more construction of a supply of the second of the second

of the settlement said to have been discussed by the two governments. What do our readers think of it? We may answer our question by stating that they will, with practically all their fellow-Catholics, resent Mr. Tarte's suggestions as insults, which are all the harder to bear after the sacrifices made for six long years to preserve and maintain our separate schools. If Mr. Tarte truly voices the sentiment of the Government on this matter all we have to say just now is that a baser act of treachery was never perpetrated than that which is contemplated by Mr. Laurier and his colleagues. Mr. Tarte's declaration that he came as the bearer of a message of peace meant in the light of his after remarks nothing more than that he came prepared to accept a settlement which would be an absolute surrender to our enemies, but if he thinks that such a course will settle the school question he is assuredly greatly mistaken, and instead of the peace which he looks for he will find the minority still presenting an unbroken and unbreakable front to the enemy and determined to carry on the fight until the battle is won and all traitors have been punished. We still, however, have hopes of better things from the Dominion Government, but as a result of Mr. Tatte's visit we shall await with increased anxiety the official an nouncement as to what is proposed.

THAT "SETTLEMENT."

To the Editor if the Free Press. Sir,--As one who has daily experiences of the Manitoba school question, I should like to say a few words of warning about the "settlement," which we are given to understand has been arrived at. What I want to say is, that until the authorities of the Roman Catholic Church give their sanction to it and instruct the parish priests to that effect there is no settlement.

All the agreements that can be made between the Dominion and provincial governments will not bring the Catholic children into the public schools if the priest is opposed to their presence there. As long as that is the case and they have no other schools to go to; then the school question is still with us. It will not occupy perhaps such a prominent position in politics and newspapers, but it will still be with us who live in mixed settlements. And indeed it will be only sleeping as far as practical politics are concerned and will be liable to be actively revived with any change of government.

I do not wish to utter any opinion on the merits of the case for fear of deracting from the force of what I say. But I should like the facts of the case as they actually occurred in my own district, in a mixed French and English district, to be known. Just before the last decision of the prviy council there seemed to be some chance of the French children coming That coupled with the to school. action of the Federal government at once revived hopes of separate schools, they would soon have their own again. They had no more use for our schools. Nearly two years have passed since that, the question is still unsettled, and in the meantime children have been growing up unable to speak English, unable to read or write. I am glad to say that since the summer vacation I have a few French pupils who attend regularly and get on well, but I understand that the priest disapproves and until some settlement, sanctioned by the ecclesiastical authorities is made, the continuation of their attendance is very uncerain.

In the district next to me a very bad state of affairs exists; it is an almost entirely Catholic district and although trustees have been elected they refuse or I should say are forbidden to open a public school. In that district some forty or fifty children are rapidly growing up unable to write their own names. If the reported 'settlement' is signed tomorrow, and the church is not a party to it, then in that district the state of affairs will remain unaltered. How then can anyone say that the school question is settled. I am a lover of priestly rule, but the priest here is a power to be reckoned with, as much or even more than either local or federal goverment, and these jetter must recognize it if they wish to settle he question.

A TEACHER.

IT DOES MATTER.

"It does not matter what a man believes so long as he does what is

right." How often one hears this absurd proposition from men who ought to know better. We say the proposition is absurd: for those who affirm it expect you to believe it. There is, then, but one thing, even in their estimation, that ought o be believed, namely, that it matters not what one believes. Thus in the very act of denying the necessity of belief, the necessity of belief is affirmed. Thus the proposition carries with it the evidence of its own fallacy. It is as absurd as if one should sav: 'Speech is imposible to man," forgetthe fallacy of what he says.

But aside from its absurdity, the 'belief" that "it does not matter what we believe providing we do what is right" is false for other reasons. Man, because he is a rational and moral agent, must know what is right before he can do it. In this he differs from the brute that follows blindly its instincts, and consequently is incapable of moral acts of right and wrong. When a man is about to do something the question presents itself to him: Is that thing right or wrong. or, is it right or wrong for me to do that thing? To determine this he must believe in some principle, rule or right believe in principle or rule of right with which he compares the act to be done, and thus compared and measured he sees its fitness or unfitness. Without belief in some principle of this kind he is utterly incapable of determining for himself what is right or wrong, and consequently equally inrapable, as a moral agent, of doing the the one or the other.

A man may be mistaken as to the principle or rule which should determine for him the rightness or wrongness of his acts: he may in his ignorance adopt a false rule; but, true or false, he must have some rule which he believes for the time being to be the right one. It is just in this acting to an ideal that a man is distinguished from the brute, which acts solely in response to the spurs of instinct.

Inasmuch as some principle or rule is absolutely necessary to a free moral agent to determine right or wrong, it is the duty of that moral agent to strive to acquire the true principle of To say that it matters not which rule he follows is to say that there is no difference between the true and the false, between the right and the wrong. But those who claim that it makes no difference what we believe adm'+ that there is a difference between right and wrong, for thev speak of a man doing "what is right." Hence, according to their own reasoning, there is an obligation to seek and know the true principle of morals and believe it in order to distinguish right from wrong. They are bound to take this position or admit that, like belief, right and wrong are matters of indifference o them. When men arrive at this stage of indifference they are dangerous. Being unbiased between right and wrong, and recognizing no principle at this stage of indifference they are apt to steal a purse or cut a throat as to pay a debt or give in charity. When a man comes to believe that it makes no difference what he believes, he will soon pass to the logical sequence that it makes no difference what he does-providing he can escape the ponitentiary or the whipping post. The fear of these is not, according to the Christian idea. the norm of rectitude.-N. Y. Free-

(Continued from page 1).

Archbishop Stephen Langton and the framers of a certain document com-monly called Magna Charta? And if so, what does he think of their "foreign and mediaeval ideas of personal 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 Catholicism" and that there is a broad distinction be-tween it and Roman Catholicism. Catholicism. With the views of the able and distinguished ex-President of the Catholic University of America we have not, we must confess, a very intimate acbut he has been quaintance ly supposed to bein accord on most subjects with a certain other even more widely known prelate in whose public utterances the word "patriotoccurs much more frequently than the name of any of the theological virtues, and who was reported a few years ago as reminding an audience that "The present is an age of reason, as distinguished from past ages of semi-barbarism;" and who, moreover, up till quite recently, was credited-with some degree of injustice, we dare say—with not being overfriendly to the idea of Catholic parochial schools. While men of that station give utterance to such views; while they have more or less of a folowing; and while any priest guilty of contumacy is known to have sympathizers among the clergy-we cannot say that there is not some color for the uncomplimentary distinct drawn by the Rev. Dr. Rankin. distinction the Cleveland Catholic Universe, discussing a compliment of the same nature paid to those prelates by a notorious bigot, very justly remarks:

"Most likely the prelates who have been honored with this unexpected tribute of approval, will suspect that there must be something in their records to justify what Brother McArthur sagaciously explains as the penalty of over-Americanization. It is a pretty serious thing for a Catholic to receive the endorsement of such a person as Dr. McArthur.

We are the firmest believers in accomodating ourselves in all non-essentials to the conditions of the age and country in which we live. That has ever been the policy of the Catholic Church. She could not be Catholic without it. We are furthermore 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 subscribing to the notion that there should be such a thing as "American Catholicism," or that the obligation to obedience or the necessity for having the education of the young permeated by religion can vary with longitude; or ting that the very saying of it proves that the proper idea of human liberty was first discovered in the latter half

of the eighteenth century and is in the exclusive possession of one nation of the earth.

YOUR MOTHER.

Honor the dear aged mother. Time has scattered the snow flakes on her brow, pillowed deep furnows in her cheeks, but she is sweet and beautiful now! The lips are thin and sunken, but those are lips that have kissed many a hot tear from childish cheeks, and these are the sweetest lips in all the world. The eye is dim, yet it ever glows with soft radiance of holy love which can never fade. Ah, yes; she is a dear old mother. The sands of life are nearly run out, but, feeble as she is, she will go further and reach down lower for you than all others on earth. You cannot walk into a midnight where she canot see you; you cannot walk into a prison whose bars will keep her out; you cannot mount a scaffold too high for her to reach, that she may kiss you and bless you in evidence of her deathless love. When the world despises and forsakes you, when it leaves you by the wayside to die unnoticed, the dear old mother will gather you into her feeble arm and carry you home, and tell you all your virtues, until you almost forget your soul is disfigured by vice. Love her tenderly and cheer her declining years with holy devotion.

PERSONAL SARCASM GENERALLY DON'T PAY.

There is great temptation to people somewhat gifted in that direction to indulge in sarcasm; and it simetimes requires considerable determination to resist doing it, but as a general rule it don't pay.

When we first entered good old Dartmouth college we were appointed to represent our class in a debate with a member of each of the other classes and the Junior, opposing disputant. thought he would (and did) make considerable laughter at our expense, by quoting Milton's "Paradise Lost."

He finally closed by saying that "for an angel, we had accomplished very little in the way of argument."

We brought down the house with cheers by simply replying that "we believed we had accomplished one thing, that had never been accomplished but once before in the history of the world, and that was when an angel opened the mouth of Balaam's ass."

During the rest of his college course it was not uncommon to hear him called out to on the football ground,

But he never spoke to us again from that day, and probably remembered it against us all the rest of his life.

It would have been better not to have Sarcasm, generally don't pay, unless

it be of the pleasant kind used by an Irishman to his employer—a coal dealer-who proposed to discharge him because "He couldn't learn him any-

"Well, I've learned one thing since I've been with you," said Pat, "What's that?" "That eighteen hundred make a ton." Pat was retained.

From Our Dumb Animals.

AGENT OF THE C.M.B.A. For the Province of Manitoba with power of Attorney, Dr. J. K. Barrett,

GEO. T. ANGELL.

Winnipeg, Man. The Northwest Review is the official organ for Manitobs and the Northwest of the Catholic Mutual Benefit Association.

Winnipeg.

Meets at Unity Hall, McIntyre Block every lat and 3rd Wednesday.
Spriritual Advisor, Rev. Father Guillet; Pres., L. O. Genest; first Vice, R. Driscoil; second Vice, R. Murphy; Treas., N. Bergeron; Rec. Nec., H.A. Russell; Assistant Rec. Sec., M. E. Hughes; Fin. Sec., D. F. Allman, Marshall, E. Laporte; Guard, C. J. McNerney; Trustees, J. O'Connor, T. Jobin, G. Giadnish, E. L. Themas and R. Murphy.

Branch 163, C.M.B.A. Winnipeg

Meets at the Immaculate Conception School Room on first and third Tuesday in each month.

Spiritual Advisor, Rev. A. A. Cherrier; Pres., A. Picard; first Vice, M. Buck; second Vice, J. Picard; Treas., P. Klinkhammer; Rec. Sec., A. Macdonald; Fin. Sec., J. A. McInnis; Marshall, F. Wellnitz; Guard, L. Huot; Trustees, J. Markinski, J. A. McInnis, J. Schmidt, J. Picard, J. Perry.

Catholic Truth Society of Winnipeg.

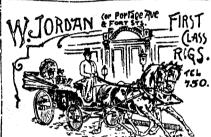
Honorary President and Patron, His Grace the Archbishop of St. Boniface.
Pres. A. H. Kennedy; 1st Vice, D. F. Coyle; 2nd Vice, M. E. Hughes; Rec. Sec., F. W. Russeil; Asst. Sec., G. Tessler; Fin. Sec. N. Bergeron; Treas, G. Gladnish; Marshall, P. Klinkhammer; Guard, L. W. Grant; Librarian, H. Sullivan; Corresponding Sec., J. J. Golden.

ST. MARY'S COURT No. 276.

Catholic Order of Foresters. Meets 2nd and 4th Friday in every month, in unity Hall, McIntyre Block.

th unity Hall, McIntyre Block.

Chaplain, Rev. Father Guillet, O. M. I.;
Chief Ran., L. O. Genest; Vice Chief Ran.,
R. Murphy; Rec. Sec., J. Brennan; Fin. Sec.,
H. A. Russell; Treas., Geo. Germain; Trustees, J. A. McInnis, K. D. McDonald, and Jas.
Malton; Representative to State Court convention, J. D. McDonald; Alternate, T. Jobin.



CARRIAGES KEPT AT STABLE.



ESTABLISHED 1848. STATE UNIVERSITY 1866.

Created a Catholic University

> by Pope Leo XIII. 1889.

TERMS:

SIGO PER YEAR.

CATHOLIC UNIVERSITY OF OTTAWA, CAN

UNDER THE DIRECTION OF THE OBLATES OF MARY IMMACULATE Degrees in Arts, Philosophy and Theology.

PREPARATORY CLASSICAL COURSE FOR JUNIOR STUDENTS.

COMPLETE COMMERCIAL COURSE.

Fully Equipped Laboratories, Private Rooms for Senior Students. Practical Business Department.

-SEND FOR CALENDAR. -REV. J. M. McGUCKIN, O. M. I., RECTOR.

ORTH THEIR WEIGHT IN GO

Dr. Morse's Indian

Dr. Morse's Indian Root Pills.

Dr. Morse's Indian Root Pills.

FOR SALE BY ALL DEPOLENS

Keep the Works in good order.

Root Pills.

Dr. Morse's Indian

Root Pills.

Root Pills.

Root Pills.

Dr. Morse's Indian

Root Pills.

Dr. Morse's Indian

Root Pills.

Root Pills.

Root Pills.

Root Pills.

Dr. Morse's Indian

Root Pills.

Root Pil

The Travellers' Safe-Guard.

The Travellers' Safe-Guard.

Amagaurus Ponn, N.S., Jan. 27, '95.

W. H. Cometoca, Brockville, Ont.

Dear Sir,—For many years, I have been a firm believer in your "Dr. Morse's Indian Econt villes"

Not with a blind faith, but a confidence wrought by an actual personal experience of their value and merit. My business is such that I spend much o ray time away from home, and I would not correctly in the resulting outfit complete without a box of Morae's Fills.

Yours, &C.,

M. R. McInga.

A valuable Article sells well.

N. L. NICHOLSC

Pacific Ry.

CAN TICKET

TO THE WEST

Kootenay country (the only all-rail service), Victoria, Vancouver, Seattle, Tacoma, Portland. connecting with trans-Pacific lines. coast steamers and special excursion steamers to Alaska; also quickest time and finest train service to San Francisco and California points. Special excursion rates the year

TO THE SOUTH

The first-class line to Minneapolis, St. Paul. Chicago, St. Louis, etc. The only line running dining and Pullman Cars.

TO THE EAST

Lowest rates to all points in Eastern Canada and the Eastern States, via St. Paul and Chicago, or by the lake route via Duluth, making direct connection and quick time, if desired, or furnishing an opportunity to take in the large cities on the route. Direct connection at Duluth with the steamers of the N. W. T. Co. Anchor line, and N. S. S. Co.

TO THE OLD COUNTRY

Berths reserved and through tickets sold for all steamship lines sailing from Montreal, Boston, New York and Philadelphia to continental points; also to South Africa and Australia.

Write for Quotations or call upon H. SWINFORD,

-GENERAL AGENT-

Corner Main and Water Streets, in Hotel Manitoba Building, Winnipeg.

Northern Pacific Ry.

Time Card taking effect on Monday, August 24, 1896.

MAIN LINE.

Bound. Read up				Bound. Read down	
Freight No. 155. Daily.	St. Paul. Express 103. Daily.	Winnipeg	STATIONS	St. Paul Ex. No. 104 Daily.	Freight No. 154 Dativ
8.30a 8.15a 7.50a 7.30a 6.59a 6.45a 6.23a 5.53a 5.28a 4.52a 8.30a	2.4%p 2.83p 2.20p 2.00p 1.51p 1.38p 1.20p 1.06p 12.46p 12.20p 12.10p 8.45a	8.0 9.8 15.3 23.5 27.4 82.5 40.4 46.8 56.0 65.0 68.1 168 228 458 470 481	*.St. Norbert * Cartier * St. Agathe * Union Point *Silver Plains Morris St. Jean Letellier Emerson	11.57a 12.11p 12.24p 12.42p 12.51p 1.03p 1.20p 1.34p 1.55p 2.15p 2.30p 5.55p 9.40p 8.00a 6.40a 7.10a	9.00] 9.22] 9.55] 11.00] 11.45] 7.56 5.00]

MORRIS-BRANDON BRANCH.

	East Bound Read up			W. Be Read d		down
	Frt. No.254. Mon. Wed. and Friday.	Ex. No. 204. Tues. Thur. Saturday.	Miles from Morris	STATIONS	Ex. No. 208, Mon., Wed. and Friday.	ft. No. 255, Tues. Thurs.
•	8.30a 8.30p 7.35p 6.34p	3.00p 1.05p 12.48p 12.18p	10 21.2	• Lowe Farm • Myrtle	11.45a 1.30p 1.53p 2.18p	7.00a 7.50a 8.45a
•	6.04p 5.27p 4.53p 4.02p	12.08p 11.51a 11.37a 11.17a	25.9 88.5 89.6 49.0	* Rosebank Miami * Deerwood	2.29p 2.46p 3.00p 3.22p	9.10a 9 47a 10.17a 11.17a
	3.28p 2.45p 2.46p	10.47a 10.82a	62.1 68.4 74.6	Somerset *.Swan Lake. *Indian Springs	8.83p 8.52p 4.06p 4.20p	11.458 12.281 1.081
=	12.82p 11.56a	9.520	86.1 92.8 102	Baldur		2.071 2.451 3.221 4.181
	9 45s 9.22a 8.54a 8.29a	8.48a 8.86a 8.28a 8.14a	117.8 120 123.0 129.5		5.88n	5.321 6.021 6.191
•	7.45a 7.00a	7.57a	187.2 145.1	.Martinvilla	6.48p	7.48

PORTAGE LA PRAIRIE BRANCH.

West Bound Read d'n	unc.		East Bound Read Up
Mixed No. 303 Every Day Except Sunday.	Miles from Portage June	STATIONS	Mixed Ne 301 Every Day Except Sanday.
7.18 p m. 7.25 p.m.	0 8.5 10.5 18.0 25.8 28.2 82.2 89.1 48.2 52.5	*. Headingly *White Plains *Gravel Pit Spur *. La Salle Tank *. Enstace *. Oakville (urtis	11.87 s. m. 11.80 s. m. 11.22 s. m. 10.57 s. m. 10.31 s. m. 10.09 s. m. 9.46 p. m. 9.80 s. m.

Stations marked-*-have no agent. Freight

CHAS. S. FEE, G.P.&T.A., St.Paul. H. SWINFORD, Gen. Agt., Winnipeg. CITY TICKET OFFICE, 486 Main Street, Winnipeg.