

student speakers, although English may not be his mother tongue, simply because he has been taught how to write a speech and deliver it. And, as the power of writing a good speech is one of the best tests of a good education, our Catholics who have that power should not be too generous in conceding the superiority of a non-Catholic system which does not confer that power. Non-Catholic education may be more omniverous than Catholic education; that is, non-Catholic students may know a great many more disconnected items of general knowledge; but that is only information, it does not imply a cultivated mind. In logic, clearness of thought, power of expression, persuasiveness, philosophical balance, and true mental perspective, the graduate of any Catholic college ought to be and generally is superior to the graduate of any non-Catholic university, anywhere in the world. And let him not forget it, nor eat humble pie before any loud-mouthed bearer of highly advertised degrees.

Cardinal Richard, Archbishop of Paris, has addressed a circular letter to the priests of that city, in which he declares that he will never permit the tabernacles to be opened for the agents charged with making inventories of church goods, and instructing them to declare on their word of honor as priests the number and the value of sacred vessels, but on no account to open tabernacles.

Nearly all the bishops, including the most moderate of them, have issued letters similar to that of Cardinal Richard. The order to make an inventory of church goods is looked upon as a mistake by all except the most violent of the anti-clericals and is believed by some persons to be the beginning of a real conflict between Church and State.

LYCEUM NOTES

The Lyceum Hockey Seven went down to its first defeat last week at the hands of the Kennedy's. On the merits of the game as played the Kennedy's won, but everyone who saw the Lyceum players in the first two games are not discouraged. The puckchasers in the green and white were plainly off form. They will meet the Kennedy's again.

There has never been an unfavorable report to make of the Lyceum orchestra. Mr. D. Scali was added to its membership this week, and his clarinet fills a long-felt void in the balance of the orchestra. Mr. W. Taylor, cellist, played the drums with fine effect at this week's rehearsal.

So popular has the "gym" become that the Executive is seeking means of enlarging the accommodation. There were 25 fellows enjoying themselves therein on the last Thursday evening.

The orchestra has changed the regular weekly rehearsal night from Tuesday to Friday at 8 o'clock sharp.

AGAINST GODLESS SCHOOLS

(From the Sacred Heart Review)

The London "Spectator," in an article (December 30) on the education question in England, expresses the fear that the result of the differences of opinion of the several denominations may result in a complete secularization of the school system. The Nonconformists are not satisfied with the present law, and the Liberals being returned in the general election the probability is that new legislation along Nonconformist lines will be the result, as the Liberals are committed to a policy of opposition to the present law. The "Spectator" thinks that all the denominations in England should come together and devise some simple system of religious instruction which would be agreeable to all. The Catholics, the extreme High-Churchmen and the Jews, the "Spectator" excludes from this agreement. It agrees that something should be done in their case, so it suggests entirely independent schools for them, plus a grant from the State under conditions agreeable to the educational authorities. Above all things the "Spectator" warns the people of England against the secularization of the school system. Remember what a secular system means," it says. "It means if it is logically applied, the banishing of the word God and of all religious phrases and expressions even from the literary works used in schools." And it declares again: "We believe with the utmost earnestness of conviction that the establishment of Godless schools would be a national calamity of the first order; and that a sound nation cannot be built up if we are publicly to proclaim the idea that the State is indifferent whether the children of the people have or have not any religious teaching."

INACCURACIES IN DR. BRYCE'S HISTORY

To the Editor of the Tribune.

Sir,—Dr. Bryce has written a history of Winnipeg. In its closing chapters he tells the public that "young people and children have every week looked forward to the Saturday Free Press for the chapter of events as they moved forward." Unsophisticated youth! Innocent childhood! They, at least, can appreciate the efforts of the learned doctor. Theirs is an age of romance and fiction. Their dear little hearts must have thrilled with joy as they glanced over the pictures. They had not reached that critical age when their minds demanded more than a picture gallery and badly written romance. Even the animal kingdom did not remain insensible to its charms, as witness Chad's bear. He was unwilling to retire to his lonely cave while the panoramic events moved forward. Had the reverend romancer been contented with the appreciation of the young and inexperienced among his readers, no one would begrudge him his conquest. Everyone knows that modesty is not one of the distinguishing virtues of Dr. Bryce. Its absence has brought the learned doctor into more trouble than any of his other many faults. Hence it is that he tells us that "letters of appreciation have been received from all sections of Canada." "Young people and children" are naturally enthusiastic and to give expression to their enthusiasm. However, the doctor admits that "some criticisms have been made now and then" . . . but "in no matter of importance has any want of accuracy of statement been established." The reverend doctor is not lacking in that spirit of cocksureness which has characterized so many of his contemporaries in dealing with history—I mean the history of slander. Hence, he tells us that "these two (Riel) rebellions and Manitoba school question constitute parts of a tremendous crisis in the conflict of the two great races—English and French—which make up the Dominion." There is no analogy between the two Riel rebellions and the Manitoba School question, except it be in the fact that both of them were, primarily, the result of a brutal indifference of the English race to the rights of the French. The Manitoba school question was in no sense a rebellion. It was simply a confiscation of the rights and liberties of the Catholics of Manitoba by a Protestant majority. The fact that at the time it was done the French-Canadians constituted the majority of the Catholics of Manitoba did not make it a race conflict. It was simply a heartless wiping out of the rights of a weak Catholic minority by a dominant majority. That was one "inaccuracy of statement."

Here is another: "The attempt to disprove the complicity of Father Lestanc in the first Riel rebellion absolutely failed, resolving itself into the trivial point of whether or no Pere Lestanc was seen with the Fenian O'Donohue at Pembina after the rebellion."

History is supposed to be a statement of facts. If an historian can be convicted of falsehood in one instance it is not unreasonable to draw the conclusion that he may be untruthful in all his statements, especially on points where his prejudices are aroused. Dr. Bryce wrote a history. (?) In that history he said: "The Rev. Father Lestanc and William O'Donohue fled to the United States on the arrival of the troops at Fort Garry and spent the winters ('70 and '71) at Pembina planning mischief." Either that is true history or false. And yet Dr. Bryce calls it a "trivial point." Is it trivial to brand Father Lestanc as a refugee from justice? If Father Lestanc fled the country with an outlaw and rebel and remained with him in a foreign country for a whole winter "planning mischief," that is, in plain English plotting treason, there can be no doubt of his complicity in the first Riel rebellion. If, however, the doctor's history can be shown to be false, then it follows his charge on this count fails in historical truth, and Father Lestanc has been slandered. Yet the father of the slanderer calls it "trivial!"

Let us examine the historical statement of Dr. Bryce. He states positively that Father Lestanc fled the country and spent the winter of '70 and '71 with O'Donohue, planning mischief. Father McCarthy, over his own signature, shows that there is not one word of truth in the doctor's statement. In doing so he produces the affirmation of Father Lestanc, who said: "I did not go to the United States after the arrival of the troops, but I left for Qu'Appelle mission. Bishop Tache

desired me to go to that mission as it was afflicted with smallpox; in fact the scourge spread its ravages along the Saskatchewan, over the prairies, and threatened the Red River. I started on horseback in the beginning of September, 1870, for Qu'Appelle. When I got to Portage la Prairie I found a poor half-breed dying of small-pox on the banks of the Little Rat river, entirely abandoned. His name was Pierre Pepin. I attended to his wants and prepared him for death, which came a few moments afterwards. As it was a dark night I had to wait until morning before I could bury him. Next day I got some half-breeds to dig a grave. For fear of these married men catching the disease, I reserved for myself the task of laying out the body and performing the burial. Before leaving the grave I felt I had caught the disease; the poor deceased had nothing to leave me but his disease. But I had to continue my journey to Qu'Appelle, over two hundred miles, in a Red River cart, slow and jolting, and I in an agony of fever all the way. After a few days, before being quite convalescent, a sick call came from Wood Mountain, over a hundred miles north of Qu'Appelle. I was the only available priest, and I started out with my half-breed guide in a cold season and terrible roads, only to find my sick man already dead. However, as there were then about 100 families, who had not had a priest for several years, I yielded to their earnest supplications and decided to pass the winter with them. It was, then, at Wood Mountain I passed the winter of '70 and '71, instructing the ignorant and curing and caring for the sick of soul and body." And Father McCarthy adds "I and others are living witnesses of these facts. Another witness to these facts is Mr. Joseph F. Tennant, of Gretna, Manitoba. He states that he was a member of No. 1 company of the 1st Ontario Rifles. That this company was detached for service on the boundary. That they wintered on the boundary at North Pembina. That Major W. H. Nash, Major H. Swinford, and J. Cadham, well known residents of Winnipeg, were also there. That Father Lestanc was never seen in company with O'Donohue during the winter of '70 and '71, and Mr. Tennant appeals to Dr. Bryce to withdraw this serious slander against Rev. Father Lestanc, "a truly loyal subject to the crown."

Now, Mr. Editor, Dr. Bryce has never attempted to disprove these solemn assurances of Father Lestanc, Father McCarthy and Mr. Tennant. He merely says the point is "a trivial one." In another letter Mr. Tennant says that he can produce if necessary, sworn affidavits that he is stating the truth. Notwithstanding the fact that Dr. Bryce treats this matter as trivial, the public cannot certainly look upon it in that light. I would therefore, suggest to him to procure the necessary affidavits from Father Lestanc, Father McCarthy and his own and have them published in the daily papers for the information of the public. It may not penetrate the thick cutaneous covering of the author of this slander, but it will have the effect of showing the public the moral obliquity and absolute unreliability of a man infected with the virus of a deep rooted prejudice.

Dr. Bryce closes this slanderous incident in his history in this truly Bryconian style: "While, as a historian, bound to deal out even handed justice, and to criticize individuals who do worry, the writer has made no charge or even suggested that the great prelate, Archbishop Tache, or the historic Church, as a whole, which he represented, was in any way involved in the miserable events of the Red River or Saskatchewan rebellions." How truly magnanimous the reverend doctor can be! After such great condescension surely those benighted Catholics should not create such a fuss over such a "trivial point" as slandering one of their most devoted missionaries. But the doctor's magnanimity may proceed from another cause. Would it not be rather dangerous for even the Rev. Dr. Bryce to dare to breathe one disparaging word against the great prelate Archbishop Tache? There are enough Presbyterians alive in the city of Winnipeg who knew and revered the memory of the great, noble-hearted Archbishop Tache to forbid even Dr. Bryce to breathe one word against their friend of former days. If the doctor was as truthful as in this case he has been discreet, it would save him from ridicule and relieve me from writing this criticism.

CANADIAN

Winnipeg, Jan. 24, 1906.

In Russia no photographer can pursue his calling unless he has a license.

WOOD AND COAL

Wholesale and Retail.

Northern Fuel Co.

Corner Sutherland & Aikens.
Corner Maple & Higgins.

PHONES - - 3495, 4005.



Central Office: 425 MAIN - - PHONE 525

The Choicest MEATS & Provisions ALWAYS

Harry Wallace

257 PORTAGE AVE. Phones 488-31

Start Right

After the Socials

A WEDDING CAKE

From

WATSON'S

372 Main Street Telephone 519
269 Portage Ave. " 3035

Galt Coal

Unsurpassed for Domestic and Steam Purposes.

Osler, Hammond & Nanton,

GENERAL AGENTS.

Office: Corner MAIN & McDERMOT

TELEPHONE 1992.

Coal and Wood

LEHIGH VALLEY ANTHRACITE

BLACKSMITHS' COAL

STEAM COAL

D. E. ADAMS

Sole agent for LETHBRIDGE COAL
193 Lombard

ALL French bread used in our Cafe is furnished by the

GERMAIN CO. Tel. 2327

253 Ellen St. St. Boniface

We are the only manufacturers of

GENUINE FRENCH BREAD IN WINNIPEG

Hours of delivery: 6 to 8 and 10 to 12 a.m. and 3 to 6 p.m.

SENECAL & SMITH

GENERAL CONTRACTORS

ST. BONIFACE

Plans and Specifications furnished on demand.

J. O. SENECA

Office, 604 College St. St. Boniface

Phone 2754

J. C. SMITH

234 Young St. Winnipeg

Phone 4318

CAREY & CO. LIMITED

707 Main Street

WINNIPEG

Importers & General Wine & Spirit Merchants

Church, Convent and Altar Construction a Specialty

Twenty Years of Experience

L. DE JURKOWSKI

ARCHITECT

Office, 420 Manitoba Ave., Winnipeg

Give us a call when you want anything in English, French or Polish Books, Stationery, Fancy Goods, Church Ornaments, Religious Articles, Toys, Pictures and Frames at lowest prices. Beautiful assortment of Prayer Beads from 5c. up to \$17.00.

M. E. KEROACK,

Cor. Main & Water Sts. Winnipeg

also at St. Boniface.

Boyd's Chocolates and Confections

They sell best wherever the best is sold. The purity and delicious quality of these sweets have made them the most popular confections in the west.

THE W. J. BOYD CANDY CO. WINNIPEG.

We have a choice List of both

Improved Farm and City Property for Sale

Estates economically and judiciously managed. We give special attention to the sale of property listed exclusively with us.

DALTON & GRASSIE

REAL ESTATE AGENTS

Phone 1557 507 Main Street

Stained Glass

—FOR—

Churches and Public Buildings. Designs furnished on application.

Allward & McCormick

259 SMITH ST. - WINNIPEG
Phone 2111

Phone 552 Largest Van in the City

W. B. THOMSON

Successor to John Swanson

COAL and WOOD

Office and Yard 320 William Ave.

Furniture removed. Cut and split wood always on hand.

Coal & Wood JOSEPH FISHER

Corner River Avenue and Main

Coal and Wood. All kinds of Cut and Split Dry Wood.

PROMPT DELIVERY

PHONE 3007

WOOD & COAL

T. W. McCOLM

343 Portage Ave. Close to Eaton's

All kinds of cut and split wood always on hand. Sawing machine sent anywhere.

Phone 2579

Teaming Done

PHONE 1022

ROBSON'S

For Fine Photographs

490 Main St., Winnipeg

COAL

Best American Anthracite \$10.50 Cash

CUT AND SPLIT WOOD

The Brock & Muttibury Fuel Co.

339 MAIN STREET