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Wrong Facts, Wrong Law, Wrong Reasoning, Wrongheadness.

Dr. Duval's Badly Needed Preliminary Prayer Quoted Here and There, Like the Chorus in a Greek Tragedy Echoing the Chief Actor.

To the Editor of The Nor'-Wester.

SIR,-Professor Bryce's sermon was give us candor.) vigorous and well delivered, There was a whirl and a whizz about it which would have evoked applause had the edifice been secular, or the audience from Zion church. For me, however, it was almost completely spoiled by Dr. Duval, who conducted the opening serfor he did nothing that any other citizen of Winnipeg would not have done under the same circumstances, that is to say, knowing that Professor Bryce was going to preach on the school question, he prayed for moderation and candor, and wisdom and grace to see the truth! Here was distraction enough; a most lation, if by that is meant that the interesting and rigorous test of the effi-cacy of prayer running concurrently with a fine orntorical display. As the with a fine oratorical display. As the professor took up his parable and pro-ceeded in his old, unaltered style to heave overboard all the virtues so forwards all the virtues so forwards and the virtue virtues so forwards and the virtue vi heave overboard all the virtues so tervently desired, one could not as he enjoyed the vigor of the man exclude perhaps there is someone in Winnipeg

protestations of fairness, and studied care were bad; and that the badness was immeasurably aggravated by the fact that the speaker stood in a Christian pulpit.

In proceeding to the proof of this I shall dispose, first of all, of a charge

No. 4. The professor as further proof o the agitation quotes the resolution of the Protestant school board, but omitted the sequel because it did not suit his purpose. (Oh Lord! give us candor.) The pro-fessor omited to state that not only did the school board refuse to give its resolation to the press, but when the committee reported, there was not only no vices. Not that the doctor was to blame, unanimity but there was an acrimonious debate ending this way: "After further conversation on the constitutional aspect of the question THE MATTER DROPPED."

No. 5. The fifth bad fact in this little extract is that: "As the result of this agitation came after some time the remodelling, etc., with the hope of satis-fying Protestant discontent." The act

the echo of Dr. Duval's trustful inter- who arrived any time after two weeks cession, and as it became fainter and ever heard of it. It never got as far as

that the grand jury had no jurisdiction library and he will see that it is a rough to try and decide the case; but that upon a prima facie case being made out the clause which, in the fourth bill re-In the school case the Dominion Gov- as follows: "Until we have attained a ernment has done nothing but taken the population of six hundred thousand necessary legal initiative to give the souls. That a sum of money equivalent complainants the right to carry their to eighty cents per head of this populacomplaint to the place where the con-stitution provides that it shall be government to the local legislature until heard: first, in the Local Legis-lature, and secondly, if no relief be six hundred thousand souls." Third, given there to the representatives of Father Ritchot swore in 1874, before the people of Canada. The language any controversy arose, that bill No. 4 of the Remedial order is the language was the true bill. Fourth, two of the What necessary for the purpose, unless (as is three delegates were English. They the inclination of my own view) it is not each had been furnished with a copy of sufficiently definite and specific; the the bill of rights as their instructions. words of the statute that relief may be given "as far only as the circumstances of the case may require" apply to the (Oh Lord give us grace to see the truth) action of parliament, not to the action of the government. In fact the remedial Lord Chancellor says he infers both parorder is a matter of procedure. The ties, Protestants and Catholics, in Mani-Dominion government has no jurisdic- toba, in 1890 understood each other; tion to "command" the province to do that there was a parliamentary bargain anything, nor has it attempted to do so. being a grievance, it issues such a docu- Lord Chancellor called it, was made ment as the law renders necessary in order that the complainants may present their case to parliament. How the Dominion government could have re-assembly, in which were fourteen Engfused to allow the complainants this privilege-a privilege that the constitution has specially provided for, passes my comprehension. dor.) No doubt the order might be travestied as was humorously done in the Globe the other day in this fashion: "As it appears to the Ontario Conservatives-Mr. Greenway: When you have time would you kindly read this little essay \$197.45." These figures are utterly containing a few humble concessions misleading. The legislative grant was about remedial legislation." appears to the Quebec Conservatives-Show me that Manitoba government. as the professor well knows. Calculat-I carry a remedial order in my boot and ing that way [as Father Cherrier shewed I am a bad man in a fight; give me room according to my strength and watch me do up these prairie jays." The sermon was bad in spirit because while fixing attention upon the legal phraseology of the remedial order and (The endeavoring to inflame passion by a travesty of its language, it omitted to ing this period introduced important quote the accompanying report which changes in the School act. etc." In 1876 says: "The committee therefore RECOMsays: "The committee therefore RECOM-MEND that the provincial legislature BE time that the Catholic census was incorthe School act, and said that "the bill BEQUESTED TO CONSIDER whether its action rect." Was the JOINT PRODUCTION OF THE TWO UPON the decision of your excellency-in who w council should be permitted to be such which bill became law without opposi-ston. (Oh, Lord ! give us candor.) But further, did the professor mean that the "important changes" introduced by Mr. Davis involved the abolition of separate schools? He did not; but yet he men-tions the "important changes" as evi-dence of an agitation having that aboli-

The professor says that a copy of the bill of rights may be seen in the Pro-vincial library (it is known in the con-troversy as Bill No. 3), that there is not a word about separate schools in it, and odds. "There never was a bill appliable adds : " There never was a bill publishadds: "There never was a bill publish-ed containing a word about separate schools until it was published in the Free Press by Archbishop Tache during the school controversy, on December 27, 1889. The English-speaking people never heard of it till then." (This bill is known as No. 4.) Professor Bryce, when he used that language, knew the following facts: "That Lenine was tried following facts : "That Lepine was tried for the murder of Scott in 1874 - fifteen years before the school controversy; that Father Ritchot, one of the Red River delegates, was examined as a witness at that trial, and then produced and filed in court his original bill of rights (the Bill No. 4), swearing that it was the true one; that a certified copy of this bill (together with all the other proceedings) tion for its object. (No. 3. Ob, Lord) (together with all the other proceedings of the trial) was forwarded, as is usual, to the Minister of Justice at Ottawa, where it is to day; and that upon the argument at Ottawa I produced a certi-fied copy of it for the Governor-General-in-Council. (This is bad fact No. 6, and there is that persistent echo: Oh Lord, give us candor.)

UNJUST IN ORIGIN."

The professor further says, anent this subject: "The English-speaking people of Manitoba were utterly ignored and deceived in 1870." If the reverend geutleman means that the English were not given any part in the government of the province, I tell him that one-half of the members of the legislative assembly were English, and that they took the leading part in the house. And if he means "ignored and deceived" about the bill of "ights" they took the thet the bill of rights, then I tell him that two out of the three delegates entrusted with the bill of rights were English-Judge ought to be satisfactory.

determination they insist upon it, be-The professor further says that "a procause they unchurch all the rest of us, minent gentleman at Ottawa . . inand consider us left to the uncovenanted formed me that he knew the day and mercies of God." All of which is simply the circumstances when the real bill of anthue-unless the professor includes the cession, and as it became fainter and fainter imagine also that it became more plaintive and pathetic. I could not, I say, exclude that echo, and this must be my excuse for transferring it to this criticism. While not alleging that there was not a solid statement or fact in the whole discourse, yet taking it as a whole. It is not at all unfair to say that the facts rights was changed in Ottawa unknown constitution and the Privy Council among the "uncovenanted mercies of God," in which case I admit that " the rest of us " and all of us must be left to them. [Bad fact No. 11. Oh Lord, give us candor). " AN UNPATRIOTIC SYSTEM." discourse, yet taking it as a whole. It is not at all unfair to say that the facts were bad, the figures were bad, the law was bad, and the details were bad; that the out-line was bad, and the details were bad; that the out-line was bad, and the details were bad; that the out-line was bad, and the details were bad; that the out-line was bad, and the details were bad; that the out-line was bad, and the details were bad; that the out-line was bad, and the details were bad; that the out-line was bad, and the details were bad; that the out-line was bad, and the details were bad; that the out-line was bad, and the details were bad; that the out-line was bad, and the details were bad; that the out-line was bad, and the details were bad; that the out-line was bad, and the details were bad; that the out-line was bad, and the details were bad; that the out-line was bad, and the details were bad; that the out-line was bad, and the details were bad; that the out-line was bad, and the details were bad; that the out-line was bad, and the details were bad; the taken into account the case is equally the taken into account t murder against an innocent man is there usually an outcry that there was no case, and that the prisoner was not beard, etc.? Not at all, even although the language is print bargh and even. the language is unjust, harsh and sweep- HAVE SUBSTITUTED OR TO HAVE ALLOWED none but Catholics, the millenium ing, going so far as to say in positive SOMEONE TO SUBSTITUTE A FICTITIOUS BILL will at once ensue. Look across at the United States, do you see any "groups of terms that the prisoner DID on such a of RIGHTS." What a fraud that was- United States, do you see any "groups of day commit murder. And why is there altering their own draft! Second, let divergent interests" there, or have they for all malted areas in children born of not an outcry? Because everyone knows anyone look at the bill at the provincial t was its duty to send the case for trial. | lated to the schools, it reads (translated) "Not a Patriot,"-merely gratuitous impertinence this. Sir John A. Mac-donald then was "not a patriot," when he thought he had prevented this uni-fying process for all time in Manitoba. How many patriots, doctor, do you think there are in England, where this unifying process has never, in its whole history, been at work, and where there are probably not a dozen members of parliament who would vote for its intro-duction? Is tight little England a unit after your own heart or is it not? " WILL CAUSE LOSS." The professor urges, "See what dam-Were they parties to the surreptitious charges at Ottawa? (Bad fact No. 7). age will be done by interference in the case of the sixty French schools in existence or absorbed into the public schools." Professor Bryce further states that the property belonging to another, can be properly urge as against restitution, "see what damage will be done." [Oh Lord, give us wisdom.] But the damage is a between the Protestants and Catholics in part only of the professor's apocalyptic vision. If he thinks of a land without Catholic schools he sees heaven opened and the Dove of infinite peace descenddemon of anarchy and disorder is seen lish and fourteer. French, agreed to it on behalf of the Red River settlement. (Bad fact No. 3. Oh Lord, give us canand introducing even into legislative assemblies "divergent interests and pre-

the Catholic school board sued the Pro-testant board, and on December 27th, 1875, Chief Justice Wood gave judgment in favor of the Catholic board, saying in favor of the Catholic board, saying pective schools. The average attend-ance is denied, but this seems as well established as such a thing cau reasonably be, equally as well as the attend-ance at what may be called the regular schools." [Bad fact No. 10. Ch Lord, give us candor.]

"DEFECTIVE EDUCATION."

The professor complains that at St. Francois Xavier there are a large number of French halfbreeds who are illiterate, and upon that founds a charge of inefficiency of Catholic schools? Did rooted." these people ever go to the Catholic schools? If they did, and remained illiterate, of course the point is well taken but if they did not, and could not be induced to, what then? Dr. Bryce has himself, in comparing French and Scotch halfbreeds, used the simile of "wild mustangs" and "patient roadsters." The words are apt to describe the two races, and their previous history has made them what they are. The Catholic Fathers have had a hard struggle to get these wild mustangs to accept the advantage of education, and an adverse critic (Mr. O'Donobue) estimates their success Catholics' self-offered proposal to work up to the same secular standard as the other schools, to use practically the same books, and to employ teachers examined and certificated in the same way. This

" AN UNFAIR SYSTEM."

seemed clearly to establish their right to share in the same, and in proportion to the attendance of children at their res-to its character? [Oh Lord, give na question could be one of conscience, was read to the Privy Council, one of the judges fairly brought down the house by judges fairly brought down the house by saying "This gentleman gives it as his individual opinion that the Catholic re-ligion ought to be something entirely different from what it is." The judg-ment answers it by saying that "As a matter of fact, the objection of Roman Catholics is CONSCIENTIOUS and deeply Catholics is conscientious and deeply

" NOT DEEMED ESSENTIAL ELSEWHERE,"

The professor says : " With many refinements and qualifications, Monsignor Satolli makes one clear statement, viz : That no parent can be denied the sacra-ment for sending his children to the public school. That settles the question. The church does permit such liberty." It ought no doubt to settle the question of church domination over individual members by the terrors of excommunication so often heard about. It settles nothing else; but rather suggests that, although there may be a sin in sending children to non-Catholic schools, it is at about 25 per cent of the adult popu-lation. What percentage owe their edu-cation to other influences? Any fair-to which the professor was referring the onalifications are stated with with the professor and state with the professor was referring the minded man would appreciate this, and qualifications are stated with perfect his shred of life and grappie with the grim instead of recriminating would take the clearness. By omitting to mention destroyer as if there with the grim them the professor entirely misled his audience, and by saying broadly "the church does permit such liberty" he misrepresents the matter. [Bad fact

No. 12. J The qualifications are thus stated by Mgr. Satolli : WHERE THERE IS NO CATH-OLIC SCHOOL AT ALL, OR WHEN THE ONE THAT IS AVAILABLE IS LITTLE FITTED for The professor asks "Why to be per-mitted ?" and answers "Simply because they claim it, because with remarkable a sate conscience, the danger of perversion being rendered remote by opportune remedial and precautionary measures, a matter that is to be left to the conscience and judgment of the ordinaries;" and again, "For the rest the previsions of the Council of Baltimered provisions of the Council of Baltimore provisions of the Council of Baltimore are yet in force, and in a general way will remain so, to wit: Not only out of our paternal love do we exhort Catholic parents, but we command them, by all the authority we possess, to PROCUBE A TRULY CHRISTIAN AND CALHOLIC EDUCA-Tron for the beloved offspring given still active brain distinctly formulates are words of wisdom deep as the experience of a century. What is left of the great man, the leader of his fellows, energizes in the exhibits the highest kind of natural life exulting in the very jaws of death. And well may it triumph for the mind will "Any one who opposes this unifying process is not a patriot" cries the pro-fessor. [Oh Lord, give us moderation.] This process for making everybody lov-ing and happy by dint of kicking them into it. "Our legislative assembly, municipal councils and other bodies will

No othese facking in clearness, professor, and ach- why did you not quote them? " NOT SAFE FOR THE DOMINION."

The professor says, "The New Bruns-wick case might be opened up anew

science to have some religious teaching in the schools, and how comes it that conscience may demand some religious teaching, but can have nothing to say as to its character? [Oh Lord, give up wisdom.] When the professor's affidavit, Sermon. John S. Ewart. Winnipeg, April 1st, 1895.

EASTERTIDE.

LIFE ! How all nature craves for it ? What a fierce struggle for existence is going on about us! Mother earth, after shrouding herself in her mantle of snow and ice, is flinging it off with exuberant

life revived in her teeming bosom by the sweet kisses of the dazzling sun more dazzling than ever as it flashes from the melting crystals of dying winter. Soon the first leaves will be sprouting, and the flowers budding, and the insects humming, and the birds chirping, and every living thing that grows, or creeps, or walks, or flies will be tingling with life renewed, and stretching itself out unto life as complete as it can compass.

Of all beings that live and die, none is so fond of life as man. Even when mummified by age, or stupefied by disease, he merely vegetates, yet does he cling to clearness. By omitting to mention destroyer as if there were something more than bare existence at stake. Should reason be dethroned by excess of mental anguish, the animal within us will often take a new lease of life, a fresh respite from death; the body will fatten and batten at the ex-pense of the mind, thus asserting in its own gross way its desperate love of life. How much more beautifully is this strange THAT IS AVAILABLE IS LITTLE FITTED for tenacious love exemplitied in the survival giving the children an education in keeping with their condition, then the public schools may be attended with a safe conscience, the danger of winters have frozen the very blood in the survival of mind over matter ! Look at that poor shrivelled frame. It can hardly crawl. Speech has become a whisper. Ninety winters have frozen the very blood in the survival of mind over matter ! Look at that poor shrivelled frame. It can hardly crawl. Speech has become a whisper. Ninety winters have frozen the very blood in the stream of the survival of the survival of the survival stream of the survival of mind over matter ! Look at the survival shrivelled frame. It can hardly crawl. Speech has become a whisper. Ninety survival of the survival survival of the survival once throbbig veins, But mark the eye, bright with an unearthly brightness whenever a chord is struck that speaks to the ever a chord is struck that speaks to the intellect. Though the voice may be but as the zephyr's echo, the words which the still active brain distinctly formulates are well may it triumph, for the mind will never die. Blessed is that mind if it is clothed with the still higher, because supernatural, life of grace. Without this supernatural gift, intellect will but feel all the more keenly the agony of eternal loss. With it the weakest mind overtops immen-sely the strongest grace-bereit intelligence. Yon old woman, crippled with pain, clouded in mind, but loving God's Holy

Will, cleaving with her whole pure heart to the behests of the Heart whose love surpasses the love of mother, father an should the Dominion parliament show an encouraging disposition." Surely the whom all the vain would be proud genius. divergent interests" there, or have they all melted away in effusive love born of public schools? Honestly now, are there any divergent interests in the United States? Dominion has no more granted a. He less brain. She longs to be dissolved and be with Christ. Aye, there must be dissolved and be with Christ. Aye, there must be dissolved and be with Christ. Aye, there must be dissolved and be with Christ. Aye, there must be dissolved and be with Christ. Aye, there must be dissolved and be with Christ. Aye, there must be dissolved and be with Christ. Aye, there must be dissolved and be with Christ. Aye, there must be dissolved and be with Christ. Aye, there must be dissolved and be with Christ. Aye, there must be dissolved and the lution: the inchoate death of pain and the time. Only for a time. Courage, Christian soult. You must die to sin to sinful pleasoul ! You must die to sin, to sinful pleasure, if you would live the life of grace. You must one day die outright, but then, if you have lived well, if life vegetative, life sensitive, life intellectual, if these three lives we all live perforce have been willingly subordinated to the life of grace, oh! then will begin for your purified soul the rapturous life of glory. This is what reason and faith tell us with the organ-voice of Holy Church at this blessed Eastertide. The King of angels and of men came to give us life, and Himself as the try. Nay, He spoke of His more abundantly. Nay, He spoke of Himself as the Way, the Truth and the Life; the Way that leads to Life, the Truth that lights up that Way, and the Life Substantial, Life in all His fulness, Who is to pour into the faithful heart of the is to pour into the faithful heart of the Christian those torrents of delightful life that ever flow from the throne of the Lamb. Now, He was emphatically the Man of Sorrows, the central truth He taught was the necessity and priceless value of suffering. If He rises in glory on Baster morning, it is because He has borne His cross, despising the shame and the pang thereof for the sake of the everlasting joy to come. So, too, if we want to be co-heirs of glory with Him, we must suffer; we must, like the Apostle, die every day to our evil inclinations; we must bear our cross unto the bitter end. That is the price we have to pay for life everlasting. If in a miserly, mistrusting spirit we refuse that price, we shall have no part with Him. "1 am the Resurrection and the Life," Jesus said to Martha when His Sacred Heart was moved to tears for the death of her brother. And only when the sisters and the Master had mourned together did He exert his divine might and call Lazarus from the stench and the cerements of the grave. Resurrection and life, what a joyous hope for the suffering soul! Brother, Joyous nope for the suffering soul: Drouter, sister, father, mother, all ye who are bur-dened with grief, taste the sweetness of Eastertide. You will one day be glad for evermore: for you have endured pain in union with the Heart of Jesus. Each Easter is for you a trumpat-call to fresh Easter is for you a trumpet-call to fresh courage in the battle of life. How, in this happy season, the angels of God rejoice over converted sinners! Their conversion was painful, else theirs were no true contrition, no bruising of the heart; there often deters-and very reasonably so-families from seeking homes in new countries. In order to meet the educa-man is required. The wisdom of the this." "Cuit you like men; be strong," agent

brought by the professor against me, and in doting so I shall commence the numbering of the misstatements in which the sermon abounds. The professor said as follows : " Much irritation prevailed upon this subject, and very bitter agitation arose in 1876. Mr. Ewart in his pleadings at Ottawa was good enough to refer to this agitation thus Well, at this time Professor Bryce, who has taken an active interest in this question, wrote a pamphlet on the subject. But that is all that was done: the pamphlet fell flat and dead.' Mr. Ewart made allusion to this several times in his serio-comic vein afterwards. are the facts? The columns of the Free Press and other papers were filled with the discussion. Archbishop Tache wrote a series of public letters, afterwards published as a pamphlet. Hon. Mr. Davis, the premier, during this period, introduced important changes in the school act. These were carried by the lower house, but the lexislative council, then in evisteuce, with four out of its seven members, at Archbishop Tache's dictation, cut out everyone of these improvements. I well remember Mr. Davis' rage and denunciation of the matter. Furthermore, as showing the strength of the agitation, listen to the minutes of the following meeting held in He then sets out a resolution 1876.' passed by the Protestant board of education appointing a committee to draft an unsectarian school bill and proceeds "As the result of this agitation came, after some time, the remodeling of the school legislation in the form of the act of 1881, which repealed all former acts, with the hope of satisfying Protestant discontent.

The bad facts in this quotation are as follows:

No. 1. That the columns of the Free Press were filled with the discussion. I have personally searched the whole file for 1876 and find that there was during the year seven leading articles on the subject, three or four clippings about schools elsewhere, one letter, and no sermons. Anyone can verify this for himself, and judge what the professor means when he says that the columns were "filled with the discussions." echo: Oh Lord, give us candor). No. 2. That "the Hon. Mr. Davis dur-

Mr. Norquay introduced a bill to amend SECTIONS of the board of education,

" UNJUSTLY MAINTAINED."

The professor complains that under the old system the Catholic schools got As it according to the number of children and last Sunday] the Protestants, in 1886, received 51 cents per child more than of duty, and therefore conscience, to say the Catholics ; in 1887 \$1.02 more ; in grace before dinner, can he not under 1888 \$2.37 more. [Bad fact No. 9. Oh Lord, give us candor.]

matter of conscience to ask God's bless-The professor, later on, admits that the ing upon the day's work of education as division was "upon the basis of the cen-sus of school children." [Why then did he calculate on another basis ?] and adds school opens? This is not permitted by the act of 1890. The Presbyterian church spends thousands of dollars annually in competing with other Protestant churin the little villages of Manitoba, ches What can be thought of a man and when a few Presbyterians who have who will repeat this old slander, when he knows that the falsity of it was been attending a Methodist church who will repeat this old signder, when he knows that the falsity of it was established at the time in the courts, and who refrains from telling his sudience that fact? There were people who made these statements then as now, and the Protestant school board of Winnipeg, there is the professor understand that Cath- 3 which children will be adorated on week that are not understand that Cath- 3 which children will be adorated on week there is the school moneys. Thereupon that she a duty and a realm for

judices."

beatified units.]

" THE REMEDY UNCALLED FOR."

prefer separate schools if they can ge

them, but a preference is not necessarily

a conscientious judgment," so says the

professor. Let me try and help him.

stand that Catholics may think it a

we would have a different heading for the present paragraph, 1 think. He adds: "The present is the first exer-cise proposed in the Dominion of this Will the Jesuit power of interference." estate case never be understood ? And so 1 have followed the professor

through all his extraordinary state-ments. To listen to him one would believe that he thought that Catholic

schools were not only bad in themselves but productive of all sorts of abominations; that they are a source of bitter. ness and enemity between the people, and that only traitors could be found to If one man unjustly takes say a good word for them.

In 1882 the professor wrote a book entitled "Manitoba; Its Infancy, Growth and Present Condition." Here are a few xtracts from it.

From page 312 : "The Local Legislature of Manitoba has paid its best attention to public schools for the education of the people. and the boye of infinite peace descender schools for the education of the people. ing, legislative assemblies witbout It was found impossible to induce Roman divergent interrsts or prejudices. But if he thinks of a Catholic school, then the public education. They were given separate schools, but as they have not spreading his distarbing and disintegra-ting wings over all social arrangements, introducing area into legislative than one-tenth of the nonstitute not more than one-tenth of the population, and moreover have chiefly settled together, in groups, there is virtually for the whole [Oh Lord, give us grace to see the truth, and keep our legislatures province a general school system now connected with the excellent municipal code introduced some two years ago. "As I understand conscience, I can-

To-day one hundred school houses are dotting the plains where five years ago there were not ten, and this is but the not see that there is any violation of conscience. Catholics may reasonably beginning."

From page 351 :

" Lord Selkirk's scheme of perfect religions equality and toleration is that still subsisting in Manitoba. One of the The professor no doubt makes it a matter results of this is a friendly feeling sub-sisting between the different churches. Denominational rancour is one of the greatest hindrances to progress in a new country. It is satisfactory that there is no bone of contention to disturb the prevailing barmony. No CHURCH IS GIVEN ANY PLACE OF PRECEDENCE, EXcept what its own energy and usefulness to the community at large secures for it." From page 354 :

"The want of the means of education often deters-and very reasonably so-families from seeking homes in new

"Quit you like men ; be strong," an