

children might safely be placed in government schools while young men should not attend a government university, he said the practice of the Catholic body was to sow the seed of religious faith in the springtime of life, when the seed could take firm root, and not to wait till the scorching heat of summer. He differed from Dr. Wilson who had said that there was no one in the world that did not hold mistaken opinions; on the contrary, he (Father Chierri) and the world-wide Church which he represented held that there was one person who, by a special assistance of God, could make no mistake when he taught the whole Church in matters of faith and morals. The university question, of course, did not trench on the field of the infallible doctrine. He merely wished to protest against Dr. Wilson's too sweeping assertion. As to the University of Manitoba, the speaker saw in its constitution unity and variety, unity in its general aim, variety in its special work. Dr. McDiarmid had emphasized Father Drummond's recital of the sacrifices St. Boniface had made, but the Rev. Principal of Brandon College had overlooked Father Drummond's contention that these sacrifices were more than counterbalanced by greater benefits. A central educational power, wherever it could safely be maintained, was the best method of promoting higher education.

Rev. Dr. Patrick, Principal of Manitoba College, Archbishop Matheson, Principal of St. John's College, and Rev. Dr. Sparling, Principal of Wesley College, were strongly opposed to the granting of university powers to any other body.

Rev. Dr. McDiarmid, replying to Dr. Patrick's contention that a new university would lower the standard, said that in Ontario this had not been the case. McMaster University (Baptist) far from lowering the standard, had made an impression on the provincial university.

Attorney-General Campbell

plied Dr. McDiarmid with questions that evidently put him to sore straits. Why did the Baptist body accept the state curriculum and state grant for public schools and collegiate institutes? Why did they suddenly balk at a state curriculum for a university?

Dr. McDiarmid maintained that the fundamental right and obligation rested with the parents, but the Baptists, he said, were willing to hand over primary education to the state, because the children in the primary schools were under parental influence. The compulsory education bill does not say that every parent must send his child to the public schools.

The discussion was closed with a few further remarks by Mr. Coldwell, after which the committee adjourned.

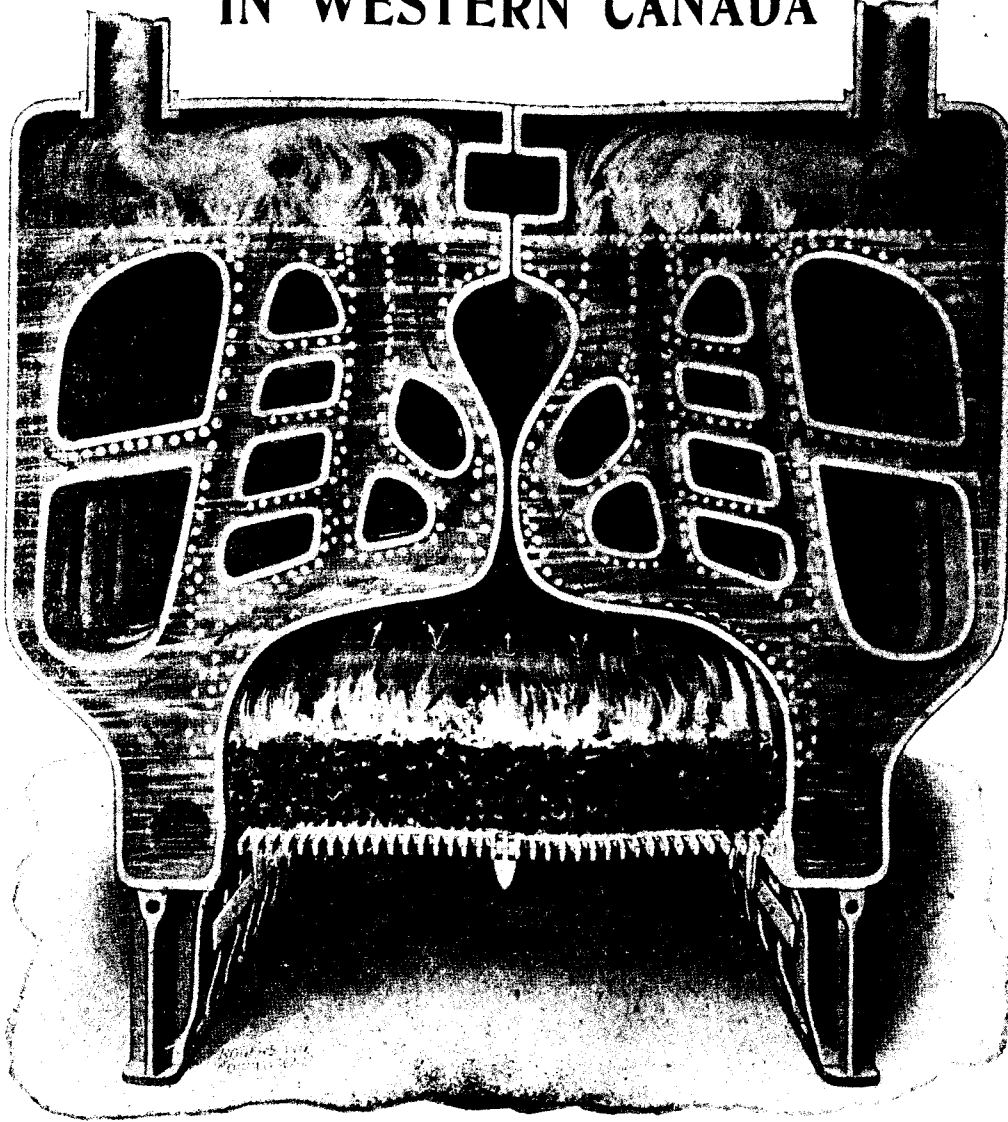
CURRENT COMMENT

(Continued from page 1.)

approval of the conduct of all Masonic bodies, especially when they succor the oppressed as in France at the present time, for, of course, the "oppressed" are the worthy Masons disturbed in their harmless pursuit of robbing the Church and the poor? To understand the secret but world-wide influence of Masonry against the Church we have only to note how all non-Catholic journals printed in English, condone and apologize for the iniquitous spoliation of the Church in France. Had they not received a secret direction from Masonry, there would surely be found, here and there an honest editor whose indignation at injustice would find vent. But we Catholics need not go so far afield to realize the baleful influence of Masonry against our co-religionists. The Masons, it is true, are much more prudent than the Orangemen. The bark of the latter is worse than their bite. The Mason's don't bark, they have long been trained to silence. They even wag their tails in seeming friendship. But they have a thousand secret weapons, and their favorite quarry is the poor, struggling Catholic, especially if he was once a Protestant. They hound him from one situation to another. All doors are closed against him, unless he consent to abjure his faith and become a Mason. We know whereof we speak. Innumerable instances of this kind of secret persecution have come under our notice in this very city. The "Tribune" blandly invites us to "cease to smell plots where none exist," but we have seen too many proofs of Masonic influence defeating the ends of justice in educational matters not to scent the battle from afar.

To-day is St. Patrick's Day, and the programmes arranged locally promise a worthy celebration of this festival so dear to the heart of every Irishman.

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Persons and Facts

(Continued from page 1.)

When Mr. Arthur Balfour, the late Premier, returned to the House of Commons last Monday the Irish members saluted him with cheers of "Welcome, little stranger."

Montreal, March 12.—The Catholic Archbishop of Montreal, who had been appointed arbitrator in the dispute between the leather cutters of the firm of Ames Holden company and their employers, has given judgment to the effect that the method of paying cutters adopted by Ames Holden company shall be maintained, but with certain modifications as regards the prices given, namely, the schedule, according to which the weekly salary will be fixed must be the schedule in force to-day in the other shoe factories of the city for goods of the same grade, with twenty cents additional per sixty pairs of shoes for extra and special work.

The Women's Hospital Edition of the Regina Leader will reappear in a second section of their interesting special issue as an Easter number.

This section will be composed entirely of new articles for which room could not be found in the first section which appeared May 19, 1905. The editor is Mrs. Thos. Bennett (our Gena Macfarlane); the business manager, Mrs. Ross; the advertising managers are Mesdames Acaster, McCusker, Franks, Thom, Ross, Rimmer, Smith, Young and Harwood. The rest of the executive act as reporters. The excellence of the first edition is a guarantee of the welcome that will assuredly be given to this new issue. To persons interested in hospital work, and who is not?—this paper will be invaluable. For an appreciation of the first section we refer those of our subscribers who keep the Northwest Review on file to our issue of May 27, 1905.

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A girl who has been taught by her mother to respect the confidence of others, learns at the same time how safe her own will be in her mother's loving care? In the desire for complete confidence between mother and daughter neither should forget that a due reserve is both necessary and desirable in regard to the confidence of other people. No girl should repeat, no mother listen to, anything which has been obviously said to the girl alone. Besides, a desire for unlimited confidences is a sign of weakness on both sides. A certain amount of reserve is the hall-mark of all strong characters.—Exchange.

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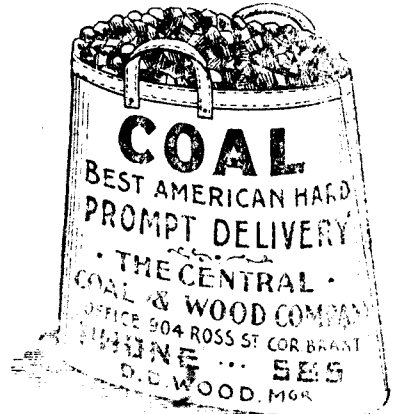
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