m.
Week Days—Masses at 6.30 and 7.30 a. m.

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Secretary, D. Coyle; Assistant Recd. Sec'y,
N. McLeod; Corresponding Secretary, M.
E. Hughes; Financial Secretary, N. Bergeron; Treasurer, G. Gladnish, Librarian,
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J. Flynn:—Board of Trustees, M. E. Hughes,
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Week days—Mass at 7.30 a. m.

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A No-Popery Lecturer Caught in His

Own Trap.

A No-Popery lecturer recently holding forth in Carlisle said, "he was told on good authority that in the nunnery good authority that in the nunnery as they ought to be but as they are. And built near that town there were two as things are constituted in our modern vaults like the dungeons in the Castle, and, in time to come they might be enlarged and victims locked up in them." that any persons applying to the Lady partially and imperfectly. any offer be more gentlemanly, more candid, more straightforward? It was very awkward for Mr. Primmer, the individual in question, that these "dungeons" should be thrown open for immediate public inspection without waiting for an Act of Parliament or the appointment of a Government inspector. If no dungeons" existed it was evident that Morton, Alexander & Morton's Mr. Primmer was a wanton slanderer not only of on entire Church but of ladies whom all men know to lead useful and Christian lives, giving to the word Christian its broadest signification. Mr. Primmer, as a forlorn hoye, enlisted the aid of three of his friends and proceeded to the convent in question to see what they could see. They suddenly made their appearance at the convent gate, and in the character of four innocents abroad in search for information, told the Lady Superior that they had come on the in-vitation of Canon Waterton. The lecturer was not as candid as the priest. Though most courteously received by the Lady was not as candid as the priest. Industry most courteously received by the Lady Superior, he never revealed his identity. The character of spy was more congenial to his tastes and more in accordance with his mission.—The (Liverpool) Catholic Him out of the child's life altogether. On the Infidel tendency of secular teaching of the Infidel tendency of secular teaching that the child's life altogether. On the Infidel tendency of secular teaching ally. Secular education cannot be neutral; to ignore good in the larger part of the child's life tends at least to drive the relations which exist between our priests.

Already the Times has welcomed the larger part of the child's life altogether. On the Infidel tendency of secular teaching ally. Secular education cannot be neutral; to ignore good in the larger part of the child's life tends at least to drive the relations which exist between our priests.

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### "RELIGION IN THE SCHOOLS."

We have much pleasure in reproducing in our columns a paper under the above heading, which has appeared in the St. John's College Magazine, from the pen of a prominent divine of the Anglican Church. A careful and thoughtful perusal of it will prove very interesting read-

Once more the question of religious education has been brought before publie thought; this time by the very valuable and vigorous discussion on the subject which took place in the Presbyterian Syncd. This is a subject whose supreme DAYS OF FAST.

1. The forty days of Lent.
2. The Wednesdays and Fridays in Advent
3. The Ember days, at the four Seasons being the Wednesdays, Fridays and Saturdays of

a. The first week in Lent.
b. Whitsun Week.
c. The third week in September.
d. The Vigils of

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

I. DAYS OF ABSTINENCE. state to encourage every influence which directly promotes and secures obedience its true bearings and effects. When to its laws, and if history and experience secularism was first introdu ed into the and the general consent of the thoughtful school system, the Protestants welcomed observer all agree that religion, or in other words, a belief in a personal God, standing behind the moral law, and giving to it that concrete and definite authority which an abstract conception can never produce that religion is the change as a deliverance from clerical influence. It was said that their Sunday schools would do all the religio-moral teaching required. But what is the fact? The Protestants have discovered that in many cases the state discovered that in can never produce, that religion is the many cases, the state discouragement of strongest of all possible inducements to the individual to obey the laws of the state; if this is all true, then surely the neglect of religion must tend to make education fail in its purpose as a national education fail in its purpose as a n safeguard. Further, if the moral life of affected at intervals or character formed a people far more than its intellectual or in the space of an hour a week, that the material life, determines for good or ill editor of the leading Protestant journal its ultimate destiny; and we have either in France recently wrote as follows: misread history or not read it at all, if "We are all agreed that the results of we have not learnt this much; if this is that measure (secularization of the true then, surely it is mere fatuous folly schools) are deplorable."

And what of the results of Secularito develope the intellectual and physical life of the child, and so far as the work Sunday school? And what right has it to devolve its own responsibility upon a purely voluntary and irresponsible in
In view of all these circumstances in stitution? And again, if, as a national view of its acknowledged results when necessisy the moral training of the young has any importance at all, surely it is negligence little short of criminal to fluence on the young; in view of the leave this to be attended to in one hour dishonor that at does to the glory of God; a week out of the thirty hours of a child's school life, and while the protessional teaching power of the nation is devoted to intellectual training to leave the moral training to the zealous but undiciplined of amateurs. If it be said that this should be taught in the home then we say—yes; it should be but is it? In the busy life of a large proportion of our people, can we, with even the slightest confidence, hope or expect that regular

religion are not taught in our day schools where alone the full machinery for education is to be found, they will either not Canon Waterton promptly made it known be taught at all or will be taught very the prevailing influence in education; in the principal parts of Australia, the do we find the state of things there, level vital and essential and sacred interests in its growth with secularism. A well known Australian bears this testimony:

moral and religious training will be given

to our young people? Does the mer-chant or mechanic after a long worrying, wearying day in his office or workshop, does he feel very ready or fit to go to work

at teaching his children; and does the

worn out hard pressed mother of the family get either time or energy to give regular teaching to her children? We

might say mothers ought to make time;

quite true; but we must look at facts not

life, the fact is that if morals based upon

"One of the worst features of Australian ife is the want of respect shown by children for their parents and elders. In Australia this disobedience to parents has developed into a general tendency on the part of the rising generation to set at defiance all lawfully constituted authority, which is called Larrikinism, and threatens, if not checked in time to weaken the foundations of all social And again it is a well known and ac-

knowledged fact that side by side with secular teaching there has gone in Australia antenormous and alarming increase of infidelity; this fact no doubt will not much move the agnostic, but it may have some meaning for his Christian

ality is set forth; when the principles of conduct are expounded; when the clue that is to guide the pupils steps through life, is put into his hands without any allusion to the ordinance and providence of a Divine governor and Father, then. indisputably, the propagation of Atheism has begun. Such disassociation of conduct from the Divine sanction denies by implication the existence of God at the point of his most vital contact with the The secular school therefore can never be neutral in the matter of religion.

He that is not with me is against me" And what has been the result of this effort to teach morals without religion? Let us go to France for our answer. In 82 a purely secular system was introduced: religion was banished utterly from the public schools. In '89 a report was presented to the Minister of Education by a commissioner whose whole danger and turns his steps in a said a rection. Now, it is the purpose of this article to show, not from a priori reasonment, and yet we find him saying, as the from the unanswerable logic of the outcome of his enquiry: "The religiaccomplished fact that a purely secular ous sentiment is inseparable from basis for teaching in our public schools morality, and moral teaching cannot is a source of the very gravest possible effectively be given without its aid." danger to the well being of society; that it inflicts a deep and abiding injury on the rising generation, in whose hands the destines of the nation are to rest, that with religious instruction, all teachand that it tends to defeat the very ends that with religious instruction, all teachwhich the nation has in view in making ing of moral ty has d'sappeared; almost education a matter of public care. If it everywhere moral education is either is true, and we think that few will deny it, if it is true that it is the duty of the And this decay of moral teaching the

zation, as far as it has gone in England? of the state goes, to leave the moral life I shall simply quote the words of one of of the child untouched. From such a the ablest and best informed non-Consowing what harvest can we expect to formist clergymen in England. The reap save the upgrowth of a stifled or stunted moral serse, the inevitable prelude of national disaster and decay? It seems to us the merest nonsense for seems to us the me seems to us the merest nonsense for Secularists, whether Atheists, Agnostics or Christian, to talk about relegating the religio-moral education of the rising generation to the Sunday school. What does the state as such know about the Secular Secular plating and the religious non-Conformists made was when they accepted a secular plating wholly erroneous idea as to the relations which really exist between the people of this country and their patriotic and heroic clergy. Under these circumstances declarations of opinion such as Senday school? And what right has it

> ever it has been tried; in view of the which is at once the safeguard of the inevitably downward tendency of its ineveryone who cares for the best interests of youth, every one who loves the nation and would see its future built upon sure foundations, let every one who honors God more than political party, and the name of his Maker more than the apparent expediency of the passing hour, let every true Christian citizen set his face like a flint, and declare by word and deed, that this army shall not come to pass, that secularism shall not become the basis of our teaching: and the name of God and the sanction of His Divine laws driven forth from our schools.

### The Priests of Meath and Their Assailants.

It is with feelings of no ordinary satisfaction and approval that we publish on to-day the bold and manly resolutions which have been forwarded to us by the in another column. It will be seen that our countrymen in the great city by the duced them. In Australia secularism is an unnatural legalism, and careless of and Nation. fictions based on the accidental words instruction is purely secular. And what and phases of a great conflict, wherein were menaced and at stake, convey to the patriotic Prelate and Priests of South Meath their heartiest approval of sonality and good executive ability their conduct during the election which make themselves felt in an important has been declared void by the decision way. The new premier is a man of of Mr. Justice O'Brien. No better, wiser, party man, and has exerted a strong or more needful step could have been influence in the Canadian parliament. taken. No other action could more He is an active Roman Catholic, and won effectually crush and defeat the policy which the Parnellites and Unionists are simultaneously about to put in practice government at Quebec, which the Ottawa government was in vair implored to yeto in England—a policy which aims at the in the interest of religious (in)equality. defeat of the Home Rule cause through the is an advocate of the protection the creation of an anti-Catholic and principle, and is also in favor of reciproanti-Clerical agitation within English istration of the office of minister of

speaker at a recent meeting in England, report of the proceedings in the Trim He said "The injunction of silence on Courthouse of Messrs. O'Shaughnessy religious subjects during the hours of and Drummond's speeches, of Mr. school is in itself a positive measure; positive, that is, in its hostility to faith.

Moreover, that injunction assumes a tions, and ludicrous travesties of the tion is retained in the curriculum after church. We do not contend that the religion has been banished. When moral judge could legally have deligrated allty is set forth; when the primarial which he did actually deliver; but we feel, and have no hesitation in saying, that had that decision been couched in other words, had it been characterized by other tone than that which it did display, then would it have been alike better for the honour of the Irish Bench-better for its reputation for impartiality, and more creditable to Mr. O'Brien's own conception and knowledge of the obligation and responsibilities of Cath-Writing last week upon this judgment, with only a telegraphic sum-mary of its words before us, we were loth to believe that any Catholic, who was not an avowed Parnellite, could be found prepared to lay it down as a judicial pronouncement that he "could not conceive what Religion could have to do with the election of a member of Parliament!" That our hesitation, however natural, was unjustifiable the detailed reports of Mr. O'Brien's jugation. ment have proven, and the law-books of to-day now enfold within their pages a judicial dictum the nearest parallel to which is to be found in the other, which a century and a half ago was delivered perception; its most curious effect is however, its equally benumbing effect upon the intelligence of the antique rotestant and of the modern Catholic.

Declarations such as those with which our countrymen in Liverpool have favonred us are particularly needful and useful in face of a policy of misrepresentation unprecedented in persistency and malignity. An effort, one joined in and carried on by a disloyal and insignificant section of our countrymen, as well as by that section of politicians whose organ is the Times and whose natred of the Irish people and whose hostility to their rights and liberties are proverbial, is about to be made to defeat the success of Mr. Gladstone's policy. We recognize the possible danger of such a movement. We know that when the Times endorses in true Exeter Hall style Mr. O'Brien's judgement, when it declares that "the Roman Catholic church in almost every part of Ireland has been degraded into a vast political agency' for the propagation of the Separatist movement, that the report of the trial of the South Meath Election Petition affords "a most fortunate and almost fortuitous disclosure of part of a great concerted scheme against the civil and religious liberties of Irish Protestants," a certain number those formulated at Liverpool are inval-In view of all these circumstances, in clear and unmistakeable to the depth and sincerity of an union of affection which is at once the safeguard of the What occurred in South Meath had its

origin in no spirit of religious or sectarian in view of the destruction that must be intolerance. Dr. Nulty and his priests wrought by it to the highest moral sense were bound and entitled to defend their of the nation; in view of all this, let flock from the teaching and influence to a movement which is distinctly a revolt against the fundamental principles of Catholic discipline. They have never made war on the people of other creeds. Can the Times say as much? In our issue of last week we showed by a series of extracts from the chief weekly organ of Parnellism the tendency of the doctrines of that sect-declaring that "the hand of the Irish church is to-day on the throat of the nation," that "the church in Ireland" has not only "failed in her public duty," but that "all her relations with the nation for the past century have been radically false and had," as well as blasphemously asserting that "God gave us a Leader and a Prophet (Mr. Parnell) as truly as He gave Moses to the Jews." Parnellism already exhibits evidences of its origin, its aim, and its inevitable results which very much more than justify the description given of it in the Pastoral of the Bishop which have been forwarded to us by the Irishmen of Liverpool, and which appear patriotism of the worthy and gallant priests who laboured zealously to save their people from the inrushing of a flood of immoral and pernicious teaching Superior would be allowed to visit the teaching not only may be expected to premises and see for themselves. Could produce evil consequences, it has pro-

### Sir John Thompson.

The Minneapolis Tribune referring to Canada's new premier says: Sir John Thompson, enters office at a period in the country's history when a strong percity with the United States. His admin-