"AD MAJOREM DEI GLORIAM."

THE ONLY CATHOLIC PAPER PUBLISHED IN ENGLISH IN NORTH-WESTERN CANADA.

WINNIPEG, MANITOBA, WEDNESDAY, NOVEMBER 25, 1896.

THE SCHOOL CESTION

TEXT OF THE LAURIER-GREENWAY SO-CALLED SETTLEMENT.

Archbishop Langevin Speaks From the Cathedral of St. Bonitace and Rejects the Compromise in its Entirety -He Will Now Take Control of the Schools Himself -He Would be an Unworthy Successor to Mons. Tache Were He to Surrender-Mr. Ewart Interviewed—Opinions of the Press and People.

settlement of the school question. It of this act. was given out today in Winnipeg and at Ottawa:

VOL. XII, No. 21.

- 1. Legislation shall be introduced and passed at the next regular session of the Legislature of Manitoba embodying the provisions hereinafter set forth in amendment to "The Public School Act," for the purpose of settling the educational questions that have been in dispute in that province. 2. Religious teaching to be conducted as hereinafter provided:
- passed by a majority of the school trustees, or,
- (2) If a petition be presented to the Poard of School Trustees asking for religious teaching and signed by the parents or guardians of at least ten children attending the school in the case of a rural school district, or by the parents or guardians of at least twenty-five children attending the school in a city, town or village.
- Such religious teaching to take place between the hours of 3:30 and 4 o'clock in the afternoon, and to be conducted by any Christian clergyman whose charge includes any portion of the school district, or by a person duly authorized by such clergyman, or by the teacher when so authorized.
- 4. Where so specified in such resolution of the trustees, or where so required by the petition of the parents or guardians, religious teaching during the perscribed period may take on certain specified days of the week instead of any teaching
- 5. In any school in towns and Roman Catholic children is forty or upwards, and in villages and rural districts where the average attendance of such children is twenty-five or upwards, the trustees shall if required Ly the petition of the parents in the trust committed to pastors, or guardians of such number of Roman Catholic children respectively, day of my episcopal career, it is thereemploy at least one duly certificated Roman Catholic teacher in such

In any school in towns and cities where the average attendance of non-Roman Cathelic children is forty or upwards and in villages and rural districts where the average attendance of such children is twenty-five or upwards the trustees shall, if required by the petition of the parents or guardians of such children, employ at least one duly certificated non-Roman Catholic teacher.

- 6. Where religious teaching is required to be carried on in any school toba school question. It is for us a in pursuance of the foregoing promost vital matter, a matter of convisions and there are Roman Catholic children and non-Catholic children attending such school and the school room accommodation does not permit of the pupils being placed in thing of their rights and privileges; separate rooms for the purposes of religious teaching, provision shall be made by regulations of the department of education (which regulations years of peace, after the Manitoba of the board of school trustees shall act of 1870. The minority has, moreobserve) whereby the time allotted for religious teaching shall be divid- from the Privy Council upon which ed in such a way that religious teaching of Roman Catholic children shall be carried on during the prescribed period on one-half of the teaching days in each month, and with us, negotiations have been carand the religious teaching of the non-Roman Catholic children may be carried on during the prescribed period on one-half of the teaching days of
- The department of education

Following is the text of the so-called | the carrying into effect the provisions

8. No separation of the pupils by religious denominations shall talte place during the secular school work. 9. Where the school room accommodation at the disposal of the trustees permits, instead of allotting different days of the week to the different denominations for the purpose of religious teaching, the pupils may be separated when the hour for religlous teaching arrives, and placed m separate rooms.

10. Where ten of the pupils in any school speak the French language (or any language other than english) as their native language, the teaching of such pupils shall be conducted in (1) If authorized by resolution French (or such other language) and English upon the bilingual system.

11. No pupils to be permitted to be present at any religious teaching unless the parents or guardians of such pupils desire it. In case the parents or guardians do not desire the attendance of the pupils at such religious teaching them the pupils shall be dis missed before the exercises, or shail remain in another reom

ARCHBISHOP LANGEVIN.

His Grace Archbishop Langevin delivered the following from the cathedral in St. Boniface yesterday. It is his official pronunciamento on the so-called settlement of the school question. It was delivered in the cathedral at the high mass.

Taking for his text the words, "That keep which is committed to thy trust," 1 Timothy, 6:20. His Grace said: "Such is, dearly beloved brethren, the motto that I chose on the day of my guard the same principle, and we, who consecration, and in selecting these words, I meant to indicate that I in- the constitution—shall we accept comtended to devote my life to the pre- mon and neutral schools? The Cathocities where the average attendance of tended to devote my life to the preservation in its full integrity, of the sacred deposit which was entrusted betrays the real meaning of its auto me, and, as you are aware, Catho- thors. There are minute, petty, odious lic education occupies the first place

> "To-day is the saddest, the gloomiest fore with a broken heart that I appear before you.

The negotiations which have taken place between the local authorities of Winnipeg and the Federal authorities of Ottawa, have resulted in an understanding which is spoken of as a settlement of the school question. At the outset, I protest against this word settlement. A disputed ques-tion cannot be settled without the consent and agreement of both parties. We are, without doubt, the parties the most interested in the Maniscience, a matter of life or death.

The majority which enjoys the schools established in 1890 are satisfied, and we do not wish to take from them anywe ask simply to enjoy our legitimate rights as they do theirs; the possession of which has given us nearly twenty over, obtained a favorable judgment they may found their claims for a restoration of the rights of which they have been deprived. But what has been the result? Instead of treating ried on with those who have taken away our rights, and when the time came to finish the matter, it was not be no religious instruction and no Cato us that the so-called settlement tholic teacher. was shown, but to our worst enemies, to know if it was agreeable to them. shall have the power to make regu- And when the men whose programme dren, and there is not accommodation that is over, and I take control of the

is settled, and the text of the settlement is given to the newspapers.

I would like to know whether the Catholic minority has authorized any man, or any set of men, to accept this pretended settlement. Allow me to tell you, my friends, that I have cherished the hope that we would receive the full and complet justice which was solemnly promised to us. We would have gladly accepted any fair arrangement; we would even have accepted any substantial concessions: although we might at the same time have retained the right to claim all our rights.

But what is the position that they would impose upon us. There are items in the document, of which the first provides for a provincial law. eight others have reference to the religious instruction, and two others deal with instructions in languages other than English.

A resume of the eight articles concerning religious instruction is the official proclamation of the principle of common and neutral schools. Article eight is well framed:- 'No separation of the pupils by relatious denominations shall take place during the secular school work." will be necessary that in the mixed centres of population, like Winnipeg. and elsewhere, the children be united in the same public schools, and it is forbidden to speak of God during the hours of secular instruction, but only after half-past three o'clock; and then a formal request of the parents or guardians of the children is necessary. Allow me to say to you at once, my friends, that the common and neutral schools have been condemned by the We have the encyclicals of the Popes, and particularly that one addressed to France by the Pope Leo, XIII. "Nolisima Gallorum Gens"; and the directions of the sacred congregation of the Propaganda to the bishops of Canada, of the 16th March 1895. No Catholic can approve of these schools unless he wishes to separate himself from the church.

What do we understand by religious instruction? Is it instruction in the cathechism? Yes, and more than that. The spirit of the child ought to be penetrated by the Christian seed. The cathechism does not suffice for If, during the larger part of the day, the child only hears of secular matters, do you think that the poor half hour will suffice to counterbalance the disastrous effect of the moral Our separated brethren in England believe in religious instruction during the classes, and, in order to avoid the divorce between religious and secular instruction, the Anglicans and others have established voluntary schools in the same manner as the faith is outraged; our religious rights France and the United States have we are not accorded anything but that established in order to safehave a right to separate schools by lic consience forbids it. For the rest, the details of the pretended settlement provisions brought in under the pernicious pretext of respecting the liberty of the parents, but at bottom, they practically reduce to nothing the derisive homage seemingly rendered to religious instructions.

JUDGE FOR YOURSELVES.

1.-One-half hour only after halfpast three, and then only, can religious instruction be given by the priest, some authorized by him, or the teachers.

2.-This can take place, too, only after a resolution of the school trustees, or upon a petition of the parents or guardians of ten children for rural schools, and of 15 children for those of towns and villages.

3.—And this religious instruction may not be given every day (sec. 4).

4.—Moreover, in order to have a Catholic teacher, it is necessary in the schools in towns and cities that there shall be at least 40 Catholic children in attendance, which supposes 55 on the rolls; and in the village schools a minimum of 25 Catholic children in attendance, which means 40 on the roll. So that in Winnipeg and several other places we will not have Catholic teachers because the children, divided up among the different schools will not be sufficiently numerous, and I do not wish to abandon these Catholics who have always been faithful to their duty. This is not all. It is necessary yet, that there should be a petition of the parents or guardians of at least 10, 25 or 40 children, according to the school, or there will

5.—Finally, if there are in a school lations not inconsistent with the prin- has been the abolition of separate sufficient to separate them for reli- schools. I am not a man of one party. ciples of this act and otherwise for schools in Manitoba, and afterwards gious instruction, then the days are I am free of all attachment.

in Ontario, have said "It is well, the to be divided between each denominasettlement is satisfacory to us," the tion; and so instead of a half-hour news has gone out that the question on each day, it will be a half-hour on every second day. So may I not repeat the words of an eminent member of an English church in Winnipeg, giving them, perhaps, a more extended signification: "They take away with one hand what they give with

And are we new to thank them for these miserable crumbs that they have thrown derisively at us. They are truly cynical. That alone renders the "settlement" unacceptable. hot blood rises to the head, indignation makes the heart burst when one These are not reads these details. concessions, but odious restrictions. Formerly we had complete right To-day in French. teach is reduced to moiety, and who were the first to come to this country, who discovered it by our ancestors, we have not more than those who came after us. We whose rights are guaranteed by constitution are put on the same footing as those who came from Iceland or from the wilds of Russia; we are not better treated than the Chinese or the Japanese. More than that, they do not permit us to teach French except as a means to learn English. Yes we wish to know English. It is necessary from every point of view. But there is nothing new in that for only to speak of St. Boniface, our little Canadian girls of the Tache Academy From the Daily Nor'-Wester. learn English and speak it very cor rectly. The study of English occupies in this house an important place; one cultivates it the same as French: mathematics are taught in English We are anxious then to learn English; but we do not wish to sacrifice our This pretended compromise rights. does not guarantee to us our French books; we are to have mixed books half French, half English, protestants some atheistic, like the manual Paul Bert, which they will translate in part for us. What would permit us to suppose that they would not do it. Do we not know them and are we not in their hands? They say that the French language is safeguarded, and a public man has dared to write the following words in a Montreal journal: "Those who would refuse to help to put in operation the amendments which the Greenway cabinet has consented to make commit a criminal Such words make my blood run cold as bishop and Canadian. I protest that they make game of nationality. Are we, yes or no, Catholic before all and our faith is the best safeguard of our national liberties. We ought to be Catholics first and Canadians after. Now cur which is given to any new comer. We will obtain more afterwards, perhaps you will say; moreover, the circumstances are changed. This is true, circumstances change, but principles do not, and who is there that promises you that you will obtain more in the future? No, do not insult our misfortune. Let no one seek to play with conscience, and the sacred sentiment of nationality. I protest against this abuse of sacred things. Our poverty is not a reason for insulting our misery, for it will never force us to accept a shameful compromise. We wish in the first place, the control of our schools; secondly Catholic school districts everywhere; thirdly, our Catholic histories and reading books at the least; fourthly, our Catholic inspecfifthly, competent Catholic teachers instructed by us; sixthly, our taxes and exemption from taxes from other schools. The remedial bill gave us all that in principle. Opposi-

tion was made to it because it did not

give enough; but what has been given

us in its place? Not one of our sac-

red rights, not a single one. As Brit-

ish subjects we have appealed to Her

Majesty who has accorded us a fav-

orable judgment. As the Apostle Paul says to us, "Ad tribunam Caes-

aris sto," we stand on this judgment.

As Catholics we have the Pope and

the Episcopate to direct our con-

science, and neither the Pope or the

episcopate approve of this no-called

settlement. But will they say to us

that we are in distress and that al-

ready 51 schools are closed. It is true

that 51 school districts are without

schools, out of these 51, fifteen are not

able to have one because they have

never been opened, or because there

are not enough children to open one.

Out of the 36 schools which remain,

10 will be opened in a few days, and

as for the 26 others they will all be

opened if we can get the recessary

assistance. Up to the present I have

made no strenuous efforts because I

expected from time to time an equit-

interests of souls, and do not think I shall compromise a sacred cause for miserable party interests. God me from such misfortune! taken for my motto:" Depositum cusand I ought to suffer everytodi'' thing rather than abandon it. If I yielded the spirit of Mgr. Provencher and that of Mgr. Tache would have the right to appearbefore me, and say: "Bishop, thou hast betrayed thy mandate, you have forfeited honor and duty." If I yielded, I would not any If I yielded, I would not any longer have the right to have carried before me the Archie-piscopal Cross, this symbol of suffering and justice. But no, with the help of Gcd. I shall remain firm before the tempest and you recall the words of Judas Macchabeus "Potius mori quam feodari"rather to die than be dishonored. Be faithful to your flag. Do not separate from the clergy. Today no one has a right to be neutral. It is necessary by your conduct, by your words, by your acts, to show that you are with Archbishop, and he who is not with us is against us. Allow me tohope my brethren that it is not in vain that you have so often assured me of your filial obedience and that you know how to remember your promises. Moreover life is too short to forget our most sacred duties. Let us put ourselves in presence of our eternity and let us act now as we would wish we had acted when the hour of death arrives. I bless you all. Speaking at the Church of the Im-

maculate Conception yesterday morning, the Rev. Father Cherrier said: Catholic schools are to the young what the church is to the whole world, and the church; by the teaching of the young, and especially the poor and needy, accomplishes a work for which all generations past and to comeshould feel extremely grateful. is a great gift, a most necessary gift, Which is extended to all, that the church offers in the work of Cathelio schools. There may be amount my hearers some who do not share in the Catholic faith, but at least they share in this much, that they have a soul as we have, a soul created to the image and likeness of God, immortal, and destined to enjoy the pleasures and the glory of eternity, a soul redeemed at the cost of the precious blood of our divine Saviour, a soul which it is the aim of the Holy Ghost as French to sanctify. Now, it is necessary for all to receive what shall be to the saving of the soul, and it is particularly in the Catholic school that that necessary work is done. Christ said to the apostles: "Go and Teach," and the apostles who form the governing Thousands of schools in sacrificed, and while in fact French, those who have the care of schools body of the church say, in turn, to in those schools sound. Christian Catholic teaching for the growing generation." Truly the Catholic teaching is the greatest of all gifts that God can impart to individuals, to families, to society, to the whole world. Why should it be that Christ, whose teaching is extended over the whole world, should see a door closed on thm, and that the door of a school house? Who were they to limit the rule of Christ to a half-hour per day or whatever little time it may please the rulers of this earth to grant Him? These powers that be on earth rule only by the power of Jesus Christ, and it is not Jesus Christ who is to be ruled by their good will. The authority of Jesus Christ extends over the whole world, and it cannot be limited, hence bounds of time must not be set as a limit to Christian Catholic teaching. Christian families, too, ought to be free to give their children a Christian Catholic education also; there is no power on earth that has authority to deprive us of that right, because it is a gift from God Himself. And what is true of families is true also of society. It is only a few days ago that I was called to join in a meeting, the object of which was to promte the morality of this city, and that step was taken, because, according to the knowledge of some leading men who were at that gathering, our city had got to a state of depray. ity truly alarming. What is the real cause of this? Oh! there are many who will not now see it, but who will have their eyes opened when it is too late—it is because the young are not trained as they should be in the fear of God, the authority of His Divine law, and the necessity of serving Him. Now the church of God-the Catholic church—will never depart from the discharge of this duty, and cost what it will, we will never give up such a sacred right. We cannot be satisfied with a system that will give a short and limited time for religious instruction. It is not by taking half an hour a day that the hearts of the little ones can be formed to the practice of lives of virtue or their

(Continued on page 3).

NORTHWEST REVIEW

PRINTED AND PUBLISHED EVERY WEDNESDAY WITH THE APPROVAL OF THE ECCLESIASTICA

AUTHORITY. At 188 James Avenue East.

WINNIPEG.

Subscription. \$2.00 a year - \$1.00.

P. KLINKHAMMER,

Publisher,

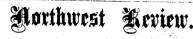
The Northwest Review is on sale at the following place: Hart & Co., Booksellers, 364 Main St.

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WEDNESDAY, NOVEMBER 25.

TERMS OF OUR

THE CATHOLIC PLATFORM

- Control of our schools.
- Catholic school districts. Catholic teachers, duly certificated, but trained in our own training schools as in England.
- Catholic inspectors.
- Catholic readers, our own textbooks of history and descriptive geography, and full liberty to teach religion and comment on religious questions at any time during school hours.
- Our share of school taxes and government grants, and exemption from taxation for other schools.

CURRENT COMMENT.

The Farce

The curtain has risen on the first act of the Lau rier - Greenway School Farce. On Friday even-

so-called "settlement" were published simultaneously in Winnipeg and Ottawa. We reprint them elsewhere. They contain nothing that was not foreshadowed by previous announcements, except that the privilege of employing one Catholic teacher for every group of forty children in towns and of twenty-five children in rural districts is granted also to non-Catholics, so that the latter may tmploy a non-Catholic teacher. The document, at its best, is a worthless concession, and interpreted, as it is likely to be, in the worst possible spirit, it is a mockery and a snare: a mockery, because, while pretending to satisfy the demands of the minority. it makes the teaching of religion source of discord, it grants no real redress of the grievance recognized by the Privy Council, and it hands Catholics over, bound hand and foot, to their bigoted persecutors; a snare, because it is so craftily worded as to admit of an interpretation hostile to Catholics. We need hardly say that we look upon the whole transaction as a base betrayal. Not only will we not ·be content to let the vile thing be tried, but we intend to impede its operation by every means at our command.

Spurned Everywhere. To think that some Catholics actually imagined that the Sovereign Pontiff

might approve such a dastardly compromise! We have the best reasons for knowing that the Holy Father will never sanction any arrangement that does not grant us everything that we have a right to according to the judgment of the Privy Council, and we challenge any one to produce a tittle of evidence to the contrary. The dauntless attitude adopted by our valiant The Icelandic sagas are to have the party in the West and particularly of Archbishop is warmly commended in same rights as the masterpieces of the Mr. Sifton the new Minister of the In-

sense of justice in any honest, fairmindaman, be he Protestant or Cath olice The letter we print in this issue from a New Brunswick Protestant, addressing His Grace of St. Boniface, proves how a firm insistence on our rights is expected, nay demanded, by all true patriots. This manly correspondent, whom we know very well, aptly styles the proposed settlement a "surrender." Now to surrender in our case would be, not only to betray the dearest interests of our co-religionists, but to pave the way for similar betrayals in other parts of the Dominion. This has surely not been understood by those Catholics who are reported to have determined that they would approve the present compromise for the sake of giving their political party a chance. Were we tamely to accept this derisive arrangement, we should be emboldening the anti-Catholic forces of the Dominion to attack Untario separate schools and, later on, to secularize the Quebec Catholic schools. For, sensible Catholics must not forget that the Manitoba and Northwest Territories school persecution is but the preliminary skirmish of one vast onslaught against the true religion. The eyes of all Christendom are upon us Quit yourselves as men; do not sur-

Both the Prime Extremists. Minister and Mr. Tarte, foreseeing

that the independent Catholics - i. e., those who placed their faith above party or purse - would never accept the much - advertised "settlement," have attempted to poison the wells by branding beforehand such fearless Catholics as "extremists" whom the Dominion Government did not hope to please. This is a smart dodge. Call any one that differs from you "an extremist." This nickname will tickle the ears of the shallow-pated groundlings. However, to a true Catholic this epithet is a certificate of orthodoxy. All Catholics, who are not Liberal Catholics, are extremists. The Pope is the greatest of visible extreming last the terms of the ists. Invisibly reigning above his Vicar is the greatest extremist that ever breathed in human form — Our Lord and Master, Jesus Christ. And the most inexorable of extremists, the arch-enemy of all compromise, is the Most High God. Those who have bartered away their conscience for a mess of pottage will have to render their accounts before that dread judgment-seat where none but extremists are ac-

> Mr. Tarte's Waterloo.

We happen to know that Mr. Tarte had repeatedly expressed

the hope that he would obtain from Mr. Greenway a large measure of concession to the rights of the minority, and we have no reason to suppose that in so speaking he was not sincere. What, then, must be his feelings in presence of Mr. Greenway's triumphant maintenance of the iniquitous fusion of Protestant with Catholic children? Coupled with Mr. Tarte's humiliating reception at the St. Boniface public meeting and the slap in the face so dexterously administered to him by the St. Norbert address reminding him of his own protest, in the "Canadien" in 1892, against any whittling down of the minority's rights, the terms of this unsettling "settlement" must be for him a veritable Waterloo. No wonder he vents his spleen by slandering his fellow country. men in the pages of his "Cultivateur." He has not even succeeded in obtaining special recognition of that French language for which he so fervently adververtises his intense love. The privilege of teaching the once dominant idiom of the first discoverers and foremost settlers of the Red River is extended to Eastern readers must bear in mind that

The Outlook.

The government expects to starve us into surrender. Its supporters

exaggeration. Fifteen out of those fifty-one are closed because the Catholics of those districts have moved else where; they are closed not for want of funds but for lack of children to attend them. However, we do not attempt to deny our poverty. An unjust School Law has made us poor. But we are part and parcel of the Catholic world, and we feel sure that our cry for aid will be heard. All we need is from fifteen to twenty thousand dollars a year in order to keep up the battle till victory is ours. There is more than one wealthy Catholic in the Dominion-not to speak of the United States - who could and would gladly donate this sum for the cause of Catholic education. Again, there are in Canada a thousand Catholic parishes that could easily average a contribution of fifteen dollars each; or each Catholic in Canada could give one cent. If these home resources fail, we can appeal to generous givers in the Old World. Meanwhile, by way of answer to those who think us on the verge of starvation, ten new Catholic schools are to be opened immediately

REVIEW readers were informed a short time ago that the Nor'-Wester had become a morning as well as an evening paper. Time enough has now elapsed to enable the public to judge of its ability to fill its new field, and there can be but one opinion as to this, namely, that it is a success and deserving of every encouragement and support. Catholics cannot but admire and appreciate the stand it has so far taken in all matters affecting their interests and especially regarding the school question. In other ways too it is thoroughly up to date being first class both in its local news and telegraphic columns.

THE REVIEW VINDICATED.

During the election last summer the REVIEW took a strong stand, and with all its might advocated the interests of the Conservative party. We did this not for partisan reasons but because we felt that the late government had adopted a fair and just policy in the matter of our educational grievances and because we believed that the past history of the Liberal party on that question clearly proved they were not to be trusted in the settlement of a matter so vital to our best interests. For this w were blamed in many quarters. The result of the election in Winnipeg proved that we voiced the sentiments of our people here, but certarn Catholics in the East not hesitate to declare that we sought only to promote the interests of the Government and that party prejudice blinded us inasmuch as it was obvious that the Remedial Bill would not give us our rights and that Mr. Laurier would see that we would get in reality all we are entitled to. In view of recent events we think we are entitled to claim that the policy of the REVIEW has been amply vindicated. Mr. Laurier and his government have betrayed us, they have made a most abject and unqualified surrender to our enemies, and they have completely and unblushingly gone back on all their pre-election promises. They have, therefore, done exactly what it was predicted in the REVIEW might be expected of them. but besides this the Laurier Press of the country has during the past few days admitted that we were equally correct in claiming that the measure proposed by the Tupper government would have given us that relief to which we are entitled. In proof of this we give below an article published last week in the Winnipeg Tribune. Our all foreign languages in Manitoba. the Tribune is the organ of the Laurier

they prove that under the Remedial ment in their base betrayal of his co-Bill we should have found a real settlepoint to fifty-one schools | the intention of the late Government to closed for want of funds. This is an do us justice. On the other hand our readers will see how completely we have been sold by Mr. Laurier into the fact, all we stated in May and June last have been fulfilled to the very

"THE SETTLEMENT."

The terms of the settlement of the school question indicate a great triumph for the province. The most cursory perusal shows hat there are to be no separate schools, and that the proposition to divide the people into classes for educational queposes is positively rejected. The public school system which has been so strenuously attacked for years is left intact.

tact.
rder to appreciate the present position norder to appreciate the present position he province it is necessary to recall the province it is necessary to recall the cory of the question. The remedial order the separate section of last year per potorily commanded the province to rethe separate schools which existed be 1890. To this command the province red obedience, and accordingly the famous edial bill was introduced. This bill provided for a complete set of Roman Catholicols and was in fact a reproduction of the law with few modifications. There were a separate school board, a superintend separate school districts, special taxas, separate text books, in a word, as come and absolute separation between the extants and Catholics in educations

tion, separate scimol districts, special taxation, separate text books, in a word, as complete and absolute separation between the
Protestants ant Catholics in educational
matters as could be divised by legislation.
Fortunately the bill failed, but that it did
fail was not the fault or Sir Charsies Tupper
and the Conservative majority in parinament. The bill failed and the policy of the
coercion of Manitoba was beaten at the polls.
The settlement provides for religious instruction in the schools between half past
three and four o'clock if authorized by the
trustees or requested by the parents of a
certain number of children. This will doubtless be deemed the logical result of the circumstances of the case, apart altogether
from the merits of the controversy as to secular schools. The act of 1890 provided for relligious exercises and framed in the way was
twice upheld at the polls. When the Dominiom Commissioners came to Winnipeg and
o ered to accept a particular and peculiar
form or separate schools as a settlement of
the question they were met with a counterroposition put forward by the Manitoba
Commissioners offering a half hour a day for
religious teaching. This offer was made as a
solution of a vex d question and undoubtedly with the approbation of all supporters of
the present system. But it was not even considered by the Dominion Commissoners.

The present settlement is the logical outcome of that offer. It provides for the half
hour and then proceeds to make effective
provisions for religious instruction, but it is
expressly laid down that there shall be no
separation of the pupils during secular school
work. This is the vital principle of a national school system and it is maintained inviolate.

Mr. Laurier is to be congratulated upon

tional school system and it is maintained inviolate.

Mr. Laurier is to be congratulated upon
having effected, so soon after his accession
to power, a settlement of a disturbing question. The local government are also to be
congratulated, for their masterly conduct of
the controversy. And the country is to be
congratulated upon the final triumph of the
national system—a triumph essential to our
tuture welfare and greatness.

The scanoi question is settled True the
settlement is not The Tr bune's ideal, which,
as our resders well know, would be secular
schools, pure and simple—a settlement in
which the doctrine of the absolute separation of the church and state would be completely recognized. However the question is
now settled and the province has long wanted it settled. Let us now have peace. Manitoba wishes now to turn her attention to
questions involving her material advancewishes now to turn her attention to ions involving her material advance-

PROVINCIAL GOVERNMENT.

We quote the following from a leading article which appeared in the Free Press of the City on Saturday last. This paper seems to be inclined to accept the settlement but has to admit that the Catholics are getting nothing, that the Province alone has been considered and that Mr. Laurier and his friends have been false to their promises :--

The settlement is a distinct triumph for the Provincial Government in the attitude it has maintained from the beginning. It is the more marked that it has been gained under conditions which have very generally been regarded as impossible, and it is the result of an amicable arrangement, not an act of obedience to a parliamentary mandate. To many it will be in the nature of a surprise, in view of the decision of the Privy Council and the utterances of Mr. Laurier and his Quebec supporters in Parliament, and during the recent election contest, that his concessions should embrace practically everything for which the Manitoba Government contended; but such is the case. The terms specifically provide that there shall be nothing in the nature of separate schools, all the ordinary teaching in the schools being provided for without any classification of pupils or teachers on religious lines. The chief and almost the only concession on the part of the Province is that of a following, under certain condi-tions, for religious teaching during the last half hour of school time.

TARTE'S LETTERS ON THE FRENCH.

Mr. J. Israel Tarte's visit to this city, and its outcome, stamp him as one of the mesnest and most contemptible figures which have ever appeared in the Public life of Canada. A traitor to the party of which he was so many years a member and which he deserted and betrayed in a manner that shewed the real littleness and spitefulness of the man, he was received with open arms by the politicians who are now mismanaging the Liberal party and, notwith, standing his reputation, has been foisted upon the people of Canada as a Minister of the Crown. Encouraged apparently by the rewards he has receiv-Rome and heartily approved by the matchless French tongue spoken by terior. We call especial attention to friends he has now descended to still Canadian Episcopate. Nothing short La Verendrye. Of a truth, the mount- those parts of the article dealing with lower depths of decest and has not only of such an attitude could satisfy the ain infabor has brought forth a mouse. the proposals of the late government for been the active agent of the govern- in getting the law of the empire on

religionists of Manitoba into the hands ment of our grievances and that it was of their enemies, but has added intolerable insults to the injury he has done. We refer, of course, to the outrageous letters he has written to his Quebec paper concerning the French Canadian hands of our persecutors, and how, in people of this Province and the insolent way in which he has referred to them and their conditon as compared with the letter. The following is the Tribune's Protestants of Winnipeg. Nothing more contemptibly mean or more cunningly dishonest has been penned during the whole course of our school trouble than the letters of this shady politician who "by ways that are dark and tricks that are vain" has been elevated into a responsible position which should be filled only by men of worth and of respectable antecedants. It is a sorry sight to witness a man ridicule and hold up to derision those whom he should feel it his first duty to defend and conduct of this kind is all the more shameful when the circumstances are such as they are in this case. We think, however, that we can give an explanation of the reasons which have prompted this outrage and it is this. Our readers will remember that before leaving for the West Mr. Tarte visited St. Boniface and St. Norbert. At the former place he was received very coolly, in fact his visit there partook very much of the nature of a fiasco. Down the river at St. Norbert the people were even more emphatic-in the means they adopted of shewing they had no use ,for his methods or his principles and gave him plainly to understand that they were not to be fooled by such a crafty and unreliable politician and were too wide-awake to fall into the pit which he was digging for them. Mortified by the reception he got from the French Canadian residents of the Red River he has attempted to get even with them by inditing the scurrilous epistles which first appeared in his own paper and have since been published broadcast over the Dominion. Spite and treachery have been the distinguishing features of the greater part of Mr. Tarte's political career so far as the public know anything about it and now by this insolent and insulting exhibition of bitterness he gives one more proof that he is utterly devoid of the instincts of a gentleman.

REMARKABLE LETTER

FROM A NEW BRUNSWICK PRESBYTERIAN TO THE ARCHBISHOP OF ST. BONIFACE.

To His Grace the Right Reverend L. P. A. Langevin, Archbishop of St. Bon-itace.

RIGHT REVEREND AND DEAR SIR,

Kindly allow a Protestant with very pronounced views on theology and not at all a believer in the claims of the Romish church—one who has in his veins the blood of John Knox-to congratulate you on the magnificent fight you are making for justice, truth and right. You are now fighting a battle in which you have the deepest sympathy of all good and loyal Britons, and more particularly those of Canadian origin. If you fail in obtaining the justice you are seeking, then the cause of Canadian nationality will have received a severe blow. .. I am saying this because I know of what I speak. I was out in the Northwest aiding to send our people there, and I know the whole matter from the beginning. I have done my best by letters in the public press to make people in the Lower Provinces understand the way the matter stands, and have in a good measure succeeded. I am well satisfied now that a vast majority of the Protestants of the Maritime Provinces, who know of the way your people have been used, are in sympathy with you. Those who are opposed to you are so because they think you are claiming something to which you have no right. All you need to do to win is to keep up the fight all our people are all well posted on the subject.

While I am not a Roman Catholic and never will be one I am an admirer of your noble Pontiff, as most well-informed Protestants are and I am sure that his hand will never strike the blow that will lay you at the feet of bigotry and prejudice, and assist any man to profit by his position to ride into power by betrayed of his co-religionists. A settlement of the grounds proposed by Tarte and Laurier is not a settlement, it is a surrender. We want this question settled. It can tied by giving all that you have

such a question rankling in the hearts of the people.

I feel so strongly on this matter that I must close before I say too much. All I can say is that if you yield short of your manifest rights you will leave us with a sad legacy of trouble in the near future. I am not talking of theology. I am speaking as a Canadian, who loves liberty and right, to a kindred spirit. I am, Right Rev. Sir, Yours respectively,

SCHOOL QUESTION.

(Continued from page 1).

souls receive due training in the saving doctrine of Christ. This is a work which must be done gradually and constantly, just as we breathe the surrounding atmosphere, so must the children breathe daily, every hour of the day, the religious atmosphere. Not that we are enemies of secular instructions, no we are prepared to stand second to none in that, but we must consider the soul, the training of the intellectual faculty of the soul and the moral powers of the heart, and by doing this they would save the family, save society, and save the whole world. It is a strange feature that some who claim to have a regard for the doctrines of God, unite in order to deprive the Catholics of their rights -sacred rights which are guaranteed us by the constitution and which are acknowledged to be ours by the judgment of the most important tribunal in the British empire. It is strange indeed that those who call themselves the teachers of the saving gospel, the gospel of charity, should refuse to extend that charity to Catholics. It really seems with these people that an is well as long as Catholics are deprived of their rights. It is no use for them to say that all are to be put on equal footing, for it is not so inasmuch as the Church claims to be a teaching body whereas they give that pereogative to every individual. I confess I cannot understand how they bring themselves to refuse fair play to the Catholics, and become our persecutors. There will a large page in the history of the country that will be to the shame of those who participate in the outrage, and they will be held responsible before the generations to come, until they have to answer for it before the judgment seat of God. The duty of all Catholics now is to stand united in defense of our rights and to be prepared for fresh sacrifices, for cost what it may, we must have Catholic schools. For myself I may say that should the necessity arise I shall willingly undertake the teaching of your children. I cars not where I spend my remaining years on earth, and should circumstances be such that I should be called upon to spend my days in the school room teaching your children the Catholic doctrine and giving them instruction in secular branches as well, heartily will I devote myself to the work rather than see you forced to send your children to be brought up under a system which would withdraw then from the saving influences of the Holy religion. We must continue our prayer in the great hour of prayer for sistance must come from God. united and turn to the noble example the Catholics of Winnipeg have given the country during the last six years The question is far from settled and we wil pray that we may be given courage, manliness and true Christian fortithde to undergo the sacrifices un-

Mr. Ewart having been asked by a representative of the Nor'-Wester, his opinion of the settlement of the school case, said that he had not yet heard of any settlement. Negotiations had proceeded between the two governments but not between the two parties to the controversy. Last Friday the Catholics were apprised of the result, through the newspapers; and to-day the Archbishop, in the name of the minority, had declined to accept it.

til the hour of victory, the hour of

peace, which must come sooner or

later, once more dawns upon us.

Whether the Catholics have acted reasonably or not depends upon the view one takes of education; and it may be as well, shortly, to restate the Catholic position. They have always been anxious to have as complete a secular education for their children, as the circumstances of a newly-settled country would permit; they have proclaimed their readiness to welcome govrnment inspection of their schools; to adopt govrnmentprescribed books (other than those dealing with religion and morals); to employ only duly certificated teachers; to receive their share of taxes, and to be relieved from taxation to other schools, only if secular work was efficiently done; and to observe all the usual government regulations for the order and well-being of the schools.

On the other hand, in common with a very large number of Protestants, they are resolutely opposed to secular education; and to elimination from what we usually termed secular studies of the religious element. They have held that in teaching children to read, their minds would be better employed were some of the literary extracts taken from sacred history and biography, than if they are all of says: "They call it a settlement. It's purely profane character. They have believed that history ought not to promised full and complete justice to be taught as though it just happened; the minority. They refuse it justice but that God's providence in it ought and sacrifice its most just rights. That to be kept prominently in view. They in a few words is what the Liberals have thought that hymns and sacred have done and what they ask the songs might with great profit and ad- public to approve."

your side. As a Canadian I protest vantage be used during the hours deagainst such a course that will leave voted to singing. In short, their view is that all divorce between secular and and unatural in itself, but is morally injurious to the children, and consequently productive of enormous evil to society.

It is customary with some Protestants, and even with some of their clergy, not only to make light of this view, and to assert that it is absurd that the Catholics are insincere, who assert clearest conviction. who undertake to thus judge in a matter of opinion, I have never had any patience. And with those others who admit that Catholics do hold that view, but contend that they ought to give it up, it is useless to try to argue.

The "settlement" declares for the divorce which is repugnant to the that hour the may be religious. It does not require a prophet's eye to foresee the working of this provision. Some parents will allow their children to leave the school at half-past three, and those who remain to face the clergyman will soon regard him as "the man who keeps them in." It is hardly fair to expect Catholics whose plan is to mix the religious with the secular, to be content to have the religious eliminated, gathered in to a heap, postponed till the hour of closing, and then administered in one solid and nauseous dose by a solemnfaced individual introduced for the purpose. The devil himself could not have hit upon a more complete plan for rendering all religion thoroughly obnoxious; and the only chance of escape is that, by the good sense of parents, most, if not all of the children will be withdrawn before the wearisome half-hour begins.

It must always be a source of amaze ment to me that any man can find either pleasure or profit in endeavoring to force Catholics to withhold from their children that sort of education which they believe it to be their duty to provide for them. If doing so would be, in any way, injurious to others, or to their own secular edu-I could appreciate their In Winnipeg, for example, cation. action. there are several catholic schools, and no word has ever been said against the efficiency of them. has ever yet been given why Catholics must leave those schools, and go to others, of which they disapprove; unless it be that, in the opinion of some, it would be better if all were educated together. The same reason would close their churches, and send them to Protestant places of worship. May they not fairly say that in a matter involving, as they believe, the religious welfare of their children they, and and not other people, must be the judges of what is best? Is it not an unwarranted interference with the right and duties of parents to endeavor to force Catholics, under penalties, to act contrary to their convictions. in such a matter. Magistraes must rule, but they must rule rightly, and with a fair regard to religious opinion different from their own.

ARCHBISHOP O'BRIEN

THE ARCHBISHOP OF HALI-FAX SPEAKS WITH NO UNCERTAIN SOUND-TRAITORS TO THE CONSTITUTION, HE SAYS.

Halifax, N. S., Nov. 21.-Archbishop O'Brien, of Halifax, in answer to a question, said:

"I should prefer not to say anything about the so-called "terms," as I can scarcely bring myself to believe that any government of Canada could possibly have, would be a party to such a transaction."

"But" said the reporter, 'they are given out as official."

"Well," answered the archbishop, "on the assumption that they are genuine, I can only repeat a remark I made about four years ago, after the first decision of the Privy Council on this same Manitoba school question. "On my return from the Pacific coast I was asked if I thought the question was settled. I replied, 'No question is settled until justice has bene done.'

"Many laughed then; but, in view of the latest decision of the Privy Council fewer will laugh today, when the remark is repeated. The Fabian. like policy of delay in giving effect to that decision wrecked one government; the cynical injustice of this so-called 'settlement' will surely wreck another.

"Yes, doubtless the government press will make a great flourish; but the writers, even aided by large headlines, will deceive no one, not even themselves, into the belief that the sober sense of a majority of Canadians will permit them to become traitors to our constitutional question this feeble compact of incompetent expediency.'

Montreal, Nov. 21.—Under the heading, "Laurier Capitulates, Greenway Triumphs," La Minerve (Conservative) in a long interview of the settlement a capitulation thinly disguised. They

Continuing La Minerva says that the INDIGNATION MEETING AT pretended privileges accorded to the minority remain subject to the capreligious teaching is not only vicious rice of the legislature, which for election purposes or any other reason can take them away again. "All schools," the papers goes on to say, "remain under the control of the Department of Education, a Protestant creation of tion was carried with only three disthe Greenway government which can if it wishes decree what religious instruction is to be given to Catholics, and which can impose upon them that it is to them a matter of the anti-Catholic books and make thous-With persons ands of vexations regulations. They have carefully guarded from giving to Catholic schools a normal school where teachers can be trained. On the contrary, only a Protestant normal is an infamous betrayal of our rights school controlled by the government is left to them. This is equivalent to the proposals of the Manitoba governthe exclusion of religious teachers, male and female, belonging to teach-Catholics. Until half-past three the ing communities. But above all this, exercises are to be secular, and after it is a repudiation of the Christian and national principles of the control of the coward Tarte, when opposing the parents over the education of their children. It is a repudiation of the most formal promises made to the minority. It is a flagrant, shameful capitulation. It is treason in the face did not give enough to the Catholics of the enemy. We can only regret sincerely the conduct of Laurier and the other Catholic ministers in this circumstance. Caught between their conscience and their interests they have sacrificed their consciences.'

MR. NICHOLAS BAWLF.

"You have, no doubt, Mr. Bawlf, read the terms of the settlement of the school question?"

"Well, of course, I read this so called settlement. It is no settlement of the question because the Catholics who have a grievance have not been consulted whatever in the matter, They have simply been ignored. The whole thing is simply a farce."

"Are the Catholics of the city going to take any steps in the matter?

"Yes. There will be a convention called in a few days of not only the Catholics of the city, but of the whole province."

"What business will be considered at this convention?"

"The only business that will be before the convention will be Mr. Laurier's betrayal of his co-religionists of Manitoba. You must understand that in a business transaction a man agrees for value received to deliver at a stated time goods which he sold. Now Mr. Laurier fondly imagines that he has sold the Catholics of Manitoba, and maybe he has, but he will find out that he will be unable to deliver us to the enemy at the appointed time. Why, Mr. Sifton, before accepting office, consulted the McCarthyites of Brandon as to whether the terms were acceptable to them. What had they to do with the question? What grievance have they? Further, I saw by the papers that the terms were submitted to Dalton McCarthy himself, thus adding insult to injury. Mr. Tarte has sent a long letter to his Montreal journal stating among other things that the schools here are national. The so-called national schools are, if anything, more Protestant than they were before. To place the matter in a nutshell we Catholics are demanding what the highest court in the realm has decided we are entitled to, and I hardly think we can be considered as asking too much. At any rate, we will accept nothing less.

Mr. J. Stewart Tupper, Q. C., interviewed by the Nor'-Wester on the school question settlement, says:

"You ask me what I think of the school question. If that vexed question had been settled, no one would rejoice more sincerely than myself, as I am in favor of national schools, but it is an abuse of the English language to apply the term settlement to the present case. A settlement is an amicable arrangement between partieshaving a difference. The dispute in question was between the Roman Catholic minority and the local government. No settlement has been made between them. The Dominion government, however, to whom the minority appealed to restore them rights guaranteed by the constitution, has not affected any settlement with the assent of the minority, it has simply made an arrangement with a friendly government not to interfere in he matter in consideration of certain minor concessions, which, I understand, are wholly unsatisfactory to the minority. Mr. Laurier stands before the people of Canada today as decorations were universal. a betrayer of the sacred trust posed in him by his co-religionists in the Province of Quebec, to whom again and again promised that he would settle the school question in such a way as to satisfy the minority, or if that were not possible, would enforce their rights as guaranteed them by the constitution. He has done neither. After a vain effort to fulfil his pledge, he has weakly capitulated to the local government, and has bartered away the rights of his people for a minister of the interior and other political considerations. So far from the school question being settled, I regret that it is more difficult of adjustment than ever. Until now the minority had to complain of what they considered the cruel injustice of the local government. Now the position is aggravated by their base betrayal by the Dominion government."

From the Daily Nor'-Wester.

OAK LAKE.

Oak Lake, Nov. 23.-At an indignation meeting held on Sunday, the 22d inst., at the Catholic church, after high mass, the following resolusenters:

Moved by William John Manbey, seconded by Angus Roderic Chris-

Whereas, the government, of which Mr. Laurier is the head, has announced what is called "A Settlement of the School Question,"

And, whereas, the said settlement and of no greater value to us than ment, which were rejected by the late Conservative government at Ottawa.

And, whereas, the said Laurier and "Remedial Bill," introduced by the Tupper government, grounded their opposition to the measure upon the fact that in their estimation the bill of Manitoba,

And, whereas, the said "Remedial Bill" would have given us our separate schools and also contained provisions under which the Dominion government could have dealt further with the question of the Provincial school grant had the provincial government remained contumacious,

And, whereas, Messrs. Laurier and Tarte have not only agreed to deprive us (so far as in their power) of the right to educate our children in our own schools and with our own books and teachers and under the supervision of our own priests, but have also in order to cover their own infamy and following in the steps of Chiniquy and other notorious apostates publicly charged our beloved archbishop and his clergy with a conspiracy to keep us and our children in ignorance for their own ends.

Now, we, the Catholics of the Parish of St. Athanase du Lac Des Chenes, in the Province of Manitoba, being of various politics and nationalities, do hereby resolve,

That we repudiate with the utmost indignation the infamous charges brought by Messrs. Laurier and Tarte against our beloved archbishop and the clergy of his diocese,

That we absolutely and forever refuse in any way to accept the settlement made between the government of Canada and Manitoba, and that we will never relax our efforts to obtain the restoration of our schools as they were previous to 1890,

That it is a matter of deep humiliation to find that we have among the Catholics of Canada men like Laurier, Tarte and Scott, who are willing to sacrifice not only our rights as men and Catholics, but also the eternal interests of our children and our chidren's children for the sake of office and the profits thereof,

That we appeal with confidence to our brethren in the other provinces, and above all in Quebec, to assist us with their voices and their votes to overthrow the government of Wilfred Laurier.

That we pledge ourselves to oppose on every occasion all candiates for parliament who are supporters of Laurier or of his government.

That these resolutions be signed by our parish priest, the Rev. Father Lemieux and others, on our behalf, and that copies be forwarded to "Le Manitoba." "The Nor'-Wester." "The Manitoba," "The Nor'-Wester," "The Catholic Record" and "The Antigonish Casket." (Signed):

A. LEMIEUX, Priest. A. R. CHISHOLM, SAMUEL SLENO, WM. J. DONAHOE, A. GOUIN, B. VIGNEAULT, DAN DONAHOE, WILLIAM JOHN MANBEY, PHILEAS VACHON, NAPOLEON VACHON, JOSEPH JOYAL, JOSEPH DONAIS.

PRINCESS HELENE A CATHOLIC.

Bari, Italy, Oct. 1.—Princess Helene of Montenegro, her betrothed husband, the crown prince of Italy, and the members of the princely family of Montenegro who are to attend the wedding, arrived here today on the royal yacht Savoia, escorted by Italian warships. The prince and princess were warmly greeted on landing. The

The prince of Naples remained on board the Savoia, but Princess Helene, escrited by the duke of Genoa the representative of King Humbert, landed at 10:20 a. m., and, in a pro ession of forty-one carriages, with soldiers lining the route, went in a dismal rain through enthusiastic crowds to the Church of St. Nicholas. She was met at the church door by the clergy with great ceremony.

The princess then formally professed

the Catholic faith and heard Mass, while artillery salutes were fired. The princess afterwards returned on toard the royal yacht.

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6.23a 5.53a 5.28a 4.52a 8.80a 2.30a 8.35p 11.40a	2.49p 2.33p 2.20p 2.00p 1.56p 1.20p 1.246p 12.20p 12.10p 8.45a 5.05a 8.80a 8.00a	3.0 9.3 15.8 23.5 27.4 32.5 40.4 46.8 56.0 68.1 168 223 453 470 481	Portage Jot. St. Norbert. Cartier St. Agathe Union Point. Sliver Plains. Morris St. Jean Letellier Emerson Pembins Grand Forks Winnipeg Jot. Duluth Minneapolis St. Penl	11.45a 11.57a 12.11p 12.22p 12.51p 12.51p 1.08p 1.20p 1.55p 2.15p 2.15p 2.15p 9.40p 8.00a 6.40a 6.40a	7.20p 7.39p 8.05p 8.17p 8.34p 9.00p 9.22p 9.55p 11.00p 11.45p 7.55a 5.00p		
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Morris-Brandon Branch.

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CALENDAR FOR NEXT WELK.

- NOVEMBER. 29 First Sunday in Advent.
- 30 Monday-St. Andrew. Apostle. DECEMBER.
- 1 Tuesday-Patronage of the Elessed Virgin (transerred from the last Sunday after Pentecost).
- 2 Wednesday-St. Bibiana, Virgin and Martyr.
- Thursday-St. Francis Xavier, Apostle of the Indies.
- 4 Friday-St. Peter Chrysologus, Bishop and Doctor.
- Saturday-Votive office of the Immaculate Conception.

CITY AND ELSEWHERE.

St. Mary's Court No. 276 of the Catholic Order of Foresters hold a regular meeting in Unity Hall on Friday even-

The Review is glad to hear that Mr. Thomas Whight who met with such a serious accident a few weeks ago at the C. P. R. shops is progressing favorably and that he will not lose an eye as was at first feared.

Rev. Father Cherrier continued on Sunday evening his series of sermons on "Indulgences." He spoke of what indulgences are not and refuted the oft-repeated calumnies of enemies of the Church regarding them. He will preach next Sunday on the same subject.

Nomination of officers for the ensuing year took place at the last meetings of the C. M. B. A. Branches. In Branch 52 all the positions but one were filled by acclamation, and on this voting will take place at the meeting to be held on the first Wednesday in December.

A large number of Austrian immigrants have arrived in the City during the past week and more are on their way. These people are all Catholics and should be looked after. Care should be taken that they settle in districts where they may have the advantage of Catholic Church and schools.

The date for the holding of the Muni-The date for the holding of the Municipal election is rapidly approaching and the contest for the mayoralty is exciting a good deal of attention. So far as the REVIEW can judge the position will go to either Mr. E. F. Hutchings or Mr. W. McCreary. The other candidates do not seem to be in the fight, and will probably retire. This being the case there can be little doubt as to who will be Winniper's little doubt as to who will be Winnipeg's mayor for 1897. The coming year will be such an important one in the history of the City that all citizens will feel it most important to have at the head of its affairs the best and most reliable man it can get and we therefore look for the return of Mr. Hutchings by a large major-ity. From every point of view he is the best man for the office and this will undoubtedly be the verdict of the electorate.

A Reminiscence.

In the course of a recent talk with Mousignor Ritchot, the venerable prelate, speaking of the lamous men who had in the olden time entered his humble presbytery, referred especially to one who many years ago was an active, busiling lumber man, young and business-like, genial and polite, one who, having acquired a working knowledge of French from his contact with his Manitoba employees, frequently enjoyed the From the Ottawa Free Press. simple hospitality o good pastor of St. Norbert. What was our surprise to the arduous occupation of lumbering find that Monsignor Ritcher's erstwhile guest was none other than the colebrated tions of men that of lumbering ran's Mr. Hill, now the railway king of St. Paul. The priest's thrifty young friend had risen from the position of Rea River "boss" to that of a millionaire magnate on the banks of the Mississippi.

St. Mary's Bazaar.

A great Bazaar in aid of the Building A great Bazaar in aid of the Building Fund of St. Mary's Church was opened on Monday evening and will be continued every day and evening throughout the week. It is being held in Mr. M. Conway's (formerly Mr. Joseph Wolfs) auction rooms on Portage avenue, which for the time being has been turned into a verifable fancy fair. a veritable fancy fair. Around the rooms stalls loaded down with miscellaneous articles are arranged each attended by a number of ladies of the city congregation. And upstairs meals are served all day and are being extensively patronized. A couple of voting contests are in progress and bid fair to excite a good deal of interest before the end of the week. So far the attendance has been very good and the result all that could be expected. If any of our city readers have not yet been present we advise them to make a point of putting in at least one evening at the Bazaar.

A FRENCH PLAY.

Students of St. Boniface College Put a Clever Comedy on the Boards,

Labiche's clever comedy, "Les Petits Oiseaux," was produced on Tuesday years has wrought for the great lumnight by the students of St. Boniface ber king, J. R. Booth, shantying in College. The plot is briefly this: Blan- the snowy northern forests, and liftdinet, a retired merchant, is rather soft-hearted and imdistrinsiation in his hearted and undiscriminating in his that in his long experience and great charities. His brother, François, is cold that in time took permanent

close-fisted and says the world is made kidneys. ... ike ma v others he thought taken in and these who are not. He proves to Blandinet that he has been cheated by a false beggar. Thereupon of everyone, and all his suspicions miscarry. The conflict between his kindly nature and his newly adopted course of action affords opportunity for excellent acting, such as Mr. Rousseau's undoubtedly was.

However, Blandinet's past kindnesses win him so much practical gratitude from fast friends that he gladly returns to his former mode of life, and instead of saying with Francois, "Keep your eyes open and your cupboards locked," he concludes with "Keep your oyes shut and your hands open." Mr. Rocan's lifelike; Mr. Cinq-Mars as Majorin showed perfect naturalness; Mr. Bernier, as Tiburce, was full of "esprit" and suggestiveness; Mr. Poitras, as Leonce, played the loving and gentle son excellently; Mr. Tasse looked every inch the typical Frenchman; Master Beliveau, as Ernest, charmed the audience with his recital of his charity to the little birds and his love of them, even when they are ungrateful. Mr. Lachance, as the shoemaker, excited general hilarity; so did Mr. Hogue, while Master Chamberland made a first-rate general servant, and seemed to shed genuine tears over his master's supposed ruin. The per formance, taken all in all, was remarkably good and highly appreciated by the large audience, among whom we noticed Prof. Warman.-Nor'-Wester.

Diseases of the Liver.

You may always know when your liver is out of order, or when you are what is called bilious, by any of the following symptoms: Pain in the side and back, dizzlass, dull headache, a bad taste in the mouth in the morning, sallow-colored complexion, yellowish tint in the eyes, costiveness or diarrheea of slimy dark color, low spirit, and dismal forebodings. It is acknowledged by all physicians and others, who have seen their action, that Dr. Morse's Indian Root Pills are sperfect cure for all billous affections. Dr. Morse's Indian Root Pills are sold by all medicine dealers.

NOTICE

S THE YEAR is drawing to a close, now is the time to setttle your account with the NORTHWEST REVIEW. Many of you gentle-

men, who so generously subscribe to this paper, should remember that your generosity ought not to be content with a promise to pay. If times are hard for you, they are not particularly easy for us.

LUMBERING ON THE OTTAWA

A LIFE OF GREAT HARDSHIP AND EXPOSURE.

River Divers Ofter Waist Deep in ley Waters Full-Racked Bodies the Frequent Outsome Only the Most Robust Can Stand This Weary Round of Toil.

Only those who have engaged in Men's Overcoats fron \$5.00 apward. know how dearly earned is their liveamong the most dangerous and difficult. There is a heavy shanty labor from earliest dawn to evening star when the toiler for half the year is remote from home and friends, and whose daily round is to eat and work and sleep, only getting an occasional Himpse of the outside world through long looked for letter from some

loved one far away. Then the days lengthen, the frozen lake breaks up, and comes the driving of logs and hewn timber down the tortuous swift running stream, when necessity often calls the driver to wade body deep in the swift flow-ing icy waters. None but the strong can engage in such heavy labor, only the most robust are able to stand the ten hours of daily toll, with but a mid-day hours manite. Such, in brief, is the life of many thousands of lab-orers in the Ottawa valley, and among



the many is Thos. Doble, of 186 Head street, Chaudiere, who for twelve long

up of two classes of men, those who are to work it off, but in vain. Soon it came so intense that labor was a torture to him, and it was only the indemitable courage, born knowledge that others were depend-Blandinet becomes absurdly suspicious ent upon him, that urged him to pursue his weary round of daily toil. Every sudden movement of the body was as a thorny goad that made him wince beneath its sting. Added to this was an unusual and excessive sweating which necessitated frequent changes of clothing, and which weakened him to such an extent that his appetite was almost entirely gone, and eventually but little food and much water was his daily fare. Many vain efforts were made by Mr. Dobie to free himself from the pains which had fastened themselves upon him, and one medicine after another was used, but without effect, Life became and your hands open." Mr. Rocan's a burden and existence a thing alrendering of Francois was strong and most undesirable. After many fruitless efforts he was induced to try Dr. Williams' Pink Pills. When three boxes were taken the change in his condition was marvellous, and his own words are "when I had taken six boxes I was a new man and consider the cure worth hundreds of dollars. Mr. Dobie, although completely cured, continues taking Pink Pills occasion. ally and is very enthusiastic in his praise of what the pills have done for him. Many of his fellow workmen seeing the great change wrought in him by these famous pills have been led to give them a trial for other ailments and are unanimous in pronouncing them superior to all other medicines

Dr. Williams' Pink Pills act directly on the blood and nerves, building them anew and thus driving disease from the system. There is no trouble due to either of these causes which Pink Pills will not cure, and in hundreds of cases they have restored patients to health after all other remedies had failed. Ask for Dr. Williams' Pink Pills and take nothing else. The genuine are always enclosed in boxes the wrapper around which bears the full trade mark "Dr. Williams" Pink Pils for Pale People." May be had from all dealers or sent post paid on receipt of 50 cents & box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

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