

Liberal "to catch the Catholic vote," as they recently did in an Ontario by-election, and if he lose his deposit, as he did on that occasion, so much the worse for him. But after what the Catholics of Ontario witnessed in the House; after the union of their leader with Mr. Dalton McCarthy, their deadly foe, it is not very likely that they will allow themselves to be made the dupes of this unholy alliance.

We never, however, suspected that the Patrons of Industry, who most positively laid down a political platform at direct variance with either of the great political parties could form such a combination as they have. That the head of the Patrons in Ontario should enter into a conspiracy with the Liberals and the McCarthyites is evidence that he cares nothing for the principles of his party, for by doing so he has dealt a death blow to it. The Patrons are made up of Liberals and Conservatives who are contending for something which they claim they cannot obtain from either of those parties. By entering into such a conspiracy they have deceived and betrayed their Conservative adherents by using their allegiance to Patronism to vote their erstwhile Liberal opponents into office and power. The discovery of this conspiracy will have the effect of rudely opening their eyes to the treachery of their leaders and will, no doubt, have the effect of bringing the Conservatives of that party back to their former political allies. Mr. Laurier denies that he entered into such an alliance, which may be technically true; but his party in Ontario did it for him and as leader of that party he is responsible for its actions. That the name of Edward Farrer, the arch-conspirator against Canada and the agent general of the United States in bringing about annexation, should be mixed up with this triple alliance conspiracy will probably cost the Liberal party the esteem and respect of all loyal and true Canadians.

**Laurier, McCarthy and the Patrons.**

The secular press seems to be much exercised over the fact that Mr. Laurier and his followers have united with Mr. Dalton McCarthy and the Patrons. Why they should have only recently discovered this fact is what most surprises us. We knew long ago that there was a perfect understanding between Mr. Laurier and Dalton McCarthy, and we said so. Any one who watched the course of the Liberal leader during the memorable debate on the Remedial Bill could not be deceived. It was as plain as two and two make four that Mr. McCarthy and the leader of the Liberal party had entered into a compact, the terms of which was to bring about the defeat of the Government. From the very first the Manitoba school question was made the instrument of these gentlemen to try and secure that defeat. The Greenway Government would have settled the school question immediately after the judgment of the Privy Council, had not that government and Messrs. Laurier and McCarthy fancied they saw an opportunity of defeating the Federal Government by intensifying the agitation. To defy the judgment of the highest court in the Empire; to disregard the confederation compacts as interpreted by that judgment; to ignore the constitution under whose authority they existed as a government; to uproot the peace and harmony of this fair Canada of ours and destroy its material and social progress by racial and religious turmoil—in a word, to endanger the noble fabric of confederation, were as nothing in the eyes of these political demagogues, provided they were able to ride into office and power.

Anything to down the Government was the watchword of these patriotic statesmen. No higher compliment could possibly be paid the present Government's policy of progress and development than the fact that the men who are clamoring for its downfall have for their only potent battle cry an appeal to race and religious animosities so dangerous and so disloyal that it threatens the very existence of a constitution under which Canada has prospered. Is it any wonder that the intelligent and thoughtful among the electors of Canada should

witness this most unholy, unpatriotic and disloyal appeal with feelings of anxious solicitude? Is it any wonder that they are moved to ask: What will the end of all this be? Whither will it lead us? We have as noble a destiny as any other nation upon earth. We have a country teeming with natural wealth, and all that is required to make it blossom into full fruition is an industrious and peaceful population, governed by a wise, patriotic and progressive government, which understanding our needs and sympathizing with our national aspirations, will have sufficient courage and confidence in our destiny to help us to develop into a great glorious, peaceful and united Canada.

Is it possible to attain this proud position, which is the fond ambition of every loyal and loving son of Canada, on a policy of race and religious agitation? We have had six years of strife and turmoil in this province, and what good, either religiously, socially or materially has it conferred upon us? Has it made us rich? Has it made us more peaceful, more loving, more united, more Christian in our treatment of our neighbors? Has it aided us in any way in increasing our population, advancing our material interests, or winning for us a higher place in the opinion of all right thinking men? Compare our first twenty years of peaceful development with the last six of turmoil and what will you find? In the former, peace, contentment, happiness and a freedom from social and religious heart-burnings; in the latter strife, distrust, injustice and all the other disturbing elements which never fail to follow in the wake of religious and race animosities, when caused by an unjust persecution of the weak by the strong. And, again, we earnestly ask what good has it done for us? And now, it has grown, under the fostering care of a few political demagogues, to such an extent that it threatens our national existence. From a provincial it has developed into a national question. Although primarily introduced into our constitution for the protection of a Protestant minority, it threatens to smash confederation because the minority affected are Roman Catholic.

But the strangest anomaly involved in this whole agitation is to be found in the fact that it is a Protestant Premier of Canada who stands by the constitution and the judgment of the Privy Council to redress the injustice done a Catholic minority, while a French Canadian Catholic and a political leader joins hands with a man like Dalton McCarthy, who has always been the bitterest foe of his race and creed, to prevent justice being done his co-religionists and the guarantees of the constitution being obeyed. Politics in Canada is becoming a riddle.

**CORRESPONDENCE**

**An Open Letter.**

To the Editor of the Northwest Review.  
 SIR.—A citizen of foreign birth informed me a day or two ago that some of those who are canvassing in the present election campaign have been explaining to the German and Icelandic people that if the Catholic schools were granted in Manitoba, the non-Catholics would be taxed for their maintenance in addition to paying for the support of their own schools; in other words, that they would have to pay a double tax and support two systems, and, the worst of all, that the non-Catholic children would be compelled to attend the Catholic schools. With such villainous arguments to influence them, it is not to be wondered at that they should be persuaded to entertain anything but friendly feelings towards the Catholics of Manitoba in particular, and of every other place in general. I have no personal interest in this school question, but I do not feel disposed to stand mutely by and listen to such base and baseless misrepresentations without a protest. Let me point out what is required for the maintenance of the Catholic schools that are asked for. Every man, woman and child, Catholic and non-Catholic alike, contributes to the revenues of the Federal Government by consuming the goods, both foreign and domestic, on which a duty had been paid before they

were placed upon the market. Out of that revenue the Dominion Government hands over to the Manitoba Government a certain amount every year, of which sum a portion is set aside for educational purposes. The school board levies a rate on every taxpayer to make up the amount required to meet current expenses, less the appropriation received from the local government. Ever since their schools were abolished six years ago, the Catholics have paid this tax for the maintenance of the public schools the same as their neighbors have done, and in this way helped to educate the children of their Protestant friends, while, at the same time, they kept up schools of their own in some places, and in doing so had to pay a double tax, the very thing that the non-Catholic voter is taught to fear so much. Now, what the Catholics are contending for is, that they be allowed to devote their own taxes—which they now pay to the Protestant schools—towards the support of a system from which they can derive some benefit, and thus be freed from the burden of paying to keep up two separate organizations, and also to get from the local government their just proportion of the school fund, part of the subsidy paid over to it by the Dominion Government out of the general revenues of the country. They do not ask for one cent from their non-Catholic neighbors; on the contrary, they would not consent to such an injustice if it were proposed to embody in the remedial act a clause to compel Protestants to in any way contribute to the support of Catholic schools.

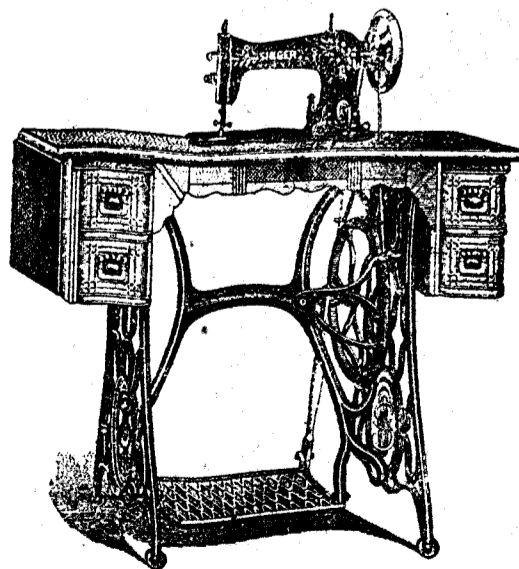
Being one of those who have been brought up in the alleged darkness, ignorance and superstition of the Catholic Church, I have not been able to discover anything very dreadful in all that my co-religionists ask for in this matter, nor can I see any substantial reason why any one among our "grave and reverend seigniors" should take up his gun to shoot us down like so many rabbits, as one of them threatened to do recently in an outburst of religious effervescence. If those of our Protestant fellow-subjects who find it so hard in anticipation to pay for two systems of education, would stop for a moment to think, and try to realize that the Catholics of Manitoba have been doing the same thing for them during the past six years, it might, perhaps, dawn upon them that the blister they have been holding so complacently on the back of those same Catholics, produces a very different sensation when applied to their own.

A. MCGILLIS.  
 Winnipeg, June 5, 1896.

**Claudeboye Bay.**

The last two days of May and the first three days of June were beautifully fine, but this morning the "mosquitoes" warned us that we should have a change, and sure enough, we have a heavy rain this afternoon. Gardening in earnest only began on Monday; the ground had been too wet up to then to sow anything. This seems to be a prosperous year for Claudeboye Bay; besides Mr. Blackwood's freezers on the lake, there is a steamboat which now visits us three times a week, and to which most of the fish is sold as they pay a better price than the others. The boat comes from Westbourne on the other side of the lake. Perch is now the principal fish caught; the fishing is being carried on at night and several men are making from two to three dollars a night at this

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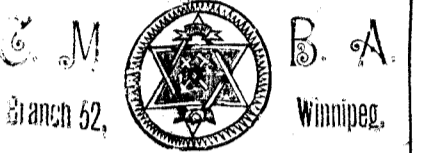
business.  
 We had hoped to have Mass before May was over, but no doubt our disappointment was owing to the bad roads between here and the mission, but we hope the water has decreased somewhat during the short spell of fine weather we have just had.

When we have Mass next we shall have the satisfaction of seeing the fruits of our entertainments last winter, in the shape of a pretty ostensorium, a censer, a holy water pot and a set of cruets. Every evening during the month of May those who lived near enough assembled to do honor to our Blessed Lady by saying the Rosary and night prayers and singing a hymn in Her honor; it was the best we could do since there was no priest to give us benediction of the Blessed Sacrament, or to preach.

**Grand Deputies for Manitoba.**  
 Rev. A. A. Cherrier and Dr. J. K. Barrett, Winnipeg, Man.

**District Deputies for Manitoba.**  
 F. W. Russell, Winnipeg; Edmond Trudel, St. Boniface.

The Northwest Review is the official organ for Manitoba and the Northwest of the Catholic Mutual Benefit Association.



Meets at Unity Hall, McIntyre Block every 1st and 3rd Wednesday.  
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 Yours, etc.,  
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Time Card taking effect on Sunday, May 3, 1896.  
**MAIN LINE.**

North Bound Read up	STATIONS	South Bound Read down
Freight No. 133 Daily	Winnipeg	St. Paul No. 101 Daily
St. Paul Express 103 Daily	Portage Junction	Winnipeg
Miles from Winnipeg	St. Charles	St. Paul
1:20 p.m.	St. Agathe	11:35 a.m.
1:45 p.m.	Union Point	11:47 a.m.
2:10 p.m.	St. James	12:01 p.m.
2:35 p.m.	St. Joseph	12:15 p.m.
3:00 p.m.	St. Louis	12:29 p.m.
3:25 p.m.	St. Martin	12:43 p.m.
3:50 p.m.	St. Anthony	12:57 p.m.
4:15 p.m.	St. Elizabeth	1:11 p.m.
4:40 p.m.	St. Rose	1:25 p.m.
5:05 p.m.	St. Ann	1:39 p.m.
5:30 p.m.	St. Ignace	1:53 p.m.
5:55 p.m.	St. Mary	2:07 p.m.
6:20 p.m.	St. Peter	2:21 p.m.
6:45 p.m.	St. John	2:35 p.m.
7:10 p.m.	St. Paul	2:49 p.m.
7:35 p.m.	St. Louis	3:03 p.m.
8:00 p.m.	St. Charles	3:17 p.m.
8:25 p.m.	St. Agathe	3:31 p.m.
8:50 p.m.	St. James	3:45 p.m.
9:15 p.m.	St. Joseph	3:59 p.m.
9:40 p.m.	St. Martin	4:13 p.m.
10:05 p.m.	St. Anthony	4:27 p.m.
10:30 p.m.	St. Elizabeth	4:41 p.m.
10:55 p.m.	St. Rose	4:55 p.m.
11:20 p.m.	St. Ann	5:09 p.m.
11:45 p.m.	St. Ignace	5:23 p.m.
12:10 a.m.	St. Mary	5:37 p.m.
12:35 a.m.	St. Peter	5:51 p.m.
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