of the settlement said to have been digsdo our readers think of it? We may answer our question by stating that they will, with practically all their fellov Catholics, resent Mr. Tarte's sugyestion as insulte, which are all the harder th long years to preserve and maintain our separate schools. If Mr. Tarte truly on this matter all we have to say just never perpetrated than that which is colleagues. Mr. Tarte's declaration that peace meant in the light of his after re marks nothing more than that he came wonld be an absclute surrender to ou
onemies, but it he thinks that such course will settle the school question is assuredly greatly mistaken, and will tind the minority still presenting a enemy and deterninined to carry on the figbt until the batte is won and all trail ever, have hopes of better things from the Dominion Government, but as a re with increased anxiety the official a
That "sETtLEMENT."
To the Editor if the Free Press. To the Editor it the Free Press.
SIr,, As one who has daily ex ences of the Manitoba school question
I shoula hike to say a tew word o
Rem warning about the "settlement, whe
wee are given to understand has been
arrived at. What I want to say is
sat that untli the authorttergor the Rom
Catholtc Church stve thir sanction to
 that eftect there ise isto settement. between the Dominion and provincial
governments wwill not bring the cath-
olic children into the public est

 far as practical politics are concerned vived with any change of government I do not wish to utter any opinio
on the merits of the case for fear
derneting deracting from the force of what
say. But I should like the facts
the case as sthey actuall ocurred
 Just before the last decision of th
prviy council theres seemed to be som
chance of the French chilidren comin to scenool. Theancoupled with the
action of the Federal government at once revived hopes of separate schools
they would soon have their own again Nearly two years have passed finco that, the question is still unsettled, an
in the meantime chlldren have bee growing up unable to speak Enslish
unable to read or write. I $a$ am glad
git say that since the summer vacation
have $\mathbf{a}^{\text {few }}$ French puplis who atten regularly and get on well, but $I$ under
stand that the priest disapproves the ecomesiastical authorities is made the continuation
ts very uncerain.
bad state of afta most entirely Cathoric district and al al
though trustees rave
nes refuse-or I should say are forblaten
to penen a pubbic school. In that dits. trict some forty or fitty children are
rapidly growing up thent own names tit the revorte In that district the astate or arfairs will one say that the school ousastion
settled. T T am a . lover of hut the priest here is a prower to bu rut
 they wiah to dettle he nueation.

## it does matter

Mr does not matter what a man be
Heves so long as ke does what is
How orten one hears this absur
proposition from men know betere. We men whe who ought the thopition
absurd; tor those who ampro it expect
and you to belleve it. There is, then, bu one thing. even in thelr estimation
that ought o be believed namy it maters not what one belleves. Thu me belief, the necessity of hellee ts at
firmed. Thus the with it the evidence por of its own carriey
 ting that the very saying of
the fallacy of what he says.







 kuow the true principle or morals and
belleve it in order to distingulsh righ
from wrong. They are bound to take
this position or admit that, tike be lief right and wrong are matters of
indifference o them. When men arrive
at this stage of indiference at this stage of indifference they भr
dangerous. Being unblased between
tizht and wrong, and recognizng n principle at this stage of indifference
they are apt to steal a purse or cut a
throat as to pay a debt or give charity. When a man an comes to be-
liever that it makes no difference what
he Jelieves, he will son nass to

so, what does he think o therr -ror-
eign and mediaeval tdeas cf perscral
and natural freedom?

| It is not out of place to inquire how far certain Catholics are responsible for the notion that there is such a thing as "American Catholiclision bethat there is a broad distinolicism. With the views of the able and distinguished ex-President of the Cathollc |
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|  |  | quaintance: but he has been common-

is supposed to bein accord on most siubjects with a cartain other even
more widely known prelate in whose



ence that as distinguished; from past
reason, an
ages of semt barbarismm," and who,
moreover, up till quite recently was
 tice, we dare say-with not being overfriendiy to the lidea of Catholic paro-
chial school. While men of that sta.
tion give utterance to such views; while they have more or less of a fol-
owilig; and while any priest guilty
oo contumacy is known to have sym-
pathizers among the clergy-we can-
not say that there is not some color for
the uncomplimentary
distinction the uncomplimentary distinction
drawn by the Rev. Dr. Rankin. As
the Cleveland Cathollc Universe, discussing a compliment of the same na-
ture paid, to those prelates by a noto-
rious bigot, very fustly remarks:
$\qquad$ been honored with preates who hav
tribute of approval, will sunpeectected that there must be something in their rec-
ords to justify what Brother McAr thur sagaclously explaink as the pen-
alty of over-Ameritanization. It is
a pretty serious thing for a Catholic
to a pretty serious thing for a Catholi
to receive the endorsement of such a We are the frmest bellevers in ac-
comodating ourselves in all non-essentialas to the conditions of the agee and
country in which we live. That has Church. She could not be Cathollic
without it. We are furthermore
strongly averse to strongly averse to any policy by which
a body of Catholics permanently settled in a new country hold themselves aloof from its national life. But all
this is a different thing from subscribthis is a difterent thing from subscrib-
ing to the notion that there should be
such a tiling as "American Catholicism," or that the obligation to obedi-
ience or the necessity $f$ fr having the
education of the young permeated education of the young permeated by
religion can wary with longitude; or religion can vary with longitude; or
that the proper idea of human liberty
was first discovered in the latter halp





Branch I63, C.M.B.A. Winnipeg

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PERSONAL SARCASM GENERALLY
DN'T PAT.
There is great temptation to people
somewhat gitted in that drection to
somewhat gifted in that direction to
ndulge in sarcasm; and it simetimes
requires considerable determinatlon to
resist doing it, but as a general rule
it don't pay.
When we first entered good old

and the Junior, opposing disputant.
thought he would (and did) make con-
sderable laughter at our expense, by
quoting Milton's "Paradise Lost." He finally closed by saying that "for an angel. we had accomplished
little in the way of argument."
We brought cheers by gimply replying that
believed we had believed we had accomplished one
thing. that had never been accomthished but once. before in the hiss
tory of the worla, and that was
when an angel opened the mouth of Dalaam's ass."
During the rest of his college course
it was not uncommon to hear him called out to on the football ground,
"Go it, Balaam.'
But he never spoke to us again from
that day, and probably remembered it
against us all the rest of his life. against us all the rest of his life.
It would have been better not to have
said it.
Sarcasm, generally don't pay, unless Sarcasm, generally don't pay, unless
it be of the pleasant kfnd used by an
Irishman to his employer-a coal deal-er-who proposed to discharge him be-
cause "He couldn't learn him any*
thing."


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neetion at Duluth with the steamers of the

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