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Calendar For Week Ending January 21st.

- 15 Sun 2nd after Epiphany—Feast of the Holy Name of Jesus.
- 16 Mon. 3rd after Epiphany—P. M. (310).
- 17 Tue St. Anthony, Ab. (366). Father Sestini, F. (American Messenger) died 1893.
- 18 Wed St. Peter's Chair at Rome—St. Prisca, 19 Th. St. Platte (King, 1896).
- 20 Fri Sts. Fabian and Sebastian, MM. (250-288).
- 21 Sat St. Agnes, V. M., aged 13 (304).

Ecclesiastical Province of St. Boniface.

- 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.
 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. Whit Sunday. c. The third week in September. d. The third week in Advent.
 4. The Vigils of a. Whit Sunday. b. The Solemnity of Sts. Peter and Paul. c. The Solemnity of the Assumption. d. All Saints. e. Christmas.
- III. DAYS OF ABSTINENCE.
 1. All Fridays in the year.
 2. Wednesdays in Advent.
 3. Wednesdays in Holy week.
 4. Thursdays in Holy week.
 5. Fridays in Holy week.
 6. Saturdays in Holy week.
 7. Ash Wednesday.
 8. Ember Days.
 9. The Vigils above mentioned.

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

CHURCH NOTICES.

- CATHEDRAL ST. BONIFACE.**
Sundays—Masses at 7.30 and 10 a. m. Vespers at 3 p. m.
Week Days—Masses at 6.30 and 7.30.
- ST. MARY'S CHURCH.**
Sundays—Masses at 8.30 a. m. with short instruction at 9.30 a. m. with sermon. Vespers at 7.15 p. m.
Week days—Mass at 7.30 a. m.
- IMMACULATE CONCEPTION.**
Sundays—Masses at 8.30 a. m. with short instruction at 9.30 a. m. with sermon. Vespers at 7.15 p. m.
Week days—Mass at 7.30 a. m.
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CHRISTMAS HYMN.

We present to our readers the following "Christmas Hymn" taken from the Christmas number of the *Out.* For depth of sentiment and beauty of thought we commend this poem to our readers:
"Thou who hast formed me from the dust, and breath'd thy own breath into me, Father and King, Whose Throne august is based on broad Infinity,
O lend my heart a voice, that now, At this sweet season, even I May pierce the distance with a cry Of song forth-reaching far as Thou, Cry out aloud my heart! O hand of God, Sweep its dull chords to free, kindling love's music broad.

Arise in joy, thou holy morn!
Blush rosy red, thou gladsome dawn!
For lo! our Christmas King is born;
And down the asphodel-finger'd lawn Of opening heaven, and eyes serene,
With folded wings, and even serene,
To where the Ever-Virgin Queen
Low o'er the infant droops her head.
Be hushed, ye heavens! Be mute, thou earth!
Alone may speak to His, and no discordance start.
Close, close, She bends above the Child,
And, rapt in wonderment, adores:
From Heart to heart the undefiled
Of heaven, or of very Godhead pours.
From hers; for God is throb'ing there;
From His; for that is God indeed—
Filled-full with Godhead, as the seed
With the large growth it yet shall bear,
Deep answers unto deep; and Earth to Heaven,
And Heaven to Earth, speaks clear; and Eden is forgiven.

O now God walks with man once more;
But not as in the Eden-time:
He cometh from His far-off shore,
He leaveth all His golden time,
He empties heaven of all His might,
And bides within a little span:
The infant God is infant Man,
Said and full honour of delight.
Nay, infant Man is full-grown God in Him,
And Mary's Son is King of the throned seraphim.

It is no dream! From east to west,
Around the courses of the sun,
Men's millioned hearts shall have consent,
The Presence, ere this day is done
In every holy host upraised
God on our altars! Heaven around Him bending!
And, o'er Him bowed, that Heart all else save His transcending!

It faints, it faints, it dies away,
The song that swelled within my breast;
This heart of mine is only clay,
Then clasp with holy slowness,
Ye holy heavens, our hearts around,
That we may hear your voices sound,
And hark sweet echoes unto these;
Compassing heaven's full scale, how'er it vary,
In two brief human Names—Christ Jesus,
Mother Mary.

OUR SIDE OF THE QUESTION.

Hon. Mr. Prendergast's Celebrated Speech.

[Perhaps in all the history of this province there never was a question which has excited such general interest as that of "the Manitoba School Question," or one where the actions and opinions of Catholics have been more dishonestly ignored and systematically misrepresented. All the Synods, Assemblies and Conferences of all the Protestant bodies have not forgotten to give their side of the question to the public, and a decidedly dishonest side it certainly has been. It is necessary, in our opinion, to give the other side of the question, and after a great deal of importuning, we have at last got the manuscript of the celebrated speech made by the Hon. Mr. Prendergast, at the time Martin's School Act became law. Every one admitted that it was by far the ablest speech delivered at that memorable session, and its production will prove interesting at this time. As our space is limited we will give it in parts, until completed. —Ed. Review.]

MR. SPEAKER,
This House, I am sure, will recollect an incident which happened here only a year and a half ago in the course of one of our most spirited debates, when the Hon. Attorney-General commented with such particular emphasis upon the course of action which my hon. friend Russell had chosen fit to adopt in connection with the question then at issue: a course of action, I must say, constituting the most heinous of crimes, in that my hon. friend's opinion happened to be concurred in by the most prominent conservative members of this House. I well recollect, amongst other things, with what ironical enthusiasm, in his eloquent and clear-ringing voice, the hon. gentleman alluded to that "thrill of delight" which, he said, must have passed through the heart of my hon. friend for Russell, when he found himself upon that particular issue, he a liberal, standing upon the same ground and hand in hand with old John Norquay. No irony was too pointed, no sarcasm was too bitter for the hon. gentleman's purpose. The member for Russell had allowed his liberal heart to weaken; he had allowed his liberal bosom to soften; the sanctuary of his liberal principles had been invaded! In fact, Sir, it seemed as though nothing else was left to my hon. friend here, but acting under the sting of his conscience, to banish himself, a voluntary exile, from the pale of the liberal party.
Since then, Sir, only a few months have passed. But short as they have been, they have not gone by, however, without operating some of those metamorphosis which seem to be the cherished work of time.
Sterner hearts than that of my hon. friend for Russell have weakened there,

sterner bosoms have melted! sanctuaries reputed even more sacred in liberalism, have been invaded! And we stand today in that position that we may well wonder in our turn at that other thrill of delight which must have run through the heart of the hon. Attorney-General, when he found himself, upon that memorable occasion of last summer, upon that celebrated platform at Portage-la-Prairie, standing hand in hand with that good, staunch, sterling old liberal, Mr. Dalton McCarthy. And more, Sir, what must be that feeling of intense delight upon to-day, standing on the one side upon that platform, he sees on the other, mustered against him in the stern array of true and earnest statesmanship, those men who are not only the standard bearers of our liberal destinies, but whose names have come to be the very banners of the liberal party: the Blakes, the Lauriers, and last, but not least, old Alexander Mackenzie.

If those great men of our history of the day, if those vigilant custodians of the constitution, that ark of our alliance, were here, I wonder whether the hon. gentleman would find himself clad with sufficient authority to dictate as against them what liberal principles are or should be, whether in this province or in the Dominion at large. I wonder whether he would reiterate his statement that they have shown themselves recreant to their trust, and whether he would persist in posing in their presence as the self-constituted champion of true liberal principles.
But they are not here, Sir, and no more in spirit than in person. Their vast experience, the wisdom of their counsel and the solemnity of their warnings are to nothing amongst us. Their vigilant watch over our constitutional liberties is to be overcome, and, as history repeats itself, the Ark has again fallen in the hands of the Philistines.

In the absence of others more worthy, it now falls upon me to rise and speak upon this most grave and difficult question of education which is before the House. I feel the obstacles which are in my way, and the special difficulties under which I labour. I fully realise my inexperience as contrasting with the ability of my friends opposite, and the great disadvantage under which I have to struggle in giving expression to my views in a language which is not my mother tongue. I have, however, a duty to perform; and if with some hesitancy at the start, and not without fault throughout, I will nevertheless surely perform it without fear. It is a duty which I owe to the 20,000 Roman Catholic citizens of Manitoba, which I owe to all true lovers of christian education without distinction of creed or nationality, which I owe to my constituents, and which I owe to myself.

Now, Sir, to begin with, it may perhaps be of interest to examine in what spirit this new policy, so dear to the government, has been propounded.
We have heard the Hon. Attorney-General, of course, we are not allowed to judge by their actions the hon. gentlemen occupying the treasury benches; we are not to see the too-evident intention of their bill; we have only to hear and receive their official declarations in the House. We have it, then, that their sole aim is to create a broad system of education, to establish purely national schools, open to everybody alike, accessible to the Jew and the Gentile to those from Hebron and those from Mesopotamia. In this, the remotest thought as to nationality or creed has been carefully banished from their minds and much less has it ever been their aim to harm or wound in any way their Roman Catholic compatriots. In fact, it would rather seem as if the hon. gentlemen had a particular affection for us, and as if the bill was for our more especial relief. I would almost, here, be tempted to beseech them to love us a little less, and to love us a little better.

But how was this policy inaugurated? When at Melita, last summer, giving by his side my hon. friend the Leader of the government, for a moment that policy in public for the first time, what words did he use? What feelings did he express?—One surely would have expected him to discuss this grave question in a statesmanlike manner, to lay down some of those great principles underlying the educational problem, and to attempt at least to enlighten the public before him. But no, Sir. His first utterances were an attack against Catholic schools, an assault upon Catholic ratepayers, an onslaught of the Catholic Section of the Board of Education.

Let us now open, I shall not say one, but all the newspapers supporting the government in this matter. Have they been very eager to show the superiority of the one principle as against the other? Have they devoted many of their columns to an earnest examination, a serious study of the question. No, again. But day after day, and week after week, the worst abuse has been poured on everything, and everybody having the name of Catholic, whether connected with educational matters or not.
General, what occasion did he choose to make his views public for the first time on the question? With particular tact and no doubt to show how unprejudiced he was in the matter, he chose that very occasion to which I have already referred, when Mr. Dalton McCarthy, engaged in his nefarious campaign and racing from Montreal to Vancouver, stopped last summer at Portage la Prairie to denounce everything French or Catholic in the land.
And to take the matter at its very root, what was the true nature of that campaign of Mr. McCarthy's? I need not myself denounce it as a bitter war of creed and races, for that gentleman has practically done so himself at that memorable meeting held at Stayner in Ontario. In his speech delivered there,

so supreme was the insult flaunted in the face of my nationality, so gross were the words in which it was expressed, that I cannot better stigmatize it than by saying that it is not fit to be quoted in a respectable assembly.

I then wish the hon. gentleman to understand this. If there is one thing above all others of which we feel convinced, it is of the true intention, of the real aim of their policy. It is directed against us as Catholics; it is calculated to destroy one class of schools, our Catholic schools; it is intended to hurt us, in that which is closest to our hearts, our Catholic convictions.

I sincerely and deeply regret, Sir, that I should be so outspoken. I will be credited, I hope, with usually taking rather a moderate view of public matters. My excuse to-day is that I have not freely chosen the position in which I now stand. The very utterances, the very deeds of the gentlemen opposite force us to this one conclusion, and for my part I must confess that I cannot adopt any other.

The Hon. Attorney-General the other day, has exhibited to us in their most minute details, all the delicate and varied beauties of that choice jewel, his School-Bill. It may be very fine, I admit. Yet, Sir, we should not forget that the new law which he proposes, even if excellent, has not yet been tested by experience; that we are not asked to-day to provide for the first time a new province with some educational system or other, but to do away with a system which has now endured some twenty years amongst us, and blindly substitute another in its place. Especially in view of the fact that we are not too sure of the value of that which we are to receive back, it would then seem consistent with prudence to first ascertain the worth of that which we are asked to give up, and to see if our present educational law is so bad, so unjust, so pernicious after all.

But, even before doing this, I feel that something should first be said about the charges that have been made in connection with the administration of that law. Those charges, I must say, both within this House and without, have all been directed, not against the Board of Education generally, but, as might be expected, only against the Catholic section of that Board.
Some are, comparatively speaking, of minor importance; but were the greater number accepted as proven, then Roman Catholics are not to be relied upon, they are not to be trusted, in fact they are not even fit to be ordinary citizens. Yes, for months past, the worst abuse, the most stinging insults, have been catered to us as our daily bread. Gentlemen who have toiled and suffered for twenty, thirty and forty years in this country, who have devoted their whole lives to this sacred cause of education, whose names command a universal feeling of veneration through the length and breadth of this Dominion, have come to be charged with being nothing more than vulgar embezzlers. These, of course, were not the exact words, but I will show in a moment whether this is not the clearest inference possible.

To begin with, Catholic schools are said to be "secret."
Much has been said of this secrecy which is thrown by Catholics, designedly of course, as an obstacle before the investigating eye of the government and of the public; and I understand how often, in their legitimate anxiety, my friends opposite must have wondered at those dark mysteries of medieval age transferred from the dungeons of the monasteries of old to our Catholic schools. Their anxiety, I repeat it, was a legitimate one. I only find that it did not go far enough, and I wish to show how easy it would have been for them to make out a case against Catholic schools, had they only been aware of the powers which they were printed in full letters as it is, vests in them.
As a matter of fact Catholic schools are no more secret than Protestant schools. They only differ in this: that more Protestants have a right to visit and inspect Catholic schools, than Catholics have to visit Protestant schools.

Section 75 of the Manitoba Schools Act, now in force, provides as follows:
75. "It shall be the duty of every teacher:
(d) "To keep a visitors' book and make an entry therein of every visit; to offer the said book to all visitors, and to request them to note therein any remark which they may think proper.
(e) "To allow at all times the trustees and visitors to inspect the registers and visitors' book.
(f) "To hold at the end of every year, at least one public examination."
Section 80 of the same act is in the following words:
80. "The visitors in each school district may be:
(a) "The priest or clergyman.
(b) "The members of the Provincial Legislature.
(c) "The Judges of the Court of Queen's Bench and County Court.
(d) "The members of the section of the Board.
(e) "The trustees of each school."
Now, if the hon. gentlemen will only take the trouble to sum up, they will find that for our Catholic schools, 22 visitors are Catholics, and 38 Protestants, whilst for Protestant schools, 55 are Protestants and 9 Catholics.
So much for the system and the fairness of the principle. But now, as to the manner in which it has been carried out.
All the members of this House, as I have shown are *ex officio* school visitors. I will then ask: how often have the hon. gentlemen opposite visited our schools, in their eagerness, according to their stereotyped oratory, to grasp with the educational problem? When did the Hon. Attorney-General visit the Catholic school of Portage la Prairie, or the Hon. Minister of Public Works that of Brandon? Yes, Mr. Speaker, our

(Continued on Page Four.)