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MR. EWART TACKLES BREEZY DR. BRYCE

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! with a fine oratorical display. As the professor took up his parable and proceeded in his old, unaltered style to heave overboard all the virtues so heave overboard all the virtues so fervently desired, one could not as he enjoyed the vigor of the man exclude perhaps there is someone in Winnipeg

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 figures were bad, the reasoning was bad, and the was bad, the reasoning was bad, and the deductions were bad; that the spirit was bad, and the tone was bad; that the outline was bad. and the details were bad; murder against an innocent man is let taken into account the case is equally really think that by stopping the teachprotestations of fairness, and studied care were bad; and that the badness was immeasurably aggravated by the fact that the speaker stood in a Christian

In proceeding to the proof of this I shall dispose, first of all, of a charge 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 and fessor 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 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 legislative council, then in existence, 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 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, which bill became law without opposition. (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 mentions the "important changes" as evidence of an agitation having that abolitical government has done well to adopt

tion for its object. (No. 3. Oh, Lord

No. 4. The professor as further proof of 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 professor omited to state that not only did the school board refuse to give its resolution 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 satisfying Protestant discontent." The act 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 oratorical display. As the

the echo of Dr. Duval's trustful inter- who arrived any time after two weeks cession, and as it became fainter and subsequent to its publication that has ever heard of it. It never got as far as 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. It has no jurisdiction to give relief or to in 1870." The Lord Chancellor said no do anything at all, further than, there such thing. The bargain, "compact" the 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 reassembly, in which were fourteen Engfused to allow the complainants this privilege—a privilege that the constitution has specially provided for, passes my comprehension.

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 was in want, giving each school only 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 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 RECOM-Says: "The committee therefore RECOM-MEND that the provincial legislature BE time that the Catholic census was incorthe School act, and said that "the bill REQUESTED 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

The professor says that a copy of the bill of rights may be seen in the Provincial library (it is known in the controversy as Bill No. 3), that there is not a word about separate schools in it, and adds: "There never was a bill publishadds: "There never was a bill published 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 Lepine 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) (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 certified 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.)

The professor further says, aneut this subject: "The English-speaking people of Manitoba were utterly ignored and deceived in 1870." If the reverend gentleman 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 "guored and deceived" about the bill of rights, then I tell him that two out of the three delegates entrusted with the bill of rights were English-Judge

The professor further says that "a prominent gentleman at Ottawa . . in formed me that he knew the day and the circumstances when the real bill of 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

| Say exclude that echo, and this must be the provincial library. If not "flat and the provincial library. If not "flat and the provincial library. If not "flat and the cessary. It is admitted on both sides of the controversy that the true bill of the controversy that the true bill of the controversy that the true bill of the legislative assembly. Upon my side I admit that the bill No. 3 was prepared but I contend that it was only a draft and the law was bad, and that because it shuts up the discussion to the two alternatives, (1) either comply with the Remedial order or (2) do nothing; and it is bad in spirit and in tone, because it stigmatizes the order as unjust, harsh, surreptitiously in Ottawa. Let me rights was changed in Ottawa unknown murder against an innocent man is be taken into account the case is equally bad. They were an absolutely illegal to their illegality they seem to heard, etc.? Not at all, even although the language is unjust 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 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 not an outcry? Because everyone knows anyone look at the bill at the provincial 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 rewas its duty to send the case for trial. lated to the schools, it reads (translated) 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 constitution provides that it shall be
government to the local legislature until heard: first, in the Local Legisthe said population have increased to lature, and secondly, if no relief be six hundred thousand souls." Third, given there to the representatives of the people of Canada. The language of the Remedial order is the language was the true bill. Fourth, two of the 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. Were they parties to the surreptitious charges at Ottawa? (Bad fact No. 7).

Professor Bryce further states that the between the Protestants and Catholics in lish and fourteer French, agreed to it on behalf of the Red River settlement. (Bad fact No. 3. Oh Lord, give us can-

" 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, 1888 \$2.37 more. [Bad fact No. 9. Oh Lord, give us candor.]

The professor, later on, admits that the division was "upon the basis of the cen-sus of school children." [Why then did he calculate on another basis?] and adds What can be thought of a man who will repeat this old slander, when he knows that the falsity of it was

the Catholic school board sued the Protestant 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 in the schools and how comes it that ample may if he is energed for some seemed clearly to establish their right to share in the same, and in proportion to the attendance of children at their restored to its character? [Oh Lord, give use pective schools. The average attendance is denied, but this seems as well established as such a thing can reasonably be, equally as well as the attendance 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 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 ought to be satisfactory.

"AN UNFAIR SYSTEM."

The professor asks "Why to be permitted?" and answers "Simply because they claim it, because with remarkable determination they insist upon it, because they unchurch all the rest of us, and consider us left to the uncovenanted mercies of God." All of which is simply untrue-unless the professor includes the 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,"

will at once ensue. Look across at the United States, do you see any "groups of

"Not a Patriot,"—merely gratuitous impertinence this. Sir John A. Mac-donald then was "not a patriot," when he thought he had prevented this unifying 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 damage will be done by interference in the case of the sixty French schools in existence or absorbed into the public schools." If one man unjustly takes 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 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 and introducing even into legislative assemblies "divergent interests and preiudices." [Oh Lord, give us grace to see the truth, and keep our legislatures beatified units.]

"THE REMEDY UNCALLED FOR."

" As I understand conscience, I cannot see that there is any violation of conscience. Catholics may reasonably 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. The professor no doubt makes it a matter 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 stand that Catholics may think it a matter of conscience to ask God's blessing upon the day's work of education as 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, and when a few Presbyterians who have been attending a Methodist church he knows that the falsity of it was established at the time in the neurts, and who perfains from telling his sudience that fact? There were people who made these statements them as now, and the Protestant school board of Winnipeg, relying upon them, refused to pay to the Catholic behool board of Winnipeg its catholic behool beard of W

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 us wisdom.] When the professor's affidavit, wisdom.] When the professor's affidavit, wisdom. John S. Ewaet. 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 nouse by saying "This gentleman gives it as his individual opinion that the Catholic religion ought to be something entirely different from what it is." The judgment answers it by saying that "As a matter of fact, the objection of Roman Catholics is conscientious and deeply Catholics is conscientious and deeply

them the professor entirely misled his audience, and by saying broadly "the church does permit such liberty" he misrepresents the matter. [Bad fact

The qualifications are thus stated by Mgr. Satolli: 'Where there is no Catholic school at all, or when the one that is available is little fitted for

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 conscience of the Council of Rathman. "Any one who opposes this unifying process is not a patriot" cries the professor. [Oh Lord, give us moderation.] This process for making everybody loving and happy by dint of kicking them into it. "Our legislative assembly, municipal councils and other hodies will childhood and youth from the pangers. No other truly Catholic schools." Are these lacking in clearness, professor, and why did you not quote them?

" NOT SAFE FOR THE DOMINION."

through all his extraordinary state-ments. To listen to him one would believe that he thought that Catholic but productive of all sorts of alominations; that they are a source of bitterness and enemity between the people, and that only traitors could be found to say a good word for them.

has paid its best attention to public schools for the education of the people. and the Dove of infinite peace descending, legislative assemblies without divergent interrsts or prejudices. But if he thinks of a Catholic school, then the separate schools, but as they have not spreading his disturbing and disintegrating wings over all social arrangements, into local arran than one-tenth of the population, and moreover have chiefly settled together, in groups, there is virtually for the whole province a general school system now connected with the excellent municipal code introduced some two years ago.

> From page 351: "Lord Selkirk's scheme of perfect religious equality and toleration is that still subsisting in Manitoba. One of the results of this is a friendly feeling subsisting between the different churches. Denominational rancour is one of the greatest hindrances to progress in a new country. It is satisfactory that there is

From page 354:

often deters—and very reasonably so— families from seeking homes in new

"Quit you like men; be strong"

rooted." " 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 sacrament 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 population. What percentage owe their education to other influences? Any fair-to which the professor was referring the considerations are stated with the professor was referring the considerations.

provisions of the Council of Baltimore

The professor says, "The New Brunswick case might be opened up anew

we would have a different heading for the present paragraph, I 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 schools were not only bad in themselves

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 To-day one hundred school houses are dotting the plains where five years ago there were not ten, and this is but the beginning."

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."

The want of the means of education

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 minded man would appreciate this, and qualifications are stated with perfect his shred of life and grappie with the grim to mention destroyer as if there with the grim 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 expense of the mind, thus asserting in its own gross way its desperate love of life. How much more beautifully is this strange giving the children an education in keeping with their condition, then the public schools may be attended with a safe conscience, the danger of a safe conscience the safe conscience 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 survival of mind over matter! once throbbig veins, But mark the eye, bright with an unearthly brightness whenever 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 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 PROCURE A TRULY CHRISTIAN AND CALHOLIC EDUCATION for the beloved offspring given well may it triumph, for the mind will never die. Blessed is that mind if it ls 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 immensely the strongest grace-bereit intelligence. You 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 ar should the Dominion parliament show an encouraging disposition." Surely the whom all the vein world be being genius divergent interests" there, or have they all melted away in effusive love bora of public schools? Honestly now, are there any divergent interests in the United States? Dominion has no more than has Guatemala. He the matter than has Guatemala. He continues, "Trouble might arise from the persistent demand from the minority in other provinces." No doubt, the Protince of Onebec for example; and then the province of Onebec for example; and then the control of Onebec for example in the control of Onebec for examp soul! 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 life 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 Raster 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.

"I 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, sister, father, mother, all ye who are burdened 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 have the proportion of the proportional to fresh Easter is for you a trumpet-call to fresh courage in the battle of life. How, in this happy season, the ahgels 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 educadianitoba, a very flexible school sysfem is required. The wisdom of the
legislature has fortunately provided

"Quit you like men; be strong,"

"Quit you like men; be strong,"

"Was a ripping up of old wounds, but there
followed fast the peace and joy of a spirittual resurrection. Once more their souls
are alive and well. Once more they begin
are alive and well. Once more they begin
are alive and well. Once more their souls
are alive and well. Once more thei

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NOTICE.

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The editor will always gladly receive (1
ARTIOLES On Catholic matters, matters of
general or local importance, even political
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 'tatholic
character, from every district in North
Western Ontario, Manitoba, the Territories
and Britten 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.

The Aorthwest Review

WEDNESDAY, APRIL 10.

EDITORIAL COMMENT.

We wish all our readers the choicest blessings of this glorious Easter season.

Father Fouquet's letter this week is replete with valuable Freemason avowals. We publish elsewhere another quotation, not from a "dissatisfied brother" nor an ex-Mason, but from a Grand Master in full regalia, speaking as late as five or six years ago, and reported in one of the monthly organs of the craft.

Father McCarthy's letter effectually pulverizes the "Corporal." The Free Press, unable to say anything in reply, went off on a tangent about loyalty, insinuating, with its usual sneering snicker, that, though Canadian priests might be loyal, French priests could not. Yet it was a French Bishop, Mgr. Briand, from that same Brittany whence came so many distinguished Oblate Fathers, who excommunicated all such French Canadians as sided with the American Montgomery in his attack on the English at Quebec in 1775. But of course the erudition of the Free Press Editor does not rise above the level of novels and gossip; history is quite beyond him.

their public speakers spoke so well, with Archbishop, he will quietly withdraw from grace of manner and wisdom of words, a field of labor which he has neither He replied that no man was allowed to cul- adorned with the virtues of wisdom or tivate public utterances unless he was prudence, nor made ordinarily decent by truthful, sensible and naturally eloquent. the exercise of common sense, and betake If any young man tried to speak who himself to some less pretentious occupa- Bernard Duhr, S.J., whom Mr. Starbuck failed in one of these three requisites, he tion where his talents would, no doubt, was mercilessly hooted down with cries of enable him to do less harm and expose "you lie"; "you're too silly"; "you don't him to less danger of making himself know how how to talk." Dr. Bryce would ridiculous. fare badly in an Indian public meeting. His hearers, though illiterate, would be too does not "assume a censorship over the highly cultured in mind and heart not to Catholic press," but wishes to remain on see through his "forked tongue" and the kindliest footing with that press, beflimsy arguments. Mr. Ewart is, however, cause it recognizes that the Catholic press, training him to better things. The man when truly Catholic, and working in harhas great capabilities, natural eloquence, good sense in many lines; who knows? the most powerful agent of Catholic he may one day realize that truth pays in TRUTH in our days. A Catholic Truth the long run.

tiful Mulvey School building has been burned down. This will entail fresh ex- Society has no quarrel, even with so inpense on the already overburdened ex- different a sheet as United Canada. chequer of the School Board. And the

IT IS ANSWERED BY AN TRISHMAN

United Canada, in its two columns of introduced Mr. John O'Donohue to its abuse of the Catholic Truth Sociaty, which it politely and elegantly calls "Doe & Co," at variance with his anti-Catholic mission propounds three pretentious questions and and gave that gentleman's vagaries to the Henry of Valois, he admits. True, the comments. These same questions pre- public as gospel truth while it suppressed evidence of such crime on their part viously appeared in the Free Press, from every thing that would place Mr. O'Dono- has been shown to be very flimsy; but having looked into the De Romano Pontifice. one of the two tailors of Tooley Street hue in his true light before its Catholic now residing in Manitoba: (See Father readers. It was a dastardly and cowardly McCarthy's letter in another column.)

lish a letter from the Rev. Father believe that the cause of the minority here

answered, and by publishing Father Mcmuch "towards removing an uneasy feeling among our Catholic Ontario compa-

As a matter of justice it should do so but as a matter of fact we don't care a cent whether in does or not, because "our Catholic Ontario compatriots" do not draw their inspirations or feelings from United Canada. With such truly Catholic journals as the Catholic Record, the Catholic Regis- nal any good to abuse the members of the ter and the Canadian Freeman, all of them under high ecclesiastical paronage, "our Catholic Ontario compatriots," who are too intelligent to be duped by a discarded and repudiated politico-Catholic (?) journal, will be able to cast aside any "uneasy feelings" they will be suspected of having, and will be able to form a just and true estimate of the position of their compatriots in Maniloba. The man or journal that attempts to state or insinuate that the school Juestion in this province is a national rather than a religious question is an ennemy to the minority in Manitoba besides being a vile slanderer of as brave and united a people as ever faced a relentless and persecutiing majority.

THE CATHOLIC TRUTH SOCIETY VS. UNITED CANADA.

A political weather-cock, calling itself a Catholic newspaper, but with a record so un-Catholic as to cause the venerable and saintly Archbishop of Ottawa to withdraw his sanction and approval from it. years ago, comes out in its issue of the 30th of March with a two-column article, slandering the Catholic Truth Society of Winnipeg and making untruthful and misleading statements concerning two leading Catholic citizens of Winnipeg. All that is necessary for us to say regarding this article is that it has been reproduced and editorially commented upon by the worst and most unscrupulous section of the may appear of little consequence to a paper like United Canada. If the conduct of United Canada was Catholic in its tone, sentiments, or principles, it is likely that a venal anti-Catholic press, which, from day to day opens its columns to any coward who, under an assumed name, wishes to slander us Catholics, while it refuses to insert the other side of the question, even when the writer signs his own name; is it likely, we say, that such a paper would seize with avidity the carrion supplied by United Canada, and after enjoying to its full the unsavory repast, praise the independence of that one "Catholic" (?) journal. which was not afraid to endorse the views of Mr. John O'Donohue! Praise from such a source is the most scathing con- about them. demnation. What kind of a head guides the utterances of that Ottawa journal! His heart may not be filled with malice against the cause of the minority in Manitoba, but he must be the veriest mental nonentity, if he did not know that in taking John O'Donohue under his wing he was identifying his "Catholic" (?) journal with the worst of Manitoba are contending. Such a man no head to direct him, whatever his he wishes to bring upon himself the contempt of the Catholic laity of the Dominion obey such command. We once asked an Indian how it was all as well as the ecclesiastical censure of his

The Catholic Truth Society of Winnipeg mony with the ecclesiastical authorities, is society that would quarrel with the greatest factor for advancing Catholic Truth We are very sorry to learn that the beau- Truth would be deserving to be put down as a lot of fools. The Catholic Truth

United Canada, for some unexplained cause of the Catholic minority before the Privy Council, and, to cap the climax, it readers with a flourish of trumpets quite In our issue of to-day we pub- who are largely Irish, and make them perhays admit of the conclusions.

k and critatively on this subject than But to what straits United Canada is He assumes, however, the question : Rev. Lewis Drummond, S. J.

Father McGarthy. If United Canada will driven to deceive its readers? In this Is it not true that the Papally ratified read his letter, it will find its questions week's issue it says: "Here is the interview complained of;" and then it publishes Carthy's letter in its columns it may do the interview, but does not give, as in its issue of the 9th March, any of its own of Our Lord Jesus Christ, or in virtue of comments thereon. Now what about the obedience! facts? The whole complaint of the Catholic Truth Society was against the untruthful, one-sided and misleading REPORT of United Canada, and not against Mr. O'Donohue's interview. Why does United Canada seek to evade the issue in such a cowardly way? It will not do that jour-Catholic Truth Society, who are not only under the distinguished patronage of His Grace, Archbishop Langevin, but enjoy his esteem and confidence. If United Canada enjoyed a similar privilege and advised with the Archbishop of Ottawa, who knows the Catholics of Winnipeg and who has publicly expressed his admiration Catholic enemies of the Jesuits in past of them, it would never have committed times, nor even their greatest enemy in the offence for which it was so justly rebuked.

"NO QUARREL WITH THE FRENCH CLERGY"

United Canada, with a gracious burst of pathetic simpathy informs its readers that it has "no quarrel with the French Clergy." This is very condescending on the part of United Canada when it is remembered that the French Clergy owe so much to that journal. And besides when it is borne in mind that United Canada claims to be a Catholic journal of advanced "Catholic" principles, it emphasizes, as it were, its gracious condescension in not quarrelling with the Catholic Clergy. The Prench Clergy must be particularly pleased with the high mark of approval from United Canada on many grounds. to that journal. And besides when it is ed with the high mark of approval from United Canada on many grounds.

(1.) Because they form such a small proportion of the Catholic Clergy of the Dom-

(2.) Because, on their arrival here, some few years ago, they found planted upon our shores, the standard of the cross and were welcomed here by the Catholic press the true meaning of this phrase, by especially by United Canada whose glory urging that as a Jesuit is bound to "a especially by United Canada whose glory Manitoba press, against our cause. That it is to claim that it was among the first to sow the gospel of Christ upon these shores. Now, had the French Clergy been the first to plant the cross upon the banks of the St. Lawrence; had they been the first to erect an altar to the Living God and offer up the Holy Sacrifice of the Mass; had they been the first to shed their blood in testimony of the Gospel of Jesus Christ: had they evangelized, civilized and converted to the Faith the Indians of this country, then they might consider the remarks of United Canada an impertinence, but as history cannot fail to give that honer to United Canada, then we humbly submit that the French Clergy should pass a resolution of thanks to Unitted Canada for its very gracious words

JESUIT OBEDIENCE.

Mr. Charles C. Starbuck, of Andover, Mass., one of the most learned Protestants in America, lately wrote an article, headed "A Centenarian Calumny" in the Independent, which gives a complete and authoritraitor to the cause for which the Catholics tative exposure and refutation of a popular calumny against the Jesuits, namely, that their rule invests their Superior with the commit sin, and obliges the inferiors to

> a recent issue, originates in a mistransthe phrase inducere obligationem ad pec- print the following extract: catum-in reference to the binding force of the rule of the Society of Jesus. Father | Rev. and Dear Sir, quotes as having given especial attention to it, finds no instance of the mistranslation in any Protestant writer earlier than

In view of Protestant credulity of evil where the Catholic Church is concerned -Mr. Starbuck cites with shame the Bishop of his own church who lately is the mildest word possibly allowable) quoted as genuine "that shocking invention, the Monita Secreta," and the Protestant journals of a certain class are expressly indued with the power obliwho every now and then publish "that coarse and clumsy forgery known as the date of this other "absurd charge" adding grimly of its fosterers, "They seem to have made up by zeal in propagating the falsehood for their slowness in taking it up.'

Mr. Starbuck can evidently neither understand nor sympathise with what he truly calls the "positively ferocious" joy of certain Protestants over aught of evil which they think they may have the conduct of the University of Konigsloss of the museum is, in many ways, reason, thought fit to publish a one-sided discovered in Catholicity. He does not irreparable.

and unfair report of the argument of the love the Jesuits himself, yet where these properties are concerned by much-maligned men are concerned, he pleads for the limits to the permissibility even of theological slander. "Some charges," he says, "are psychosome psycholologically possible, and gically impossible." The Jesuits may have murdered Cardinal Tournan or -with another fling at certain Protestants who desire to believe the worst of Catholics -" there is still so much attempt to deceive the Catholics of Ontario, (evidence) as, to a hearty good will, may

"But," he continues,

constitutions of the Society of Jesus declare that they "do not bind up unto sin, mortal or venial," unless at the command of a superior, given in the name

He answers:

"Undoubtedly. The normal conclusion from this, to a normal frame of mind, would be that, as no superior can possibly, in the name of the Holy Lord Jesus, command that which the superior himself acknowledges as sin, the phrase 'inducere obligationem ad peccatum' must have a technical sense which needs to be inquired out. Catholic theology has various technical terms, some of which, rendered cruelly into English after the stiff, unidiomatic English fashion, convey a sense strangely remote from the sense intended. "Principality of the Holy See' is a phrase on which I have seen founded a grave Protestant argument against the temporal power, to which the words have not the slightest reference. In like manner, 'obligatio ad peccatum', rendered after the same fashion into English, would give us 'obligation to sin,' whereas the perfectly well-ascertained meaning in monastic Latin is 'binding under the penalty of sin.'"

Mr. Starbuck than shows that no our day, Dr. Dollinger, have ever dreamed of preferring this charge against them; and that Dr. Steitz who has given the most thorough Protestant exposition of this whole subject, "which has the more force from his intense antipathy to Jesuitism," protests against "fathering upon it" impossible effronteries of immorality.

Dr. Steitz finds the same expression -so wickedly mistranslated in the case of the Jesuits-in the rules of the Franciscans and the Dominicans. Dr. Steitz,

says Mr. Starbuck,

The words of St. Thomas Aquinas, the great authority with the original Jesuits, as to the binding force of the monastic rule, are even for Dr. Steitz a sufficient explanation of the phrase obligare ad

Mr Starbuck has not much patience with the dishonest attempt to evade force of the demonstration of the certain blind obedience," he cannot inquire whether the command of a superior is sinful or not. The subject's obedience is limited to all cases "where it cannot be defined that any sort of sin is involved;" and the superior's power to command under pain of sin is limited to the precepts of the rule, in which no one has discovered anything unlawful.

He thus concludes his article:

"The Constitutions and the great Jesuit writers, Suarez and Bellarmine, so explicitly use 'obligare ad peccatum, sub peccato,' and 'sub pena peccati' as equivalent, that, now that Steitz has added to them Thomas, Dominic and Francis, there is no longer any excuse for persisting in this misinterpretation. Even Ranke fell into it at first, but afterward retracted. Gleseler, as Steitz points out, proved the error a good while before Steitz himself. The only American authors deserving attention whom i know to have fallen into it are Mr. Fay and The Independent reviewer of Rose's "History of the Jesuits." This misstatement buried up in other matter, escaped the editorial eye. Let these two gentlemen read Steitz. Bishop Kettler or Bernhard Duhr, and they will be glad to retract their unhappy mistake, which, after a run of a century, is now at last fairly exploded, and may be safely abandoned to tes stoild obstinacy of the Hessian Cabinet."

We wish Mr. Starbuck would do He thus concludes his article:

We wish Mr. Starbuck would do honest Protestants a further service by taking up for them in similar style another caluminous mistranslation of Jesuit teaching-" the end justifies the

On reading the above, Father Drummond, at the suggestion of a friend, addressed to Mr. Starbuck, a copy of his pretensions to grace may be, and unless power of commanding the members to pamphlet "Controversy between Dr. Littledale and Father Drummond on the Constitution of the Jesuits." (Winnipeg, 1889.) The calumny, says the Roston Pilot, in By return of post, he received a long and interesting letter from the learned Protestlation-a wilful one it is to be feared-of ant writer, of which we are allowed to

ANDOVER, Mass., April 2, 1895.

Accept my thanks for your pamphlet in answer to Dr. Littledale. I am glad I did not receive it before I wrote my article, for such a display by Littledale of ignorance and disingenuousness would have been too much for my temper, whereas not having any one particularly in mind my paper was written without any exacerba tion of feeling.

Dr. Littledale's disingenuousness (which reaches its climax in his endeavor to evade gandi at peccatum.

Of course we can understand a Doctor of Jesuit Faith."—he marvels at the late Divinity of the Church of England [Mr. Starbuck seems to be a Methodist. N. R.] being profondly ignorant of matters nearer home than the Jesuit Constitutions But what can we think of the management of the Encyclopædia Britannica, that, years after Gieseler had confuted and Ranke had unequivocally retracted this charge, asked such a man to write on these matters! Morally it is hardly less reprehensible than berg in the last century in standing obstinately for a Jesuit Confession of Faith which in express terms puts the Virgin above her Son. The university upheld its genuineness to the last.

Bellarmine, you know, says that the Mosaic Law was burdensome, (1) because it included so many precepts; (2) because each precept obligat ad peccalum. But of course we can hardly suspect Dr. Littledale of any such work of supererogation as Grace nor I could have succeeded as One wonders, however, that it never seems to have occured to him to examine any other monastic rules. One would have supposed that he imagined Ignatius Loyola to have preceded Benedict of Nursia. Littledale has not even taken account of

Letter From The Editor Of The Northern Star.

To the Editor of the Northwest Review. Sir,—Finding that you have published an open letter from the Rev. L. Fouquet, O.M.I., Calgary, addressed to me, I beg leave to state through your columns, that I inserted the letter he alludes to, from a correspondent to the paper of which I was editor and manager. I commented upon it in a short editorial, and his recent letters only go to confirm the opinions I then expressed. I beg most emphatically to state that there is nothing in Masonry, in antazonism to any Christian church or state A number of detached extracts from the works of men who as the Rev. Mr. Fouquet says, were "Traitors' Dissatisfied Brothers, etc., prove nothing, and I repeat that I dis tinctly understood that it was on account of the secreey of the order, that Masonry was condemned by the Catholic church. Yours truly,

EDWARD STANLEY.

While printing Mr. Stanley's emphatic denial, we beg to remark that such denials on the part of oath-bound men "prove nothing.' They are instructed so to deny; it is a part of their nefarious obligations. Moreover the particular form of Mr. Stanley's denial may be literally defensible; there may be in the Masonry he knows of 'nothing in antagonism to any Christian church or state," that is, there may be no explicit attack on Catholicism, or any other form of Christianity; but there undoubtedly is, in the very ritual of the least harmful kind of Freemasonry, a setting aside of all forms of christianity to set up in their stead a fraudulent natural religion that embraces all the falsest and most ridiculous kinds of worship. Listen to what Bro. R. H. Taylor, Grand Master of the Arkansas Masons said in his annual address, in 1889 or 1890: "You must believe the Bible? No. There are over a thousand religions in the world, each with a different creed, and such a sweeping decree would exclude from the blessed privileges of Masonry ten hundred millions of the human family. Some recognized revealed word, however, is necessary: Abraham and Isaac for the Jews, the Koran for the Turks, Confucius for the children of the sun, the Bible for the Christian world," (Freemason's Repository, April, 1890, p. 364). This puts the Bible on a par with the Koran; is this not antagonism to christianity? Was not the "unspeakable Turk" recognized as "the infidel" for a thousand years?

The "traitors" who betray the secrets of Freemasonry are morally justified whenever they think those secrets are dangerous or bad. .To take a secret oath like the Freemason's oath is against the natural law, it is a bad action; and to keep it, when the keeping involves wrong, is another bad action.

Mr. Stanley is right in saying that the church condemns Masonry "on account of the secrecy," but that is not the only motive of the condemnation. Masonry is the tive of the condemnation. Masonry is the prevented us frish priests from compar-sworn antagonist of everything Catholic ing methods, and devising means of seand the channel through which anti-Catholie principles are sluiced upon the world.

Bry ce. Not quite nice Removes all spice From the sharp advice You give, whene'er you rise With chin high and balf shut eyes. The councillors to criticize And make the 'Varsity Lands a prize With which Tom Greenway's chums to aggrandize What spiders practice on erratic flies You strive to do with men more world wise Than aught your fancy can devise. You dwell in a paradise Of folly. Like blind mice Near cats, in a trice You'll be cold ice,

Withoutslice To suit the presidential hopes of Dr. Bryce -Free Press, March 7th. 1893.

Rev. Father McCarthy Answers "United Canada"

In the Nor'- Wester and Free Press.

Sir,-I am sorry to have to add a few lines to the multiplicity of writings nowthe crushing fact that the four solemn vows a-days on the much threshed-out school question. It is not to add fuel to the fiames, but to enable fair-minded people to form a correct judgment by furnishing facts as against the fables so persistently circulated in this matter.

> Yesterday's issue of the Free Press want separate schools.

I am an Old Country Irishman, residing in Manitoba for nigh twenty-eight years. I assisted Archbishop Tache in opening the first Catholic separate school in Winnipeg—the present St. Mary's academy—in 1869. But 'neither His But 'neither His soon as we did, were it not for the help of the nature and scope of the enterprise : and co-operation of an ardent Irishman, Mr. Kennedy. He ably organized the matter: but it was a French Canadian, Mr. Deschambault, that paid in great part for the house and land. I am sorry,

then enjoyed their schools without fric- more curious male element.

tion or animosity, and children and parents of both sections were the best of neighbors, in spite of occasional demagogues who were restless spirits, trying, for their own ends, to set the people

at each other's throats. I further bear testimony to the fact that the French and English speaking Catholics worked harmoniously together, and with equal generosity aided in the furtherance of church and school interests. Futhermore, I always observed that those Irishmen who were and are ever harping on the idea that the Irish alone pay are the very men who never give anything themselves. "Empty vesels make most noise."

The French nightmare which seems to oppress Mr. O'Donohue makes him see the Irish people's school money and property misapplied-used for church purposes, sent off to France, etc., etc. As was here all through these school managements, and being an Irishman like Mr. O'Donohue, I have a right to speak too. The facts are that the school sites, houses, furniture, etc., were provided by money sent from France, except as I said what Mr. Deschambault paid (\$1,500), the English and French paying their quota of taxes, or subscriptions to pay teachers, etc. I respect-fully request Mr. O'Donohue to produce evidence that they were not so paid, which bye the bye, should have been done before the accusation was made.

In 1886 and 1887 two new school houses were erected, the present Brothers' school and the Holy Angels school, with money borrowed by the fathers of St. Mary's (\$4,750), which schools were used by the trustees of the Winnipeg Catholic school district, and for which they agree to pay the fathers \$200 interest or rent yearly. This was paid for two years, till the wolf came down on the fold, and since 1890 instead of the fathers receiving rent, they have had to help the efforts of their generous people by personal sacrifices amounting to several hundreds of dollars yearly. I would like to know where we get the money Mr. O'Donohue tells United Canada that we pack off to France, since we want to badly at home just now. The fact is that the great bulk of funds for church and school purposes in Winnipeg came from France, without counting the clerical education of all the priests who came here. St. Joseph's and Immaculate Conception schools were erected and equipped on same lines.

A truly religious and Catholic spirit actuated the whole of our parishioners of Winnipeg in their dealings with church and school matters, and not a sectional or national spirit. Of course, there was always a black sheep—one or two Catholics, who, not living up to the rules of our religion, were never in touch with church interest—having some spleen to yent, or axes to grind, popped out from time to time to create trouble, to criticize what they were ignorant of, and to lend a hand to the enemies of

the peace of the country.

It was even tried to bring in the Irish priests and make people believe that nationality divided them on this question of the schools. All the Oblate Fathers who passed at St. Mary's, whether Irish or French, were always a unit with the late and present archbishop on the principle of separate schools. Their Graces Archishops Tache and Langevin never hampered or curing equal results with the public schools, but requested us to follow up and improve the system by every

means. To sum up: Here are my answers to the three questions put by United Canada:

1. Is it true that the taxes, which are paid for school purposes, are not entirely expended for those purposes, but are partially applied to other purposes? It is not true-I will rest upon the catego cal denial, so long as detailed charges, specifying time and place, are not made when an accusation is made, the burden of proof lies on the accuser.

2. Is it true that a rental was charged for one of the schools, although the lands were free grant, and the school built with the money of Catholic laymen?

It is not true. Here again I might await specific charges, and ask what school is meant. But I have given above a detailed answer. 3. Is the movement dictated solely in

the interest of one dominant nationality, which, in Mr. O'Donohue's language, 'does the bossing," while the Irish "do the paying?" It is not true. I consider foregoing re-

marks on the subject sufficient proof of this third and last denial. JOSEPH McCARTHY, O. M. I. St. Mary's Presbytery,

Winnipeg, April 5th, 1895.

Place aux Dames.

The Toronto Daily Globe of April 18th will be edited, managed and issued entirely by Canadian women, following a plan recently adopted in some of the larger quotes from United Canada, which thas American cities with great success. This a wrangle with the Catholic Truth So- is the first time such an enterprise has ciety of this city-which society by the been entered upon in Canada, and the proway, enjoys the sanction of ecclesiasti- fits will be applied to philanthropic porcal authority. In this quotation, be- poses, and as the undertaking will give the sides errors, it is sought to establish women of the country an opportunity of that nationality is at the bottom of the showing what they can do as journalists contention; that it is the French who and publishers, we bespeak a great success

As they, the ladies, already rule the world, they surely cannot find much difficulty in giving the Globe an extra spin.

The following paragraph written by the Ladies, Press Committee, will give an idea

THE WOMEN'S GLOBE.

Canadian women are already noted for many graces of person, character and heart, and now they propose showing that they believe that the cause of the minority here was more a question of nationality that noe for twenty eight years, and who was appointed by the late Venerable Mgr Taché, the first pastor of St. Mary's grain, which then included the whole of the City of Winnipeg. As first Catholic Parish Priest of Winnipeg, As first Catholic Parish Priest of Winnipeg, he must have had, under Archbishop Taché, much to do with the founding of Catholic schools here and must, therefore, have a very accurate knowledge of their foundation and subsequent history.

No one, therefore, is better qualified to No. Or the status of the Canada in the continues of the minority here was more a question of nationality than the catholic opponents of the Company of Christian Parish of the Cuty of the Interded he as not even taken account of obvious a reflection, referred to by Duhrhalm to Catholic opponents of the Company of Christian Priest of Winnipeg. As first Catholic Canada would injure and prejudice the sacred cause of our Catholic schools here and must, therefore, have a very accurate knowledge of their foundation and subsequent history.

No one, therefore, is better qualified to No. Or part of the house and land. I am sorry, the question, hand the cause of the minority here was more a question of nationality than the catholic opponents of the Company of Christian Priest of Winnipeg and the French "paying" and the Frenc

CHURCH NOTICES.

CATHEDRAL AT ST. BONIFACE.

Sundays-Masses at 8 and 10.30, a. m. Vespers at 3 p. m. Week Days—Masses at 6. 30 and 7.30, a. m.

ST. MARY'S CHURCH. St. MARY'S CHURCH.

Situated on the colner of St. Mary and Hargrave Streets, served by the Oblates of Mary Immaculate. Very Rev. Father Guillet, Rector, Rev. Fathers McCarthy, and O'Dwyer, assistants.

Catechism for Boys in the church at 3 p. m. Catechism for girls in St. Mary's Convent, Notre Dame street at 4 p. m.
Sundays,—Masses at 7.00 8.30 and 10.30 a. m Vespers at 7.15 p. m.

Week Days—Masses at 6.30 and 8 (during Lent).

IMMACULATE CONCEPTION.

Situated on Austin St. in Point Douglas Rev. A. A. Cherrier, Rector.
Catechism for boys, who have made their First Communion, at St. Joseph's school McWilliam St. west, cor. Ellen St.; for younger boys and girls learning the short Catechism, and for those studying the Catechism for Perseverance, at the Immaculate Conception church, by the Rev. Father Cherrier.
Sundays—Masses at 8.30 a. m. with short

Onerrier.
Sundays—Masses at 8.30 a. m. with short instruction, and at 10.30 a. m. with sermon. Vepsters at 7.15 p. m.
Week days—Mass at 7.30 a. m.

COR RESPONDENCE.

Second Open Letter to the Correspondent in "The Northern Star."

To the Editor of the Northwest Review. SIR,-The well known Bishop Dupanloup wrote: "When, thanks to the revelations Freemasonry has itself made, I go into its workshops and its lodges and see the brothers at their work; when I find men who will have neither forms nor worship nor religion, nor, as they call it, superstitions, when I see all these ceremonies, all this strange and complicated hierarchy, all these signs and devices, all these marchings and countermarchings; all these singular rites; when I hear a language unknown to the profane; when I assist at these initiations and mysteries, at these works of the table (as they call banquets), etc., etc. -I own that this 'divine' masonry appears to me under a most astonishing aspect; that is the least I can say. And in spite of my desire not to offend anyin spite of my desire not to offend any-body, I cannot help thinking that all these combined no doubt offer some this, if it be not an antiquated veil to considerable inducements for men to cover a motive which it has long been worthy of serious men. And Brother Felix Pyat, a revolutionist in Freemasonry as in politics, seems to me to be only reasonable when he calls these practices 'ridiculous,' 'puerile' and 'senile.' (See R. Carlile severer then the bishop.) so completely by signs, tokens and the base of the severer than the bishop.) so that only those lawfully ini-As for me I shall content myself with making a simple exposition of facts. I address myself to men of common sense, is but a casket which contains a priceless and common sense will judge."

to be duped, you may apply to the editor of the paper publishing this open letter as a gift to man, hidden in a hollow reed. for you; he will supply you with useful so concealed in our rites and mysteries, information on the various multiform Divine Truth has been passed from genand multitudinous ranks of princes and kings, of Tito High Priest, on which Bishop Dupanloup remarks:

"But really, for men who make such a loud profession of theories of equality, and insignia and the like, all the playthings of vanity, are a strange contradiction. Many Freemasons have themselves made the remark; but these for us those precious truths of which I selves made the remark; but these baubles exist just the same, with all their power over these men."

manual at the

speech, but a bit of architecture; a Freemason does not eat he masticates; his glass is not a glass, but a cannon; his glass is not a glass, but a cannon; his grees, a beautiful allegory of the life of man from whildhood glass is not a glass, but a cannon; his plate a tile; his knife a sword; to charge at dinner is to put wine in your glass; a lodge does not close its sittings, but it is put to sleep; a Masonic circular is called a plank; a report is an outline; cheers work at the latteries and because work at the latteries and because work at the latteries and because work at the latteries and reigns.

table. "The ceremonies, signs, marches, these honorable merchants, these lawthese honorable merchants, these law-yers, these magistrates, these members of legislative assemblies, must pass long attached to the expressions—Great architect, immortality of the soul, the grades, the prescriptions of their ritual, the mysticism of their emblems, and whather the mysticism of their emblems, and whather the mysticism of the worship, the benefit of henighted christians, and religion of Freemasons, for thus they call it themselves; these very men who their altars . . . their mysteries." turies.

tered the true objects of Freemasonry: he was entirely ignorant of the raison d'être of the craft," May the Anglican Bishops, Protestant parsons and the sincerely religious christian of their writer's dilemma: Either the Masonic

ten minutes of attention of any intel-Pshaw! The Grand Lodge of England, with its 1,649 lodges and over 100,000 brothers Masons, with the Prince

of Wales as Grand Master, since the conversion of Lord Ripon in 1874, doing no more and much less in the matter of Seriously yours, charitable institutions than an order of poor Romanist Sisters of Charity, would indeed be childish folly, unworthy of Grand English lodge. Brother Whytehead is right; he goes on to ex-plain: "I should be very sorry to think that there was even a semblance of truth in the remarks of the brother I have quoted. We need not pay fees of many guineas or deck ourselves in gold lace for charitable objects. Freemasonry in its speculative and present form was constituted for the purpose of kindling and keeping alive human and divine sympathies, to preserve a SOLID PLAT-FORM EROM WHENCE THE BARRIERS OF CLASS JEALOUSIES (capitalists and workingmen?

-L. F.) SHOULD BE REMOVED TO TEACH SOciefy that in the eye of the Great Architect, and under the hand of the King of Terrors (the French Terror of 1793?— L. F.) the peasant is peer of the prince, and to keep before the view the salt of the earth, the advantage to be derived from the exercise of that charity, which indeed does include the giving of alms, but in itself is far superior to such a detail—the charity that never faileth. Our charities were quite an after-thought."

Another English mason :, this time Rev. C. W. Arnold in the Freemason, 17 May, 1884, is plainer still; he says: "It May, 1804, is planter still; he says:
is natural for us to ask the question:
What is it which makes Freemasonry
so attractive? It cannot be charity alone, although we Masons maintain such magnificent charity institutions that any man may be proud of support-ing them; for charity might just as well be practiced without our rites and without our clothing. IT CANNOT BE morality however beautiful the system is which is found in our Masonic charges, for all that we teach may be found in the Sacred Volume, and might easily be studied without Freemasonry. It cannot be only the pleasure of the social meetings which take place after our lodges are closed, for social intercourse of the pleasantest kind may be easily join Freemasonry; but there must be something beyond, something higher. their interest to hide, is very little something beyond, something bigner. great principles though they are—yes, there must be something far deeper which recommends Freemasonry to mer of intellectual culture. If brotherly love and relief are all that Freemasonry con-tains, what is the object of guarding it tiated into its mysteries may become acquainted with them? Freemasonry jewel and that jewel is Truth: and all As you must have a Masonic manual our rites and ceremonies, our signs and passwords, have been designed for the of some sort, I need not look for the English of the quotations Bishop Dupanloup made for the French; but should you have only a manual for Christians Grecian mythology, Prometheus is said to have brought down for the purpose of guarding this precious jewel and handing it down from age to age in all its purity and integrity. Just as in the Grecian mythology, Prometheus is said to have brought down for the purpose of guarding this precious jewel eration to generation, and we have the highest authority for the use of pass-words as a voucher of truth, even that of the Almighty Architect himself, who, when He revealed Himself to Moses in a loud profession of theories of equality, all this hierarchy of grades and ranks the burning bush, gave him a pass-word and insignic and the like, all the play-

have spoken. In every age of the world we find man, as his intellectual faculties have become developed seeking often Look in your manual at the names. The process of their Masonia and the names of your dignitaries. Bishop Dupauloup, again quoted, says:

"Such are the names, pompous or grotesque, which one meets with at every turn in the Freemason newspander of their Masonia the great truth of these istence of one God, the maker and greater of all things and the maker and greater of all things and the maker and greater of all things. pers, and in reports of their Masonic the maker and creator of all things, and pers, and in reports of them meetings, sessions, as they call their meetings, sessions, as they call their meetings. The Father of all Mandind; it teaches us For Freemasons have a language of that we all, as children of this common father own, which is not that of the protheir own, which is not that of the pro-fane, whereby they say the same things in a different manner. Thus an orator in a Masonic lodge does not make a Speech but a bit of ambited was a Free pro-great Architect byes and reference us of a time when we shall be summoned to the grand lodge above, where the world's DEGAN'S 547 Main Str

bodge does not close its sittings, but it is church that men will be summoned to put to sleep; a Masonic circular is called a plank; a report is an outline; cheers are batteries, and banquets work at the large of the part Rev. C. W. Arnold is not anti-christian, is not against christianity as undercounter-marches, funeral honors, works stood by the Protestant, the Greek, and of the table, batteries, etc., all this is re-gulated by Masonic rituals in the most by the Catholic church. I do not know by the Catholic church, I do not know minute details, and certainly requires what it is to be antichristian for a careful study by the initiated. These Protestant clergyman or layman serious men, these fathers of families, Anglican, Presbyterian, Methodist, etc. In some future correspondence I will ever in fact composes the worship, the benefit of benighted christians; and you will see a worse confounded confusion of sectarian beliefs and unbeliefs wish to enlighten the human race, and to free it from what they term superstition, have themselves their temples, amongst all the Christians for 18 cen-In the mean time read the ex-In Catholic countries, and in some Pro- tracts from R. Carlile published by the In Catholic countries, and in some Fro-testant parts, they have baptisms, mar-riages, etc.

Brother: Whytehead, (in the "Free-mason" of February 23, 1884), said: "It mason of God of Christ, of the Bible, of the was once said to me by a brother well known in the caff and who has been a known in the craft, and who has been a of the arraignment, condemnation, crusuccessful worker in the noble cause of cifixion, passion, death, burial, resurrecour charities: 'If it were not for charities, tion and ascension; whether the crafts-freemasonry would not be worth ten man be either a atheist as R. Carlile, minutes of attention of any intelligent or a pantheist as Toland, or a materialisman.' Now, rethren, I venture to say tic-evolutionist as Herbert Spencer, or a that the brother who made that obser- deist, or a rationalist, as an Anglican vation, with all his virtues and in spite parson a friend of mine, in all cases of all his good works, had never mashe is an anti Christian according to the meaning sincerely religious Protestants,

sincerely religious christian of their flocks, listen better to the warning of Brother Whytehead than of the Romanist Father L. Fouquet. The genuine English mason continues: "In opposition to the idea enunciated and propounded in his sentiments, I contend that Freemasonry is not a charitable society except in the very highest sense of the word, and that if there is nothing more in it than the maintening of three great

and splendid institutions, it is not worth vice." In the second case, if they cover a secret it is an anti-Christian one; it is, ligent man, but that we are a parcel of utter fools, wasting our time and a large part of our means upon childish follies." Christianity has founded, and to erect upon its ruins a new one after its own mind, on the principles and foundations of mere naturalism."—Encyclical letter

Seriously yours, L. FOUQUET, O.M.I.,

Calgary, Alberta, March 23, 1895.

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CALENDAR FOR NEXT WEEK.

APRIL.

14, Easter Sunday-The Resurrection of Our Lord; First-class Feast with octave. 15. Easter Monday-First-class 16, Easter Tuesday-First-class. 17, Wednesday-Office of the Octave; Con

memoration of St. Anicetus. 18, Thursday-Office of the Octave. 19, Friday-Office of the Octave. 20, Saturday-Office of the Octave.

CITY AND ELSEWHERE

THE number of patients treated at the St. Boniface Hospital last week was 90, of whom 67 were males and 23 females.

destroyed by fire this morning. This mission is one of the oldest in the northwestern part of Ontario and is in charge of the Jesuits. The Rev. Fathers' residence has been saved.

THERE were very large congregations at the church of the Immaculate Conception on Sunday last, particularly at vespers, when a number of strangers were present, and the pastor, the Rev. Father Cherrier, preached a most forcible and impressive sermon on the gospel of the day. Between vespers and bene-diction Mr. Tomney sang "The Palms."

THE members of Branch No. 163 of the C. M. B. A. will attend in a body at the 8.30 mass, at their parish church, the Immaculate Conception, on Easter Sunday, and receive Holy Communion. All members of Branch No. 52 Living in the parish are invited to join them. They will assemble at the Branch hall at 8 o'clock. The societies connected with St. Marris will prite in receiving to the fact that on that Law St. Isosuphly. St. Mary's parish will unite in receiving is the fact that on that day, St. Joseph's Holy Communion at the 8 o'clock mass at that church on Low Sunday.

THE regular quarterly meeting of Jos. Accorsini, Jos. Dupont and Jos. Branch No. 38, of the C. M. B. A. Relief Bachand. The bell weighs 800 pounds, Association, which was to have been held on Thursday last, was postponed until Tuesday of this week, the officers thinking it well to await the arrival of acquainted with the present rules and regulations. We would only say now that the association is making steady

He said: Leadway, especially in Eastern Canada, and that financially its success has been wenderful. It certainly deserves, and should receive, the warm support and encouragement of all C. M. B. A. men.

lady, the mother of the pastor of the Immaculate Conception church, but we
are most happy to say that on

the Imspeaks to us of God in the temple, so do
they consecrate the Bell which speaks to are most happy to say that en- us of Him out of the temple. Everything vite us to imitate and follow them. The quiries made at the latest possible hour used for the service of the Almighty must before going to press elicit the information be consecrated to Him, in building the before going to press elicit the informa-tion that she is somewhat on the improve. We trust that next week we may be able to announce that the earnest prayers which all the members of the Northend congregation have of the total congregation have during the past week offered up in her behalf, and which we are sure all our other readers will join in, have been answered in the way they one and all hope for, and that Mrs. Cherrier may be speedily restored to perfect health, and be spared for many years more to carry on the active and self-sacrificing, though at the same time quiet and unobtrusive, work which is her delight, and to which she has devoted herself for years past.

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The Immaculate Conception. The following will be the order of the

services at the Northend church: Holy Thursday—High Mass at 10 o'clock; devotions at 7.30 in the evening, with sermon on the Blessed Eu-

Good Friday-The services will be at

of the day.

BLESSING OF A BELL

At Tarsus, North Dakota—Instructive Ser mon by Rev. Father Accordini.

On March 19th, Feast of St. Joseph, there was the solemn blessing of a bell; at 10.30 solemn High Mass by Very Rev. Father Malo, Dean, assisted by deacon and sub-deacon, Rev. Father Bachand (the

Feast, was also the feast of four of the reverend fathers, viz. : Revs. Jos. Malo, and is one of the largest in Bottineau county, with a beautiful, silvery tone.

After the gospel Rev. Father Dupont, of the new constitution before calling the Belcourt, N. D., preached an eloquent sermembers together. A convention of the Grand Council has recently been held in mon in French. Immediately after High the city of Montreal, at which the final Mass, at the consecration of the bell, the steps were taken for the incorporation of J. A. Accorsini, of Laureat, N. D., ascendthis organization, and some important ed the pulpit, and preached a brilliant and changes were made in the constitution.

We intend next week to refer to these forcible sermon in his usual manner, latter in detail, so that all the members taking for his text the words of Psalm 28, to the temple of God. may have a chance to make themselves v. 4: The voice of the Lord is powerful;

Rev. Fathers and Beloved Brethren,-God has many voices by which he makes himself heard; the voice of thunder from the clouds; the voice of the priest in the temple; the deep resistless voice of con-Illness of Mrs. Leon Cherrier.

It is with great sorrow we have beard of the very serious illness of this good

The deep resisues voice of conscience. There are voices, myriads of them, in heaven and in earth, in nature and in grace, in time and in eternity, ever sounding in our ears if we but list. The church also has a voice by which it speaks to us of God; that voice is the Catholic and the priest when the consequent to the consequent church the foundation is blessed, the corner stone is also blessed, when finished, the walls and all within and without in like manner receive the benediction of the most High through the ministry of the officiating priest. The altars, linens, ornafirst part of the public worship, awakening their hearts and minds to the most impor-tant of all duties; hence it must receive the church's benediction. If the Divine majesty is so great, and all that is destined for His praise and glory should be thus sanctified, with far greater reason may we say how holy should the christian himself be; his words and his works, nay his very thoughts, be so many acts of continued homage to the Most High. Among God's ancient people sucred trumpets were used instead of the bell, being objects of special care. Confided to the vigilance of the tions. priests they called the people to their solemn assemblies. We all know that at the sound of the trumpet the mighty walls of Jericho fell; those of Jerusalem were also levelled. We are also told in the Holy Scriptures, that the sacred trumpets held by the angels themselves, on the last day of judgment, shall echo and re-echo through the four quarters of the earth; their penetrating voice shall be heard and obeyed even in the very depths of the

In the present age the sacred trumpet is the church bell, it is the voice of gladness and of mourning by which our Holy Mother the church announces to her children, her joys, her sorrows and her triumphs, ren, her joys, her sorrows and her triumphs. Has a new born soul, by the regenerating sacrament of Baptism, been added to the great christian family, the bell publishes far and wide the tidings of joy. This infant increasing in grace and wisdom, becomes a youth, then dawns upon him the most beautiful day of his life that of his lifest Holy Communication, the church beautiful day. first Holy Communion, the church bell again carries the good news abroad publish-

St. Mary's.

At this clurch the services on the last three days of the week and on Easter Sunday, will be as follows:

Holy Thursday—High Mass at 10 clock; devotions at 7.30 in the evening, at which a sermon on the Blessed Eucharist will be given by one of the Yathers of the parish.

Gool Friday—The Mass of the Presenctified at 10 clock; given the world the Standay—High Mass, and as they have been strengthened by the Standay—Masse, commencing at Sociock.

Easter Sunday—Masses, commencing at Sociock.

Easter Sunday—Masses as on ordinary Sundays, At the 10.30 Mass the choir will sing Rossini's Grand Mass, and as they have been strengthened will serve the sunday that the service will be one of the finest ever heard in the city. Special moise will also be given in the evening, with a serron on the hell is like a guardian angel placed near the same time calling down to the construction of the Cross at 5 clock.

Easter Sunday—Masses as on ordinary Sundays. At the 10.30 Mass the sunday sundays and the life of the deported soul, thus urging the choir will sing Rossini's Grand Mass, and as they have been strengthened by the addition of Miss Edith Miller—Wininge's favorite allow—it is safe to say that the service will be one of the finest ever heard in the city. Special moise will also be given in the evening, when it is also possible that His Grace the Archbishop will assist at the service.

At this clurch the service will be one of the finest ever heard in the city. Special moise will also be given in the evening, when the fiery element sweeps will be given by the addition of Miss Edith Miller—Wininge's favorite allow—it is safe to say that the service will be one of the finest ever heard in the city. Special moise of the Cross of the Cro The members of St. Mary's Court No. 276, of the Catholic Order of Foresters, bold a regular meeting in Unity Hall on Friday evening.

Good Friday—The services will be at the same hours as on Thursday, viz.: the same hours as on Thursday, viz.: Mass' of the Presanctified at 10, and Stations of the Cross, with probably a sermon on the Passion at 7.30.

Good Friday—The services will be at two heaven, your true country, your future and better home. The voice of the bell is indeed the voice of the church triumphant, calling from the height of heaven. Point Douglas is the busiest part of the city just now. All the minls and factories are running, and the locality presents quite a scene of industrial activity.

The Roman Catholic church and the convent, at Fort William, were completely destroyed by fire this morning. This mission is one of the oldest in the north. gatory. Finally it is the voice of the church militant, mingling with ail our earthly trials. The end of all these combats will be our heavenly home. The church bell is then like an arrow shot upward, like a friendly hand showing us the way to heaven. How sweet to the christian's or is this sacred maledy able now. way to neaven. How sweet to the caristian's ear is this sacred melody, ah! my friends, how it rejoices the soul, making the heart throb anew. In his sad retreat the great captive of St. Helena (Napoleon Bonaparte), found consolation even in the sound of the church bell. On this day especially, should we be most joyous and docile to the inspirations this occasion suggests. On Sunday, as we know, the church bell calls to the foot of the altar all the children of our great family, for this reapastor) master of ceremonies.

The large and commodious church of St.
Paul of Tarsus, was filled to its utmost capacity with English and French-speakpeople. The ceremonies lasted till 1.30 church at the church action of the commodious church of St.

Endren of our great animy, for this reason it then redoubles its summons, its entreaties, saying: "Come hither, adore the Lord your God, all you whildren of men; it stee and see how sweet the Lord is." It capacity with English and French-speakpeople. church gathers around her all those whom she loves, and let it not be, dear friends, that she cries in vain. On the contrary when each Sunday you hear the call of this tender mother, as docile children, you will quickly respond, increasing the christian assembled in the temple of the Lord. I do not hesitate to declare that this is the chief of all to which the bell summons you. To think otherwise would be to imitate the Prodigal son, who left his father's house; more guilty than he would you be, to leave each Sunday the house of your Heavenly Father. This bell which is now to be blessed, dear friends, will never give forth an uncertain sound for you. Like soldiers, at the sound of the warrior's trumpet, fly to the combat. Like the Israelites, at the sound of the sacred trumpet, fly to the termine. trumpet, fly to the temple. Be thus ever prompted to go wherever this bell skall call, whether to the assistance of man or

> BLESSING OF THE BELL. The ceremonies of which this bell is the ect, may be regarded as the symbol of our own dispsitions. Holy water, with which it will be purified, recalls the purity of conscience and holy recollections which we should bring to the house of the Lord. The holy oils with which it is to be externally announted, may typify the strength we should exert in our combats against the world, the flesh and the devil. The holy chrism applied within is a lively representation of the virtues which, exhaiing from our souls, is spread around us and those within its influence. The venerable name, which from the height of heaven a saint is about to give it, teaches us that by the sound of this bell the saints in heaven inperfumes burned beneath this bell, of which the smoke will rise heavenward, symbolize the fervent prayers which should flow from our lips and hearts during the holy ceremonies. A consecrated hand will lirst ring the bell, to teach us that hence forth, separated from profane things, this bell should be devoted only to the usages consecrated by the Church. Finally, the ments, sacred vessels; each and all receive consecrated by the Church. Finally, the a blessing. Nothing profane can be used in these sacred rites and ceremonies. In like manner, this sounding metal, destined the Church, should remind us that we owe to assemble the faithful, will perform the respect and esteem to whatever is great. respect and esteem to whatever is great, noble and sacred. Let us penetrate, dearly beloved, into the deep meaning which all these ceremonies present; yet, study their meaning so as to be imbued with the truly Christian spirit, with that life of the children of God to which we are pledged by virtue of the sacrament that has made us Christians, and which these solemnities recall to our minds. If not thus faithful, then this bell which announced to heaven and earth that you became a child of God and the Holy Church

> > After reaching the promised land, Joshua, feeling his end approach, assem-bled the people, recalled the benefits God

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NARTHWEST DEDICTOR

will also be given in the evening, when it is also possible that His Grace the Archbishop will assist at the service.

It be, becomes the eeded of our sentiments, our desires, our necessities and our petitions to God. On awakenning in the morning the angelus renders our first morning the angelus renders our first in the control of the morning the angelus renders our first homage to the Creator; in the evening is heard again its powerful voice ascending even to heaven, faithful monitor, reminding man what he should do at the dawn and the close of the day. At noon the solemn tones of the bell invites you to praise a moment, raise your head, your heart and mind so long occupied with wordly cares, above the things of earth, up to heaven, your true country, your future sence, their voice and their names, rendering this great solemnity more impressive. May their pious example incite others to imitate them. Bless, in fine, our whole country, with its inhabitants, so that this bell may never need to sound the toesin of alarm; and when, sometimes it may toll the funeral knell, may it always be to announce the glad tidings that another redeemed soul has entered the sojourn of the blessed, where God grant we may all one blessed, where God grant we may all one day be admitted—the blessing I wish to you all in the name of the Father, the Son and the Holy Ghost. Amen.

ANSWERS TO CORRESPONDENTS.

W. H. J.-What does the expression hoi polloi," used in the last number of the NORTHWEST REVIEW, mean?

Ans .- It is Greek for "the many." In University slang, it means the great unwashed, the mob, the rabble, the riff-raff, the tag-rag and bobtail.

E. A. M. Y .- What's the use of Latin to a boy who is not intended for the priest

Ans .- It has many uses, one of which is to make him a cultured gentleman. There is "a great gulf fixed" between the man that knows Latin and him that does not, and again between the man that has only a smattering of Latin and one that knows it thoroughly. That is one of the reasons why the average Catholic priest is a more cultured man than the average University Professor. Read Mr. Starbuck's letter in this issue, and you will see how a knowledge of Letin accept the starbuck of the control of ledge of Latin sets a layman on the pin-nacle of scholarship. Besides, it teaches him to use his own language forcibly.
Those who don't know Latin are continually multiplying synonyms in a way that weakens their style. We lately read a letter from an otherwise able man, who wrote "slanderers and calumniators," "fostered and nourished." Now, a Latin scholar would never be guilty of such useless repitetion; for he knows that to calumniate is to slander, and to nourish is

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