The Northwest Review

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The editor will always gladly receive (CARTICLES on Catholic matters, matters of general or local importance, even politics if not of a PARTY character. (2) LETTERS of If not of a PARTY character. (2.) LETTERS ON similar subjects, whether conveying or asking information or controversial. (3.) NE VS Notes, especially such as are of a Catholic character, from every district in North Western Ontario, Manitoba, the Territories and British Columbia. (4.) Notes of the proceedings of every Catholic Society throughout the city or country. Such notes will prove of much benefit to the society themselves by making their work known to the public

OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, May 10th, 1893.

Mr. E. J. Dermody,
DEAR SIR,—I see by the last issue of the
NORTHWEST REVIEW that you have been intrusted by the directors of the journal with
the management of the same, "the company
for the present retaining charge of the editorial columns."

trasted by the directors of the joints with the management of the same, "the company for the present retaining charge of the editorial columns."

I need not tell you that I take a deep interest in the North-West Review which is the only English Catholic paper published within the limits of Manitoba and the North-West Territories. I hope that you will obtain a remunerative, success. It is enough that the editors do their work gratuitously, it cannot be expected that the material part of the publication should remain without remuneration. I therefore strongly recommend to all Catholies under my jurisdiction to give a liberal support to the North-West Review. It has fully my approval, though, of course, I cannot be responsible for every word contained in it. The editors write as they think proper, they are at full liberty to say what they wish and in the way they like best. The sole sentrol I can claim is over the principles they express and I have no hesitation instating that the principles announced by them are sound and ought to be endorsed by every sound Catholic in this country.

I therefore consider that you enter a good work and I pray to God that He will bless you in its accomplishment.

Yours all devoted in Christ, †ALEX. ARCHBISHOP OF ST. RONIFACE, O. M. I.

The Morthwest Review

WEDNESDAY, MARCH 14.

EDITORIAL NOTES.

The P. P. A. is repudiated on every side by everything that has any claim to respectability. The Patrons of Industry very emphatically declined an invitation to join the foul moral blot on Protestantism-called the P. P. A. Outside the Toronto Mail and a few official organs, no paper in Canada, with any sense of responsibility or respectability can be found to endorse the P. P. A. Unfortunately for Manitoba and the Northwest, there are a number of journals without either respectability or res-

Their own demand of "hands off" is now own medicine without a grimace.

SIZING UP THE POSITION.

The Canada Presbyterian seems to west better than the Governor General in Council, in regard to the ordinance of schools. The order in council refusing to disallow the ordinance says that it did not interfere with Catholic schools or lessen their powers, while the Presbyterian says:

"An open highway now lies before the people of the Northwest on which to go forward to do a great and lasting work of general, sound education in secular knowledge. Happy are they to have escaped the difficulty which has been imposed upon us in Ontario, and which has led to and perpetuates friction in so charge be true, are not parallel. Why vents the breaking down of the prejuditestants. It will be strange, however wise, patriotic and just as the arrangement made appears to be, if the Roman Catholic hierarchy will let matters

Although the law establishing Cathshrewd enough to "catch on" to the fact extra tax by reason of the fact that olics. Not in the least. The Roman that there are ways and means at hand | Catholic church property was exempted | Catholic hierarchy were opposed to non-

an ordinance may not legally abolish a amount, per capita, would be only insig-Chib Rates.—Six copies of the Rokk.—Six copies of the fore, we believe our protest vigorously, against such an out- tempts of the Free Press to wriggle out rage on their people's liberties. Oh! of the exposure of the facts and figures yes; our contemporary understands the of its correspondent are not position of our Catholic schools in the worthy of even a passing word. The Northwest and, from a Presbyterian writer said that his figures were given, standpoint, it has many reasons for its rejoidings. But we shall see.

WHY NOT ADMIT FACTS? A few weeks ago the Free Press, a journal which, from its many great advantages, should rank among the greatest moral forces in the community, stated that the Bishops of Quebec, by of dishonesty that debate disclosed! Mr. refusing to allow the church property to Sifton said it was only an attempt to pretends to have so much respect for be taxed, compelled Protestants to support the Roman Catholic institutions. religious government of Manitoba would tled in Manitoba. We remember quite Whenever any narrow-minded literary not help to do so. This is an admission | well that when the case was previously rag-picker is anxious to find an excuse for some disgraceful act on the part of these schools are now religious. But his friends, he usually makes some what kind of religion? Christian, Dr. ernment were saying that they cared He promised to guide His church for all ponsibility.

The Kansas City Catholic has the foll
The Kansas City Catholic has the wing which we commended to the ground for the ordinary slanderer, for or Protestant? Before these "Christian" submit if their lordships decided against divinely-appointed rulers of the church. careful perusal of the Rev. Dr. King and two reasons, (1) because Quebec is a schools were established, we had in this those Protestants of Manito who hope large province and there are several to perpetuate that monstrous iniquity- bishops there, and, (2) because the fanathe present Manitoba Protestant school ties and bigots to whose taste he caters. systems: At a recent meeting of "the are ready to believe any statements, Ministers Alliance," Dr. Healy com- however false, if they are only seasoned schools is counted out. But before the suit the Tribune but it cannot be used plained "that religion was not being with "bishops" and "Quebec." But the introduced into schools, but was slowly Free Press, in a second article. became being eliminated. It was the unanimous more definite and named Montreal and these, then Mr. Sifton's religion cannot opinion of all present." These persons its bishop as among the greatest offenhave been for "unsectarian" teaching in ders. It said: "In this connection we all the public schools. But they would, may ask what does Father Cherrier King says it is, Christian. But did they if they could, have it that Protestantism | think of the Hierarchy in Montreal who, is "unsectarian" but that every other by refusing to allow their property to be religion is sectariar. Supremely foolish. taxed, compel Protestants to support the Roman Catholic institutions?" Here applied to themselves, and they should was a direct charge made against the beautifully under its new name. Its not complain. The plight they have bishop of Montreal of compelling the growth is not apparently in the least gotten their "religion" into will tame, Protestants to pay taxes for the support injured by the dew of Catholic taxes. and may bring wisdom to, these curious of Catholic institutions. We wish the It is called public instead of Protestant, persons. The public say: Take your reader to mark well that this serious but it is, nevertheless, the same old charge was made against the Archbishop thing. The same religion, the same play once more dictate the educational of Montreal for the purpose of showing that the Protestants of Manitoba were doing nothing worse to the Catholics of So the schools have Protestant Christhave grasped the situation in the North- this province, than the Catholics of Quebec are doing to the Protestants, viz. "compelling them to support Catholic 1892 and its effects on the Catholic institutions." The Free Press, recognizing that the Protestants of Manitoba are simply taxing the Catholics to support "Protestant institutions" (the present schools) tries to find an excuse for this by saying that the Archbishop of Montreal compels Protestants to do the same thing. But how? By refusing to allow church property to be taxed and thus compelling Protestants to support Catholic institutions." This is the most sickening trash we ever read. The cases, even though the Free Press many ways, and which so much pre- Because in Manitoba, the Protestants first destroyed the legal status of our ces of various kinds which now separate schools, and they taxed us to support as citizens Roman Catholics and Pro- Protestant institutions. This required us to submit to a double tax-one to support "Protestant institutions" and the older he gets, the more Conanother to support our own institutions. while, on the other side, even if every word the Free Press said of Montreal schools. He said: were true, it would only amount to this, olic schools in the Northwest has not that the Protestant and Catholic rate been abolished, yet our contemporary is payer would be required to pay a small difficulty now seen by the Roman Cath-

school system but it may strip it of all its | nificant, at most, even though every | secular would only increase the Roman privileges in such a way as to practi- word of the Free Press charge were true. Catholic opposition towards them." cally arrive at the same result. That is Any one can see at a glance how farwhat has taken place in the Northwest fetched and dishonest was the compari- archy are opposed to secular schools, but Territories, and that is what the Canada son, even though the charge were true. who authorized Mr. Fisher to say that Presbyterian is congratulating the But what will the public think of the the Catholic bishops are ten times more Northwest about when it says that Free Press charge when it has been opposed to purely secular schools than "happy are they to have escaped the clearly proven that the Protestants of to Protestant non-sectarian schools? No difficulty which has been imposed upon Montreal enjoy a larger exemption of doubt the Catholic Hierarchy would us in Ontario and which has led to and | church property, etc., than do the Cath- | ten times sooner see Protestant morality perpetuates friction in so many ways olics. A Catholic, writing to the Free taught to Protestant children than to see etc." If the Presbyterian means any- Press in reply to this allegation, gives them educated in secular schools, but thing, it means to congratulate the some startling figures which completely that does not mean that the Catholic Northwest on the practical abolition of knock the bottom out of its charges. Bishops would prefer Protestant non-Catholic schools. The Canada Presby- This writer pointed out that, while the sectarian schools for Catholic children. and knowing that the Catholic bishops city's population, they enjoy over one which Protestants and Catholics can are the spiritual guardians of the rights third of the property exempted from meet. The two systems are as oil and of their people, it expresses the fear that taxation, so that instead of the non- water; they will not assimilate. If then, and I am instructed to take the matter "the Roman Catholic Hierarchy will Catholic population of Catholic Montreal | the laws of the country say they must not let the matter rest." It congratulates having to contribute to the support of meet, and be educated in the same the country on the action of the Politi- "Catholic institutions" it is all the other class room, the makers of the laws cians in abandoning the Catholics in the way. So much for the Free Press should, in the interests of peace, har-Northwest to the tender mercies of their charge against the Archbishop of Mon- mony, equality and justice, see that they enemies, but it fears that this "patriotic treal! We would advise our contem- meet on a neutral, that is a strictly secand just arrangement" will not be let porary in future, to adhere to the ular ground. Mr. James Fisher then rest by that ever true and faithful body slanderer's safety machine, broad gen- stated what is not exactly true when he "the Roman Catholic Hierarchy." Ah! eralities, and not be too definite. It is said that the Roman Catholic Hierarchy yes, dear Presbyterian, if that Roman | dangerous, you know. But why cannot | are ten times more opposed to purely Catholic Hierarchy could only be abol- the Free Press and others, when speak- secular than to Protestant non-sectarian ished or banished from the country, the ing of Montreal's taxes and exemptions schools. Secular schools are not to our Catholics and their rights could be more refer to the mayor and corporation, or taste, they are wrong in principle and easily disposed of by the Politicians, to the local or general governments, and degrading in morals; they inculcate a Presbyterians, and other kindred influ- not to the Hierarchy." The Bishops do theory that has for its chief plank a ences. Well, dear Presbyterian, your not make the civil law, and why should negation of God, but to Catholics they anxiety about "that Roman Hierarchy" | their names be drawn into those char- are infinitely preferable to a system that may not be without foundation. One ges? Simply because "the Hierarchy" teaches an erroneous principle in thing we do know, and that is just what is the veritable red rag to the ignorant religion. The schools of Manitoba are the Presbyterian is so happy about: viz. fanatics to whose instincts—reason is too non-sectarian to the Protestants sects; that the Catholic schools in the North- intellectual a term—they minister. The they contain just as much Protestant was swept out of existence; without west Territories have been practically Free Press says: "The Protestants are sectarianism as the various Protestant destroyed, by the reason that they have all anxious that church property should sects can agree upon, but to Catholics ruthlessly destroyed, so far, at least, as been stripped of all their previous rights. be assessed." That may be true, but the they are, for that very reason, Protestant. the Manitoba legislature could destroy We also know that 'the Roman Cath- majority do not want it, notwithstanding Messrs. Sifton, Cameron and Fisher it. The right of the legislature to pass olic Hierarchy" have never proved false that the Free Press believes, from to their office or their people and, there hearsay, that they do. It has been timid shown that Protestants suffer no injus- retain Protestant non-sectarian religion local government; but it is still in the and Christian contemporary, the Canada tice by the law, and that being true, Presbyterian, is very shrewd in predict- they should be content with the rule of ing that the Roman Catholic Hierarchy | the majority. If the Catholics of Mani-"will not let matters rest." They would toba were only taxed in the same way be false to every prompting of duty, by the majority, as the minority in Monevery principle of right, every sentiment treal are taxed by its majority, we would themselves what they are unwilling to of honor, every law of conscience, every be singing hymns of praise and thankdictate of justice and every admonition | fulness to the giver of all good things for of religion, were they not to protest, and giving us such kind friends. The at-

> not to convince the Free Press, but to expose its distionesty to those of its readers who love justice and hate fraud.

OH! FOR A LITTLE HONESTY.

Mr. Martin, M. P. P. introduced a motion into the legislature favoring purely secular schools. What an amount make the schools godless and that the province, Catholic and Protestant one admits that we have not got Catholic present system we also had Protestant be either Catholic or Protestant and. therefore, cannot be, what the Rev. Dr. abolish Protestant schools? Let us see Certainly, the name is gone, but a rose would smell as sweet by any other name. and that Protestant rose is thriving Bible, the same text books, the same teachers-nothing in the least changed. ianity today, if they ever had. But that bright young star in provincial politics, Mr. J. D. Cameron, settles the matter in this wondrously clever way: He said that "Mr. Martin was unfortunate in calling the schools of Manitoba 'Protestant,' because the privy council had decided that they were not Protestant, but non-sectarian. The name Protestant" was therefore a misnomer. The motion of Mr. Martin was a covert attack upon the public schools."

It is to be hoped that this wondrous logic will forever crush those persistent Papists who are always saying that the schools are Protestant. Great Mr. Cameron! A Daniel come to judgment! If Mr. Cameron keeps on developing such legal genius he may prove a dangerous rival to Sir John Thompson or Edward Blake, as leaders of the Canadian bar. But Mr. Fisher tells us that servative he becomes, and, therefore, the more determined to have religion in the

"Supposing that the schools were made purely secular, would this remove the to destroy a thing without an act of Par- to a disproportionate value to that of the sectarian public schools, but ten times iament. The regulations made under Protestant church property. The more opposed to purely secular or god-

less schools. To make the schools

No doubt the Roman Catholic Hierknow this, the whole dishonest outfit such an arbitrary enactment was disknow it. If they be honest and wish to with the result, so far, in favor of the in their schools, let them be equally fair hands of the Dominion government, and with us and give us our schools, but if not, then let them not compel us to pay whether it ought or ought not to interfor what they want; let them be fair fere in pehalf of the Catholics of Manienough to not ask from the state for toba. grant us. Let their schools be abolished their taxes to the public schools, and in as well as ours and let us meet on common neutral ground.

IS IT SETTLED? No doubt the Free Press would like

to think that the Manitoba School question was settled. Notwithstanding the fact that it has published in its columns the fact that the Dominion Government has decided to appeal the case to the Privy Council; notwithstanding the schools, where a superior teaching and further statement that Mr. Dalton Mc- advantages are said to be found, and I Cartly, a gentleman in no way partial hardest things for a non-Catbolic to to us, gives it as his opinion that the understand is, why Catholics so implicminority will probably win before the Privy Council, our contemporary, who the courts, says that the question is seton the part of the immaculate Sifton that | pending before that august tribunal, that the Tribune and all the organs of the gov-Manitoba. We can hardly suppose that that is the ground which the Free Press schools. What have we now? Every takes, when it says that the case is already settled. Let us tell the Free to whom alone he is responsible for the schools, so that branch of Christian Press that that kind of argument might government of his see; he is the adminby a respectable and common sense schools. If the government abolished journal. If the Privy Council decide in the church is, therefore, bound to obey these, then Mr. Sifton's religion cannot our favor, and say that the Catholics his bishop in matters of faith, morals have rights, then no government in and discipline (discipline means the Canada dare refuse it. If they did, think you, the Imperial government who ratified those laws would allow of such a breach of faith. The Imperial government is not likely to look upon its responsibilities in such an unjust way. And even if every court in the realm decide against us, we believe, with "Catholic Layman," that injustice and persecution can never settle it; "it will only be settled when honesty and fair policy of the province."

THE IRISHMAN.

By JAMES ORR.

The savage loves his native shore,
The rude the soil and chill the air,
Then well may Erin's sons adore
Their isle that nature formed so fair.
What flood reflects a shore so sweet
As Shannon great or pastoral Bann?
Or who a friend or foe can meet
So generous as an Irishman?

His hand is rash, his heart is warm,
But honesty is still his guide;
None more repents a deed of harm,
And none forgives with nobler pride.
He may be duped, but won't be dared,
More fit to practice than to plan;
He dearly earns his poor reward. He dearly earns his poor reward, And spends it like an Irishman. If poor or strange for you he'll pay

And guide you where you saie may be
It you're his guest, while e'er you stay
His cottage holds a jubilee.
His inmost soul he will unlock,
And if he may your secrets scan,
Your confidence he scorns to mock,
For faithful is an Irishman. Ay, honor bound in woe or weal,
Whate'er she bids he dares to do;
Try him with bribes—they won't prevail,
Prove him in fire—you'll find him true.
He seeks not safety, let his post
Be where it ought, in danger's van;
And if the field of fame be lost,
It won't be by an Irishman. (You Bet)

Erin! loved land! from age to age Be thou more great, more famed, more

Bethou more great, more tamed, more free;
May peace be thine, or should'st thou wage
Defensive war, cheap victory!
May plenty bloom in every field
Which gentle breezes softly fan.
And cheerful smiles serenely gild
The home of every Irishman.

Any one troubled at night with a per sistent cough can procure much-needed rest by taking a dose of Ayer's Cherry

COMMUNICATIONS.

Why His Grace Holds Back.

To the Editor of the Northwest Review. Sir,-A series of letters on educational matters in Manitoba has appeared in The Tribune under the nom de plume of Candid Catholic," who seems to labor under the delusion that the Catholics of this province may avail themselves of the public schools in the absence of Catholic schools of the same efficiency. So far his arguments have not been met except that a "Parent" proved to his own satisfaction that the Catholic schools were as efficient as the others, because that was his opinion. Another writer in a local paper disposed of his contention by calling him a "Protestant," while still a third, equally logical, brushed his theories aside by declaring that they were written by "a woman." Notwithstanding these scathing criticisms. "Candid Catholic" would not stay crushed up with special reference to his letter in your issue of the 22nd ult., and endeavor to convince him, if possible, that his efforts to make us practical converts of the public school system is not likely to be successful in the near future. volume of matter that has been written on this question has had the effect of confusing the average reader, and of intensifying the feelings of bitterness on both sides which it has engendered, and my purpose in this article is to show how the matter stands at present, and why Catholics cannot use the public schools

For twenty years the Catholics of Manitoba had their own schools; those schools were established by law, and were satisfactory to those immediately concerned; a change was neither looked for nor desired; all looked forward to the continuance of those schools without molestation or interference for the time to come. But suddenly, without note of warning, their cherished school system their wishes or their interests being consulted, their ideal school system was puted, and action taken in the courts, will be practically sub judice until that government gives its final decision as to While the case is thus pending, the Catholics will have to support their own schools, and at the same time pay this way help to educate their children of their non-Catholic neighbors. are taunted by our unthinking friends about the inferior character of our schools, but there would be nothing surprising in such inferiority if true, as we have to keep up our own schools and at the same time contribute to the maintenance of the public schools equally

with those who reap the benefit of them We are sometimes asked why we do not send our children to the public will try to give the answer. One of the tiy obey their pastors in matters of aith, morals and discipline. One of the fundamental principles of the Catholic religion is obedience to lawful authority both in civil and spiritual matters. The Catholic believes that Christ established His church here upon earth, that He gave His apostles and their lawful successors absolute authority to rule over that church, under a visible head; that Every bishop is absolute ruler in spiri tual matters in his own diocese, and in those spiritual matters is subject only to the Pope, the visible head of the church, istrator of the laws of the church; the exponent of her doctrines and the judge of her requirements. Every member of rules made by the bishop for the management of the diocese) and there is no appeal except to the Holy See. In civil and temporal matters he must, of course, obey the civil authorities.

His Grace, the Archbishop of St. Boniface, being the spiritual ruler and guide of his people in this archdiocese, they are bound to follow his instructions in those three matters above referred to, and as education comes under the heads of morals and discipline, it will be seen that they cannot use the public schools until he gives them permission to do so. It may be asked, why does he not compromise the matter with the local government and have the public schools so arranged that Catholic children may attend them. Bishops are not in the habit of compromising matters that might militate against the spiritual interests of their people, but in this case it is morally impossible for our archbishop to take any step whatever to ward changing the existing state of the schools, even if disposed to do so. The Dominion government is dealing with the case, as I have already stated, and if he should move a finger in the way of coming to an understanding with the local government, that moment would the Federal government throw the whole case back in his face and congratulate themselves on so favorable an opportunity to get rid of an embarrassing uestion, so that whatever views His Grace may hold as to what he should do in the event of the case being ultimately decided against him, it is quite certain that his hands are now tied and will be until a final decision is given by the government at Ottawa.

Regarding the charge made that Catholic schools are not as good as the others, I am not called upon to pronounce upon their good or had qualities here, but in cases where pupils have reached the limit of the curriculum in the Catholic schools, or for some other good cause, His Grace will readily give eration we will certainly find it is permission to such pupils to attend the public schools when the reasons for it existence of a system through are laid before him. But pupils who in there is any possibility of so grave this way go to the public school are lia-

it is to think that we can adopt the pub. which we may be connected. Its

lic school system while the Dominion government has our own schools under advisement. It is not a question of efficiency, but one of expediency; a question over which we have no control, and with which our venerable archbishop

cannot at present interfere. A. McGillis, President of St. Joseph and Catholic Truth Society of Western Canada.

The C. M. B, A. and the Black Ball.

To the Editor of the Northwest Review. DEAR SIR, -Your journal being the organ of the C. M. B. A. in this province may I crave space for a tew remarks anent a matter which in my opinion is of vital interest to that association. I allude to the present system of dealing with the applications of men desirous of joining our ranks and thereby securing their families against want and destitution should it please Almighty God to call the provider of such families away by death. Every honest, conscientious man, who is at all aware of the duty he owes his family, will fully appreciate and avail of the facilities here afforded him to make the necessary provision at the lowest possible rate. His parish priest recommends him as a practical Catholic and in every way fitted to become a member of our society. His application is presented to the association and read at a branch meeting, when if any member present can show cause why the applicant should not become a member, he is, according to our constitution, supposed to disclose the same to the board of trustees or state his objections openly before the meeting, as his discretion may dictate. The application is then referred to the board of trusteesa committee comprised of six of the most intelligent and responsible men in the branch—they, in accordance with their duty prescribed in the constitution, make due and diligent inquiry as to the applicant's moral and social condition and if the result of such investigation should prove favorable to the applicant he is recommended by them for mem-This report is read to the bership. branch at the next meeting and is accompanied by the certificate of the medical examiner, showing the applicant to be in good physical condition and a most desirable risk. A vote is taken for the purpose of adopting or rejecting this report and again affording an opportunity for objection to the candidate on the part of any member present. Notwithstanding that the report is adopted unanimously, secret ball ballot is then taken. What is this ballot for? It is for the purpose of ascertaining the number of members present who are secretly opposed to admitting the applicant to membership. There may be some who did not have the moral courage to openly state their objections, or secretly inform the trustees of them. Or if they have made a charge to the trustees, and that body has found such charges groundless, yet they are not satisfied. They will take advantage of the means here afforded them of secretly committing a wilful crime against a neighbor. If there be ten members present and qualified to vote should three of them vote unfavorable to the candidate he is rejected, should there be twenty votes cast five of the number is sufficient to reject, and so on, as the number favorable to the candidate increases, the percentage necessary to secure his rejection decreases. In the face of the recommendation of the parish priest; in the face of the favorable report and recommendation of six of the most intelligent members of the branch, in the face of all that is necessary to prove the applicant to be in every way worthy to become a member, three or four men a membership of eight or nine thousand in Canada, who through moral cowardice or for some malicious motive failed to take honorable objection to this man st any of the stages through which his application has passed, are hereby afforded a means of secretiv stabbing him in the back and wilfully depriving his family o nnood with sought to provide them. But it is said this never occurs unless the candidate considered unworthy of a place among us. By what right do we adjudge this man unworthy? Let his past life he what it may should be the man unworthy? what it may; should he have been guilty of all the crimes in the calendar, he comes to us recommended by the highest authority: by those more competent w judge than we are. It is evident he placed himself in good standing in the church: he is resolved to amend his life and take his place among men. Should he fail in this about he fail in this he fail in this, should he abuse the confidence we have placed in him, we are at liberty to enforce the law of our association and expel him, but we have right whatever to say to him: You are unworthy to join us; you would contain inate us and destroy our association, you have been guilty of crimes for which the church may see church may see its way clear to fors, is you and accept you within its fold, but i doesn't follow that we are supposed to so. The fact is, one of us will say him: You have incurred my enmity, and I will undertake to so prejudice the minds of two or three

of two or three men of my own standard sgainst you that I will deprive you that I will deprive you say your family of the benefits of this ciation and thus have my revenge is it in a nutshell. Out of every hunder men rejected through the instrumentality of the "black ball" from association of this bind. of this kind, ninety-nine of them merely and simply the victims of a Petry spleen and malice. It is a secret instrument of revenue in the ment of revenue in the secret instrument. ment of revenge in the hands of our mot unthinking and dishonorable men, for men the manuscript of the man ingly be guilty of the commission of act against him act against this neighbor which perhaps be the means of depriving hild neighbor's innocent and helpless ch ren of the necessaries of life and leaving them paupers. There certainly should be some other many. be some other means adopted of judge an applicant's merits. This system not only a failure but it is a danger. man is condemned secretly and tribunal, he is given no chance to ple for himself or disprove the charge against him if there be any.

stabbed in the dark and the assassing never known. Are such ignoble metho characteristic of us, or of our association is this consistent with our profet sense of honor and justice or in keepl with our Catholic faith and princip If we come to give it a moment's co Inasmuch then, as we countenance existence of a system through bor, we and each of us are responsible and are a perturn injury and injustice being done a ne receiving religious instruction at Sunday school with the other Catholic children. school with the other Catholic children; of the most cowardly and dastard although it may not always be so.

although it may not always be so. acts conceivable, as often as the ball" is used against a fellow man, it