

# Northwest Review.

"AD MAJOREM DEI GLORIAM."

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## MANITOBA:

### "Audi Alteram Partem."

By a Catholic Canadian.  
(The Tablet.)

The fact that you last week published Mr. Laurier's speech in Montreal upon the proposed settlement of the school question in Manitoba, encourages me to ask you of your fairness to let me present the views of the present Government of the Dominion on this subject, with somewhat greater fulness than has yet been done in your columns. I am aware that I am about to tread upon delicate ground, and to run counter to the opinions of very high personages indeed; but at least it is well that the readers of The Tablet should understand what is the exact nature of the settlement which the first Catholic Prime Minister of Canada is now offering to his countrymen for their peace. And then, even if in the end The Tablet is constrained to condemn a scheme which is proposed by a Ministry which contains four Catholic members, you will be able to do so with knowledge and not from prejudice or upon mere hearsay evidence. I know all the facts, and will state them fairly—nothing exaggerating, nor setting down aught in malice.

When in 1870 Manitoba became a Province of the Dominion of Canada, its white population numbered some 12,000 souls. These were about equally divided in the matter of religion—half being Catholics and half Protestants. Such schools as existed were Denominational and Voluntary; no system of public education yet existed. The Manitoba School Act of 1871 established a system of Separate state-supported Denominational schools. It happened that the Catholic part of the population was for the most part grouped into certain districts. These districts were considered Catholic school districts, and other parts of the country in which the Protestants predominated were considered Protestant school districts. If a Catholic parent was in a Protestant district or vice versa, he was at liberty in the words of the Privy Council Judgment, "to send his child to the school of the nearest district of the other section; and in case he contributed to the school his child attended a sum equal to what he would have been bound to pay if he had belonged to that district, he was exempt from payment to the school of the district in which he lived." That system was perfectly fair to all parties, and recognized in a most practical way the right of every parent to have his children brought up in his own faith. Unfortunately, as the years went on the relative positions of the two religious bodies greatly changed. The Catholics, who twenty years before, in 1870, were half the population of the Province, in 1890 were only 20,000 out of a total of 204,000. Protestant immigration had upset the balance, and the majority used its opportunity. In 1890 the Legislature of Manitoba passed two acts which abolished the old separate or denominational schools, and established a system of free public schools from which all definite religious teaching was to be banished. The Catholics were naturally indignant, and appealed to the Canadian Courts of Justice, and finally to the Privy Council, for a restoration of their rights. I will refer in a moment to the results of this litigation, and to the subsequent attempts of the Conservative administration to give redress to the aggrieved Catholics. In the autumn of 1896 the Liberal party triumphed at the polls and the Hon. Wilfrid Laurier became Prime Minister of Canada. His first work was to open negotiations with the Government of Manitoba in the hopes of being able by some friendly settlement to get some tolerable measure of justice for his oppressed co-religionists.

Remember the difficulties of his position. He has to deal with a hostile and exasperated majority of Protestants pledged to what they like to call the unsectarian system. The Catholics of Manitoba are "bunched" mainly in the City of Winnipeg, and the county which includes St. Boniface. The rest, to the number of some 9,200 souls are scattered in small numbers over a territory about six times the size of Belgium. To hope to secure separate Catholic schools

supported at the public expense for these latter was an obvious impossibility. The terms which Mr. Laurier obtained though not such as he desired, are at any rate the best likely to be got. In districts where the parents of ten school children in a rural district, or 25 in a town, may desire it, religious instruction may be given by a priest or other authorized person for an hour every afternoon. When we remember that less than 10,000 Catholics are scattered in villages and rural districts over a country considerably bigger than England and Wales, it will be apparent that more than this could hardly be hoped for. However, if in any rural district there are 25 children attending school their parents may insist on having a duly certified Catholic teacher. Here, again, remember that a population smaller than that of Hull or Bristol is spread over a country which has an area twice the size of Portugal—and I insist upon this scantiness of population because it means that in most cases the schools would have only one teacher, and that the Catholics, being much "bunched" together in localities, would thus often secure for themselves what would be practically separate Catholic schools. In the same way, in towns where there are as many as 40 children, the parents may demand the services of a Catholic teacher. In all these schools, also, full religious instruction may be given to Catholic children during certain hours. Now that is not an ideal system, but for a country in which Catholics are in a small and dwindling minority, should it not serve as, at least, the basis for further negotiations? Both Mr. Laurier and Mr. Greenway, the Premier of Manitoba, are anxious that the question should be settled in a spirit of conciliation, and there is no reason to suppose that the latter has closed the door against further concession. I venture to say that the arrangement which I have endeavored to put before your readers would have been received in a very different spirit if it had been judged solely upon its merits.

Unfortunately its opponents cannot get out of their heads the idea that the Privy Council has decided that they are entitled not to friendly consideration, but to a full restoration of the ancient system of separate Catholic schools, wholly supported at the public expense. As Mr. Laurier said in Montreal, if that had indeed been so, if the highest tribunal in the Empire had given any such decision, the case would have been vastly simple. It would have been Mr. Laurier's highest pleasure to enforce such a decree—only it does not exist. The Privy Council decided only that the Catholics of Manitoba were entitled to appeal to the Governor-General-in-Council—that is, to the Government of the Dominion. The Judgment says: "It is certainly not essential that the statutes repealed by the Act of 1890 should be re-enacted, or that the precise provisions of these statutes should again be made law. The system of education embodied in the Acts of 1890 no doubt commends itself to, and adequately supplies the wants of, the great majority of the inhabitants of the Province. All legitimate grounds of complaint would be removed if that system were supplemented by provisions which would remove the grievance upon which the appeal is founded, and were modified so far as might be necessary to give effect to the provisions." The Privy Council then says the Catholic minority are entitled to appeal to the Governor-General, and that their grievances would be removed by some modification of the existing law.

The statement that the old system need not be restored is positive and explicit, but the recommendations as to the relief to be given are miserably vague. This is not surprising. At bottom the whole question is largely one of finance. I mean the Catholics, if they choose to go without public assistance, are perfectly free even now to carry on separate elementary schools; what they want, however, is to be allowed to do this without forfeiting their share of the public money devoted to the education of the children of the people. Unfortunately it is just upon this point of finance that the Dominion Government must fail them. It may coerce Manitoba but it cannot control a single sixpence of the

money which the Province devotes to education. Thus even if Sir Charles Tupper had been able to carry his Remedial Bill in March, 1896, it would have been of little use. The separate denominational system would have been restored, but the Catholic body, which is chiefly composed of people belonging to the working classes, would have had to support them without the least help from the public purse. But the Remedial Bill was not carried; and the last act of the Conservative Government was to send Commissioners to Manitoba, carrying proposals for a compromise. Those proposals were less favorable to the minority than those now obtained by Mr. Laurier, but coming from men who had tried to coerce the province they were peremptorily rejected. I cannot help thinking that it is this exaggerated view of what the decision of the Privy Council amounted to, and an equally exaggerated view of what the Dominion Government could do to give redress, which has caused Mr. Laurier to be kept at arm's length and treated as a foe instead of a friend.

As a loyal son of the Church he can have no wish but to obtain as favorable terms as possible from the Government of the Province; and where he fails it is safe to say none can succeed. A policy of coercion and force is doubly vain. Already, if they like, Catholics can go out into the wilderness and build and support their own schools, and the Dominion Government can give them no more. And even if that were otherwise and the Federal Government could command the application of the money of the Province, is it possible to suppose that a school system could flourish, which had been imposed by force upon those upon whose good-will it must necessarily depend for its successful working? But I have said enough to enable your readers to judge for themselves whether or not our Catholic Prime Minister has made an honest effort to bring peace to Manitoba, and to win for his co-religionists their legitimate rights.

### The Tablet's Remarks on the Above Article.

We publish in another column a detailed statement as to the terms of the settlement of the Manitoba School Question proposed by Mr. Laurier. We admit the force of much of what our correspondent says, and recognize the difficulty of supplying separate schools in the case of a community which is less than that of Bristol, and yet is scattered over an area greater than that of England and Wales. These are considerations which in the case of the rural districts might make Mr. Laurier's scheme acceptable, at least as long as existing conditions endure.

[The letter of a Priest in London (see below) reminds the Tablet that the "existing conditions" existed before 1890, when the school system then working was "perfectly fair to all parties." N.W.R.]

But the proposals, as far as the town population is concerned, are of a kind which we fear must necessarily be condemned. Take the case of a London Board school with 200 children—would the assurance that one teacher should always be a Catholic make such a school an acceptable substitute for a Catholic school? Disguise it as we may, Mr. Laurier's plan introduces that system of "mixed schools" which has been repeatedly condemned by the Holy See. And yet where there is so much good-will there ought surely to be a way out of the difficulty. Mr. Laurier has been successful in persuading the Manitoba Government to agree that when 40 Catholic children in towns, and 25 in rural districts, are in attendance at an Elementary school, they shall be entitled to have a Catholic teacher. Why not in towns, at least, let that teacher teach in a separate school? The Catholic schools already exist, are waiting to be so used. Why, instead of periodically sorting out the children for religious instruction in separate rooms, should not the educational authorities let them assemble every day with their Catholic teacher in buildings which were erected for that very purpose? With Catholic teachers and school-books approved by the Bishops the system would be as satisfactory as it would be simple. As far as the bulk of the Catholic population is concerned—

those living in Winnipeg and St. Boniface—this plan could surely be worked without serious inconvenience. The difficulty, as far as the rural districts are concerned, would be rather to safeguard the future than to deal with the present.

### The Manitoba Schools.

To the Editor of The Tablet.

Sir.—"A Catholic Canadian" speaks in a tone which gives him every right to be heard. But his special plea for the Canadian Government (in the Tablet of January 23) will make little impression upon those who, like himself, "know all the facts," but who are in no way bound to defend everything that may be done or proposed by the Dominion Government. Let me say frankly for myself that I would if I could take the side opposed to any Tory or Conservative party, whether in or out of office. But, at the present moment, I cannot help being hostile to the Canadian Liberal party, although it is in power.

The "Catholic Canadian" does not give us enough of "all the facts." He speaks of "a Prime Minister who is a loyal son of the Church" and a "Ministry which consists of four Catholic members." It seems to me a pity to go into a detail of that kind, because Catholic is that Catholic does, and because the Government is acting as a whole, and as a Liberal Cabinet. But, in face of the statement made in The Tablet, it is only right now for me to say that some of Mr. Laurier's speeches about encroachments of the civil power, or what Parisian politicians call the lay state, have not by any means a Catholic ring. And if the papers spoke truth, Mr. Laurier about a year ago attended Divine worship in a Methodist church in Manitoba, when he was making a political tour in that province in view of the General Election. One of his three Catholic colleagues is Mr. Tarte, who lately told a Protestant audience in Winnipeg that "he was a Catholic by accident as they were Protestants by accident." It is only just to suppose that two members of the Ministry are Catholics by the grace of God and by conviction. But that gives no presumption that the "settlement" which the Ministry offers to the Catholics of Manitoba is not a violation of their moral and legal rights, or even contains "the best terms likely to be got."

And here I would ask "Catholic Canadian" if he ought not to withdraw a phrase in his article. Who is it that has treated Mr. Laurier as a foe instead of a friend, and kept him at arm's length? The accusation must be meant either for the Archbishop of St. Boniface, or for the Bishops of Canada in general. Now we are not going to believe without proof that any Catholic Bishop keeps at arm's length a man who has been placed in authority by the votes of his fellow-countrymen. And what we know is that the Archbishops of Toronto, Halifax (who calls the so-called settlement "cynical injustice"), and Kingston bear Irish names, and are not likely to be hostile to a Liberal Premier as such; and that the French-Canadian Archbishops of Quebec, Montreal, Ottawa and St. Boniface are not likely to be hostile to a French-Canadian Premier, if he will allow them to be friendly. Mr. Laurier's apologist reminds one of the wolf and lamb story. The Canadian ministers have ostentatiously avoided all conference with the Archbishop of St. Boniface, or other representative of the Catholics. They have simply made a political deal with Mr. Greenway and his colleagues. They have admitted Mr. Sifton, one of these colleagues, into the Cabinet of the Dominion. They have accepted certain terms from him and Mr. Greenway, and have thrown those terms to the Catholics as a "settlement," along with the option of "going out into the wilderness." The Catholics reject such terms, declaring them to be a mockery of their moral and legal rights. And immediately they are accused of keeping the friendly Mr. Laurier at arm's length, and treating him as a foe.

But let us come to the merits of the case, and come to the point. What are the merits of the "settlement," and what are the difficulties in the way of the true settlement which

the Catholics demand? Mr. Laurier's apologist speaks of a "hostile and exasperated Protestant majority." Now we are obliged, of course, to take elected officials as representatives of their electors. And the provincial electors in Manitoba and the Northwest are certainly hostile to the Catholics on the School Question. Nevertheless, it is worth while to remember that at the last general election (more recent than the provincial election) the people of Manitoba sent to Ottawa a majority of members in favor of the Remedial Bill which would have satisfied the Manitoba Catholics. And why should the Protestants be exasperated? Is it because their government has inflicted hardships upon the Catholics by abolishing a system of schools which the apologist declares to have been "perfectly fair to all parties"? Or is it because the school taxes paid by Catholics have been, since 1890, used for the sole benefit of the non-Catholic schools? But suppose we consider only the officials. How far is Mr. Greenway really "hostile" to any arrangement which will leave him in office? Here we come to a serious question, and the word coercion. I do not for a moment admit that Mr. Greenway can be allowed to treat DE PUISSANCE A PUISSANCE with the Dominion or Imperial authorities. Still, if his Government be seriously hostile, if there be any bona fide prospect of coercion being needed, there cannot be too much caution and prudence. But we want a little more light. What is it that the "Catholic Canadian" tells us? He assures us that Mr. Greenway is in a mood for "conciliation," and "concession." I conclude then that, as concessions have not been obtained, they have not been asked for by Mr. Laurier, who had doubly and trebly pledged himself to obtain them. What further does the "Catholic Canadian" tell us? He says that if the total repeal of the School Law of 1890 had been called for by the Imperial Privy Council, "it would have been Mr. Laurier's highest pleasure to enforce such a decree." What! "A policy of coercion and force" for his Liberal friends in Manitoba! Evidently Mr. Laurier understands as well as Mr. Greenway himself the real meaning of all the talk about provincial rights. Why should he not "enforce" the actual and less far-reaching decree of "the highest tribunal in the Empire"?

This question leads me to another passage of the "Catholic Canadian's" apology. He says that other Catholic Canadians do not understand the meaning of the decision given in their favor by the Privy Council. This is not perhaps a childish statement, but it must be meant for childlike readers. The Archbishop of St. Boniface has had the legal assistance all through of distinguished lawyers. Mr. Blake, M. P. for Longford, and Mr. Ewart, Q. C., Winnipeg, presented the Catholic case in Whitehall. Besides, it requires no special training to understand the judgment, which is quoted at sufficient length by a "Catholic Canadian." In it we find that the Privy Council did not, it is true, declare, like the Supreme Court of Canada, that the School Act of 1890 was null and void. But it declared that the act inflicted a grievance upon Catholics, for which the remedy was to be sought at the hands of the Governor-General-in-Council. And it was pointed out that this remedy would be found if the existing law were "supplemented" and "modified." Where is the room for misunderstanding or exaggerating the meaning of this judgment? The Remedial Bill of the late government would have done what was needed in supplementing and modifying. There was nothing "miserably vague" about it. Mr. Laurier obstructed it, saying he would do far better for the Catholics if placed in power.

But it is said the Dominion can provide no funds for education in Manitoba. This statement has been questioned in Canadian papers, but one may really let it pass after the other statement about the "greatest pleasure" in totally nullifying the School Law of the Province. What sane man would try to set up the old system once more, if he did not know that funds would be available, whether from the old source or from the new?

(Continued on page 8)

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**Northwest Review.**

WEDNESDAY, FEBRUARY 17.

**TERMS OF OUR SETTLEMENT.**

**THE CATHOLIC PLATFORM**

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

**CURRENT COMMENT.**

**The Reserved Case.** We publish elsewhere a report, for the accuracy of which we can vouch, of His

Grace's eloquent sermon last Sunday in the cathedral of St. Boniface. It will be noticed that the Archbishop solemnly reserves to his own adjudication in the tribunal of penance the case of those Catholics who vote (1) for anyone who approves the "Settlement," or (2) who is in favor of giving it a trial, or (3) who acknowledges as his leaders in this matter the men who wish to impose this "Settlement" upon us. The gravity of such a declaration, especially at the approach of the Lenten season, ought to deter all true Catholics from casting their votes in support of so disastrous a compromise.

**A Subterfuge.**

We understand that the Liberal candidate for St. Boniface riding is attempting to elude the reservation by affirming that he does not approve the "Settlement," that he does not wish to give it a trial and that he condemns, and will condemn in the Provincial House, the 1890 school acts. Whatever may be the effect of his first two disclaimers, the third, at all events, does not sufficiently antagonize the third clause of the reserved case, since he does not distinctly separate himself on this school question from his Liberal leaders.

**Principles Not Persons.**

Whatever he may allege in defence of his candidature, he cannot change the obvious meaning of his attitude in the face of the whole country. However sincere may be his disclaimers, the general public will not believe them, but will apprehend only the broad fact that he is the recognized representative, hailed as such by the Tribune, of Messrs. Laurier and Greenway who seek to foist on us a dangerous makeshift. Thus, the case for the voter in St. Boniface riding is a very clear one. It is a question of principles not persons. Mr. S. A. D. Bertrand is an honorable man; but he represents a false and pernicious principle. Mr. Lauzon, on the other hand, represents the principle of Catholic schools, he stands for the cause of religion and justice. In the presence of such a conflict of principles, personal characteristics dwindle into insignificance and vanish into space. The enlightened conscience of every sincere Catholic cannot hesitate in the choice between the two candidates.

**The St. Norbert Meeting.**

The meeting at St. Norbert three days ago was a presage of what the result of the voting all over the riding will be next Saturday. St. Norbert will be recognized by our eastern readers as the bailiwick that immortalized itself by welcoming Mr. Tarte in an address replete with awkward quotations from Mr. Tarte's former exhortations to stand by the Catholic schools. The same healthy and ancient district now sets itself on record as having in one meeting so disgusted Mr. Brodeur, M. P. for Rouville, that he returned home yesterday, so squelched Mr. Prendergast that he is no longer wanted by the running candidate, and so unnerved the candidate himself that he henceforth carefully eschews all joint meetings. Mr. Lanzon speaks in a clear, manly, direct style and with great fluency and point both in English and French. The audience was certainly adverse to the Liberal interest, but the Tribune is mistaken in pretending that the noisy interrupters were tipsy. No drink-laden brains could have got off the remarkably clever hits with which the crowd so utterly routed their would-be deceivers. When the latter tried to catch them with the bait of a promised railway to St. Anne des Chenes, that railway which has been dangled in vain before the eager gaze of eastern Manitobans for the past ten years, the audience shouted they might keep their railway, what was wanted just now was, not rails, but Catholic schools.

**OUR CASE AS PRESENTED IN ENGLAND.**

The article, "Manitoba: Audi Alteram Partem" by a Catholic Canadian, which we reprint from the London "Tablet" of the 23rd ult., is a jaunty and weak effort to defend the bogus settlement. The Tablet's remarks thereon are judicious so far as they go, and would no doubt have been more exhaustive, had that dignified authority been in constant touch with the NORTHWEST REVIEW. But, though the Liverpool "Catholic Times," the London "Universe" and the Preston "Catholic News" find it serves their best interests to exchange with us, the exclusive "Tablet" has always declined to do so. This is, we believe, a mistaken economy. To be sure, there is no monetary equality between the forty pages of one of the best edited journals in the world and our small sheet; but we can afford to do without the "Tablet" because our sphere is local, while the great Catholic organ, as is proved by its present jejuneness on this subject, is crippled for want of our humble assistance, because it is referred to as a competent authority on all questions affecting the world-wide Church. On the other hand the London priest who writes the letter we reproduce after the Tablet's remarks,

shows himself incomparably better informed than the great editor, simply because, as he himself says—and his testimony is altogether unsolicited, even quite unexpected, for we do not even know who he is—he reads the NORTHWEST REVIEW regularly.

To return to the article by "A Catholic Canadian." Let us first note his avowals: The system that existed before 1890 "was perfectly fair to all parties, and recognized in a most practical way the right of every parent to have his children brought up in his own faith." When the Protestant majority "used its opportunity," "the Catholics were naturally, indignant." Then, observe his errors of fact. "Religious instruction may be given by a priest or other authorized person for an hour every afternoon." There never was question of one hour every afternoon; at most it is one half-hour, and we have shown in this paper that in most cases, owing to the similar rights of Protestants, even that half-hour would be granted only twice or at most three times a week. "Now," says the writer, "that is not an ideal system, but for a country in which Catholics are in a small and dwindling minority, should it not serve, at least, as the basis for further negotiations?" Waiving the absurd plea of possible further concessions from Mr. Greenway's government which has ever been inimical to Catholic interests, we deny that we are a 'dwindling' minority. Accepting, for the nonce, A Catholic Canadian's assertion that the Catholics in this province were only 20,000 in 1890, we can affirm, from the church records of our various parishes and missions, that we now number in this province, at the very least, 25,000, an increase of 25 per cent. in six years (for the figures were ascertained last year), whereas the general increase of the entire population of the Province during the same six years is less than ten per cent. We are, therefore, not a dwindling, but a numerically increasing minority. And the rate of our increase is likely to grow with the growth of our larger families, with the greater financial stability of our farmers, who are far less weighted with mortgages than are the majority of the less economical non-Catholic farmers of this province, and with the superior adaptability of the French Canadian to the local conditions of climate and tillage.

"A Catholic Canadian" has taken care to suppress that part of the Privy Council judgment which solemnly avers that we labor under a grievance that should be redressed, and that that grievance is the abolition of separate schools. This is a clear case of the suppression of the truth.

The most egregious misrepresentation in this misleading article is the barefaced statement that the proposals made by the Commissioners last winter, "were less favorable to the minority than those now obtained by Mr. Laurier." Could the man that wrote these words ever have read the "Report of the Commissioners"? That he did not may shield his honesty, although it exposes his incompetency. The Report, p. 6, contains "Suggestions for Settlement of Manitoba school question from Dominion Commissioners," in which we read: "In towns and villages where there are resident, say, twenty-five Roman Catholic children of school age, and cities where there are, say, fifty such children, the board of trustees shall arrange that such children shall have a school house or school room for their own use, where they may be taught by a Roman Catholic teacher. . . . Provision shall be made by this legislation that schools wherein the majority of children are Catholics should be exempted from the requirements of the regulations as to religious exercises," which means that religion may be inculcated at any time. "That text-books be permitted in Catholic schools such as will not offend the religious views of the minority. . . . Catholics to have representation on the Advisory Board. Catholics to have

representation on the Board of Examiners appointed to examine teachers for certificates. It is also claimed that Catholics should have assistance in the maintenance of a Normal school for the education of their teachers." Despite the fact that these proposals were not accepted by the representatives of the minority, because they did not stipulate for Catholic trustees, Catholic school districts and Catholic inspectors, they were, nevertheless, far more favorable to that minority than the Laurier-Greenway settlement. This is evident from the reply signed by Messrs. Sifton and Cameron on behalf of the Manitoba government. We therein read (p. 8): "We regret that we are unable to accede to the terms of the proposition submitted to us. A study of its details reveals the fact that it involves much more than would appear at first sight. . . . It would establish a system of State supported separate schools for the Roman Catholic people, and would compel their support by the school taxes and legislative grants. Not only so, but the whole school organization—text-book regulations, constitution of advisory board, boards of examiners and normal school—would be modified to bring it into accord with the separation principle to an extent not usual even in places where regularly constituted separate school systems obtain." Thus Mr. Greenway's government recognized the proposals as a virtual re-establishment of the separate school system which, in the Laurier-Greenway settlement, has since been expressly excluded by the well known eighth clause: "No separation of the pupils by religious denominations shall take place during the secular school work." In their final reply (p. 23) Messrs. Sifton and Cameron repeat their chief objection to the proposals of Sir Donald Smith, Hon. A. Desjardins and Hon. A. R. Dickey in these words: "Your proposition aims at the legal recognition by the legislature of Manitoba of the right of the Roman Catholic people to separate for school purposes. Our proposition aims at removing every practical objection to the present system without giving a legal right to separate."

Another point in which the Greenway representatives recognized that the proposals were more favorable than what they have since granted is that, as they themselves indicate, "the organization of the separate school would be compulsory. Neither the Roman Catholic parents nor the school trustees would have any option. . . . The law would compel the separation without regard to the wishes of the parents or the trustees (p. 9)." On the contrary, in Mr. Laurier's settlement hardly anything is compulsory except the non-separateness of the schools. There are so many ifs and may's in this document that it may easily everywhere be made inoperative. To parody a phrase we quoted above from Messrs. Sifton and Cameron, "a study of its details reveals the fact that it involves much less than would appear at first sight." The Commissioners' proposals seemed slight at the first blush, but were really important, requiring as they did, Catholic separate schools and Catholic text-books. The Laurier-Greenway settlement seems at first sight to concede something and, when studied, grants nothing; for religious instruction has always been allowable after school hours, and the teaching of French, as Archbishop Langevin pointed out in his sermon last Sunday, was expressly sanctioned by a government official inspector long before the "Settlement."

As an instance of the delusive appearance of superior generosity, take the second section of the second clause of the "Settlement": "Religious teaching to be conducted as hereinafter provided. . . . (2) If a petition be presented to the Board 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." To a superficial observer this seems to grant more than the first proposal of the Commissioners: for the latter suggested twenty-five and fifty children where the former requires only ten and twenty-five respectively. But observe that the Commissioners speak of "children of school age," while the "Settlement" speaks of "children (actually) attending the school." Now in this province the average attendance, and this is evidently what is here meant, is only 50 per cent., and in rural districts it is much less. Therefore an average attendance of ten children in the rural districts supposes about twenty-five children of school age, and an average attendance of twenty-five children in cities, towns and villages supposes almost fifty children of school age. Moreover the Commissioners say: "The board of trustees shall arrange, etc." leaving nothing to haphazard. On the contrary, the "Settlement" requires the previous petitions of parents and guardians, an endless source of complications and obstacles to the operation of the permissive provisions.

These plain statements, taken in conjunction with the letter from "A Priest in London" and the Tablet's remarks, constitute, we venture to say, a complete refutation of an article which, by a curious coincidence, appeared in London about the time the Hon. Mr. Fitzpatrick was there.

**INTERESTING SERVICES**

**AT ST. BONIFACE LAST SUNDAY.**

**Parting of the Ways.**

St. Boniface cathedral was crowded on Sunday at high mass. There were two unusual attractions—the archbishop's expected sermon and Madame Albani's singing. These two features were in keeping with the double commemoration of the day, which was Septuagesima Sunday and also the feast of St. Valentine. The stern realities of the penitential season were exemplified in His Grace's sermon, while the great singer's spontaneous contribution to the music of the church might be considered her valentine to her dear Manitoba friends. Before giving out his text the Archbishop of St. Boniface said: "I wish to express the satisfaction, pleasure, and honor we have to-day in the presence of one of the queens of the musical world, one who is a favorite of our gracious Queen. I welcome her with all the cordiality of a fellow countryman and all the satisfaction of a Catholic bishop, who is proud to see his countrywoman preserving, amid the glories of the world, the old traditions of her faith and nationality. I thank her for her gracious amiability. May God grant that, after a long life of success and true merit, she may everlastingly sing with the angels the praises of God."

**THE SERMON.**

His Grace, speaking in French, from Prov. xxxi; 16, "With the fruit of her hands she hath planted a vineyard," said: "The Gospel of this day is the parable of the vineyard. What is most remarkable in that parable is that the last come are the first to be paid. This is a mystery not explainable by human standards, which remains in the secret of God's designs. He wished to make us understand that whosoever wills may save his soul, even if he come at the last hour of the day. I come this day to speak to you of a vineyard planted by the hands of my illustrious predecessors, Monseigneur Provencher and Monseigneur Tache, of gentle, firm, pious, sainted memory. The vineyard has been entrusted to me by Jesus Christ Himself, through His vicar upon earth. This vineyard comprises all those who belong to the Catholic church, within the limits of this diocese. Among the children of the family some need a more constant, a more paternal protection; I mean the little children, the beloved of the Lord. A special duty lies upon me to protect the Christian education of the children. Our school interests are in danger; they have been so for six years and the danger seems to be increasing now. I am about to speak frankly as one who looks only upon God and is responsible to no other man in the world than the Vicar of Christ. Some of our brethren are against us. Some children of the household are fighting against the church. You have heard the words I uttered from this pulpit at the time the settlement was made public. I denounced it to the whole country. My words, which some thought too severe, have since been solemnly approved by one who is rightfully considered the leader of the Canadian episcopate. He says: "No bishop is willing to approve, nor can approve of the so-called settlement of the Manitoba school question, which after all amounts to an unjustifiable surrender of the best established and most sacred rights of the Catholic minority. His Grace the Archbishop of St. Boniface immediately uttered an energetic protest against this settlement; in so doing he merely did his duty as pastor and followed the instructions of the holy see." (Archbishop Begin's letter to his clergy, Jan. 12th, 1897.)

The question is clear and plain. This settlement we cannot accept even in the sense of giving it a trial. To accept it in any way would be to accept the principle of neutral or godless schools. It is useless to try to deceive the people. It sanctions the divorce between religion and secular education. Assuredly the nature of a school cannot be changed by simply tacking on to it a half hour of religion after the school is ended; that school remains a godless one. Attempts have been made to deceive the people. It is curious to see how serious men, who call themselves sons of the Catholic church, have tried to deceive the Catholic population. The school we are offered is a school without the crucifix, without Catholic books, where the teacher cannot speak of God, whence Christ is banished.

Who is the judge in this matter? Politicians, egged on by the greed of money and honors? They have no say in this matter. The only competent judges are the pope and the bishops, and the only judge in this diocese is your archbishop. Let no one try to deceive people by saying that the settlement protects the interests of the French language. Our rights on this head are sacrificed by the proposed introduction of barbarously constructed hybrid books, half English, half French. But we are advised to give the settlement a trial. When the remedial bill was offered us, I most earnestly begged statesmen on both sides of the house to vote for this bill. Many answered: This proposed law does not go far enough. Some suggested the Ontario system. They replied that that also was not enough. When your archbishop accepted the remedial bill they reproached him with accepting crumbs. Now the same men ask me to accept what? What does this settlement grant? Religious instruction? Why, that existed before. There are hundreds of schools where religious exercises are in daily use. Therefore this is no new concession. What permission do we need, pray, to teach catechism after school hours? But perhaps the permission to teach French is something new. No; this has existed all the time since 1890. At St. Leon, the French Canadian teachers were afraid they would not be allowed to teach in French; but the inspector officially informed them that they were at liberty to do so. The fact is, we are now granted less than we had before the settlement, for we are not allowed to teach school in French, we have to give up our French schools. Oh, but you can now have Catholic teachers. Indeed! Well, there have always been Catholic teachers here and there in the public schools since 1890. There are some in Winnipeg at present. What, then, does this settlement amount to? It is simply the school act of 1890 under another form. The very men who time and again eloquently condemned the villainous law (la loi scelerate) of 1890, want us now to accept the same law under another form. To please some persons we are, forsooth, to accept a settlement which is a piece of treachery, a surrender of our dearest rights. No; we cannot accept it; you cannot accept it; no man can do so with a safe conscience. The principles at stake are the same for you as for me. To accept would be a scandal to all the Catholics of the country.

There has arisen of late years in the province of Quebec a group—I will not say a party—a group of men whose mission it is to destroy Catholic schools. This is their unavowed object. They dare not speak out, because the French-Canadian people has remained Catholic to the marrow of its bones, and would shed its blood rather than forsake the faith. These men are trying to separate the French-Canadians from their clergy. Some of them are calm, dignified and moderate. While cutting their brethren to the very heart's core, their demeanor is correct, their words are weighed and measured, and harmonious as a silver bell, they remind us of the famous diplomatist's saying that speech was given to man that he might disguise his thoughts. They are exteriorly blameless, like the men of whom our Lord spoke, who cleanse the outside of the cup and are full of injustice and falsehood. This is the religion of the man of the world, on good terms with the clergy on certain occasions, recommending young men to observe a certain "religiosity." Sometimes, however, they forget themselves, and enunciate false principles, clearly tending to the separation of the people from the clergy.

Others of that group are brutally insulting. They allow the archbishop five years to reflect and correct himself. They congratulate Protestant children on having such fine buildings for their schools. They hope that next year all the Catholic children will be with them. They came across a school where French, English, Jewish and Chinese children sit on the same benches, and they call this an ideal school. They betray the secrets of the sect. Their journals do the thing that is not. One day they say the Archbishop of Montreal does not agree with the Archbishop of St. Boniface on the school question. Documentary evidence has to be produced in order to confute them. Nothing stops these liars; they even go so far as to say that the Archbishop of St. Boniface at one time accepted the settlement. This is a downright lie. Can a cause propped up by such lies be Catholic and French? Other men want to bring about a schism among French Canadians. They have said: We will go to St. Boniface and fight the archbishop himself.

This is how the matter now stands. It is not a question of political parties, but a question between Catholic and anti-Catholic principles. At the present moment, it is not a question of men, but of measures. No for a country, especially when they are faithful to religion, when their profound knowledge prevents them from sinking into error. Doubtless it is

important to have educated men; but the first requisite is fidelity to the flag, not to turn one's back on those to whom one has made solemn promises. With such men as these latter we have nothing to do.

Brethren, I am a bishop and must therefore speak with authority. The bishop in his diocese is the judge of religious questions. Let me refer you—in these days when bishops are outraged—to the words of the great Leo XIII in his encyclical on the unity of the church, where he says that the bishops are not mere vicars or delegates of the Roman pontiff, but they are prelates in ordinary of their people, and so the Holy Father shows that the popes will always stand up for the authority of bishops. Compare these utterances with what you may have read in certain newspapers calling themselves Catholic. Well, as bishop, here is the direction I give you: You cannot in conscience vote for a man who supports the settlement, or who proposes to give it a trial, or who recognizes as his chiefs men who wish to impose the settlement upon us. Of course, you are physically free to do as you please, but morally you are not free. You are at liberty to leave the Catholic church. If you wish to have schools without God, leave us and follow after other leaders, separate yourself from the church and the bishop, who is the source of spiritual goods to you. But bear in mind that, if in any other society you must either obey its regulations or cease to be a member of that society, you cannot call yourselves Catholic if you refuse to obey your spiritual leaders. If you do not pay your insurance premium you cannot receive the amount of your policy. If you do not want to follow your chiefs, say so, but do not expect spiritual blessings. The prodigal son cannot expect to be received at his father's table without conversion. Do not say that we are coercing you. Children are always physically free—not morally, of course—to disobey their parents and leave them; but the father then has a right to disinherit them. Ah! I cannot think that there is a single Catholic, wanting to remain a Catholic, who will separate himself from us in this decisive moment.

I have received a vineyard left me by my predecessors, watered with their sweat and sacrifices. Some flatter themselves that this vineyard, having fallen into weaker hands, can now be laid waste. Well, brethren, you know what the bishop says when he is about to bless the people: "Our help is in the name of the Lord." We have no gold, but we rely upon God and his altar, and with my hand on the altar, I say: Catholics of St. Boniface, the whole country has its eyes upon you and the defenders of the Catholic cause everywhere are asking what you are going to do. Should you forsake Catholic principles, the consequence of your act will be that the blessings of God cannot come down on those who do the work of Satan. If you wish to remain faithful to your archbishop you cannot vote for those who are in favor of the settlement, or who wish to give it a trial, or who support the chiefs that favor the settlement. I reserve this case to myself, and I want my clergy here present to take notice of this reservation. If you have any doubts, consult me personally. But I trust that not one man shall be found willing to draw the curse of God upon himself. You are, therefore, confronted with this dilemma: Either remain faithful to the church and defend the principle of Catholic schools, or leave the church and follow leaders who wish to set up Godless schools.

In a letter to the Bishops of England on Christian schools, Nov. 27, 1885 the holy father highly approves of the Catholic schools organized in France, Belgium, the United States and the British colonies, thanks to the generosity of Catholics, and he adds that nowadays, especially when people are athirst for enjoyment, children must be brought up in a Christian way, and therefore those are greatly mistaken who strive to separate religion from secular education. You see, then that this is not a question for St. Boniface alone, it is one that concerns England, France, Germany, Belgium, the United States, Hungary, the city of Rome itself, in fact the whole Catholic world. It is a question of principle. There can be no possible pretext for shirking the issue. Even were an angel from heaven to speak the contrary to you, I could say with St. Paul: He is an angel of darkness disguised as an angel of light. Defend the church against men who subvert wretched interests, rebels against the church. Rome has spoken; the bishops are united; the episcopate is up and doing. Whom will you follow? Never before have I spoken to you thus. Choose between the church and the enemies of the church. I name no one. I cannot believe that one shall be found to disown his baptismal pledges. May God enlighten and strengthen us that we may act according to our conscience illuminated by the church and may your fidelity not only protect our rights but also gain the victory. Believe me, we shall surely have our schools. We are going to establish truly Catholic schools, for we can count upon help from our brethren elsewhere. We have been insultingly threatened with isolation, but, in point of fact, pecuniary assistance comes to us from many quarters, the whole Catholic world is interested in our triumph. May God bless your fidelity and have mercy on those who fight against us and whom I forgive. Truly they know not what they do; may God forgive them. May his peace abide with you and may you enjoy the blessings of heaven.

THE SINGING.  
Madame Albani, accompanied by Mr. Sippal, with violin obligato by Miss Langley, sang at the offertory Gounod's "Ave Maria," and after the elevation, at her own suggestion, she also gave a short and beautiful "Ave Verum." The violin playing was quite as good as the glorious voice with its sustained notes throbbing in an ever recurring wave and swing of melody.

(Continued from page 1).  
**A Priest on Manitoba Schools.**

It is also said that the terms proposed to the Manitoba Government by Ottawa in March 1896 were less favorable to the Catholics than those now obtained by Mr. Laurier. Is this a fact? And if it be, is it to the point to publish it? "Catholic Canadian" must know that even if the late Conservative Ministry agreed, the Catholics themselves and their Bishop did not agree, and could not agree, to terms less favorable than the Remedial Bill.

As for the precise merits of the present miscalled "settlement," I would invite the "Catholic Canadian" to study an article on its "Practical Side" which appeared in the Winnipeg Daily Free Press of December 26, 1896. The Free Press is non-Catholic, and, sometimes at least anti-Catholic, if not a supporter of the Greenway Liberals. Let it be said here that there is only one newspaper in English to represent directly the Catholics of Manitoba. This is the Winnipeg Northwest Review, which is conducted with such ability and spirit as to be a model Catholic journal of its size. It is chiefly owing to this paper that I am able to reply to a "Catholic Canadian," though at a disadvantage. I must add that the Northwest Review is no party paper. It exposed itself to reproach last autumn because it did not treat Mr. Laurier as a foe, but offered to co-operate with him in working for a real settlement. This is a parenthesis. I was going to say that the Free Press, after a searching examination of the "settlement," plainly makes it out to be unworkable.

And now I would ask what is this difficulty that is alleged because, away from Winnipeg and St. Boniface, the Catholics are few and scattered. They are not fewer or more scattered than before 1890. Yet the school system then working was "perfectly fair to all parties." How has it become unfair or impracticable since 1890? I hope the Free Press is right in saying that the people will soon begin "to do their own thinking." If the Protestant people of Manitoba refuse their thinking to be any longer done for them by certain professional politicians, then the School Question will be settled. The Catholics are not seeking any "ideal system." They are contending for their LEGAL RIGHTS, knowing that the recognition of them will involve nothing that is not "perfectly fair to all parties," and that their denial leaves the Catholics (as a "Catholic Canadian" also admits) in the position of an "oppressed" minority.

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Freight No. 104 Daily	Winnipeg	Freight No. 104 Daily
St. Paul Express 108 Daily	Portage Jct.	St. Paul Express 108 Daily
Miles from Winnipeg	St. Northbert	Miles from Winnipeg
8.80a 2.55p 0	Cartier	1.00p 6.45p
8.15a 2.44p 3.0	St. Agathe	1.11p 7.00p
7.50a 2.28p 9.8	Union Point	1.25p 7.20p
7.30a 2.14p 15.8	Silver Plains	1.37p 7.35p
6.50a 1.55p 23.5	Morris	1.55p 8.05p
6.45a 1.49p 27.5	St. Jean	2.06p 8.34p
6.28a 1.35p 32.5	Emerson	2.21p 8.59p
5.58a 1.20p 40.4	Letellier	2.40p 9.20p
5.28a 1.04p 48.8	Brandon	2.59p 9.45p
4.52a 12.46p 56.0	Winnipeg Jct.	3.20p 11.00p
3.30a 12.20p 65.0	Duluth	3.40p 11.45p
2.30a 12.10p 68.1	Minneapolis	4.05p 12.55p
8.85p 8.45a 168	St. Paul	4.40p 1.55a
11.40a 5.05a 228	Chicago	4.50p 1.55a
7.30a 4.58		4.50p 1.55a
8.00a 4.51		4.50p 1.55a
10.30a 8.85		4.50p 1.55a

**MORRIS-BRANDON BRANCH.**

East Bound Read up	STATIONS	West Bound Read down
Ex. No. 204, Mon. and Friday	Winnipeg	Ex. No. 203, Wed. and Friday
Ex. No. 204, Tues. and Saturday	Morris	Ex. No. 203, Thurs. and Sat.
Miles from Morris		Miles from Morris
8.30a 2.55p	Winnipeg	1.00p 6.45p
8.30p 12.45p	Morris	2.25p 7.00p
6.34p 12.15p 21.2	Lowe Farm	2.58p 8.45a
6.04p 12.06p 25.9	Byrle	3.20p 8.55a
5.27p 11.51a 33.5	Rosebank	3.45p 9.10a
4.53p 11.37a 39.6	Miami	4.06p 9.47a
4.05p 11.17a 49.0	Deerwood	4.28p 11.17a
3.25p 11.04a 54.1	Altamont	4.40p 11.45a
2.45p 10.47a 58.1	Pembina	4.58p 12.28p
2.05p 10.32a 68.4	Swan Lake	5.12p 1.08p
1.35p 10.17a 74.8	Indian Springs	5.29p 1.39p
1.06p 10.07a 79.8	Mariapolis	5.37p 1.57p
12.50p 9.52a 86.2	Greenway	5.52p 2.07p
11.50a 8.50a 88.9	Baldur	6.02p 2.45p
11.02a 8.17a 102	Belmont	6.20p 3.22p
10.20a 8.00a 107.7	Hilton	6.48p 3.48p
9.45a 7.45a 117.8	Ashdown	7.00p 5.02p
8.22a 6.55a 128.0	Wawanesa	7.11p 5.52p
8.20a 6.14a 137.5	Killotte	7.23p 6.15p
7.45a 5.75a 147.3	Routhwaite	7.45p 6.85p
7.00a 5.40a 146.1	Brandon	8.02p 7.45p
		8.20p 8.50p

**PORTAGE LA PRAIRIE BRANCH.**

West Bound Read d'n	STATIONS	East Bound Read Up
Mixed No. 303 Every Day Except Sunday	Winnipeg	Mixed No. 301 Every Day Except Sunday
Miles from Portage La Prairie		Miles from Portage La Prairie
4.45 p.m.	Winnipeg	12.25 p.m.
4.58 p.m.	Portage Junction	12.17 p.m.
5.14 p.m.	St. Charles	11.50 a.m.
5.19 p.m.	Headingley	11.42 a.m.
5.42 p.m.	White Plains	11.17 a.m.
6.06 p.m.	Gravel Pt. Spur	10.51 a.m.
6.25 p.m.	La Salle Tank	10.43 a.m.
6.47 p.m.	Baldur	10.29 a.m.
7.00 p.m.	Oakville	10.06 p.m.
7.30 p.m.	Dartis	9.40 a.m.
	Portage La Prairie Flag Station	9.30 a.m.

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CALENDAR FOR NEXT WEEK. 1897. FEBRUARY. 21 Sexagesima Sunday. 22 Monday—The Chair of St. Peter at Antioch. 23 Tuesday—Commemoration of the Passion of Our Lord. Vigil. 24 Wednesday—St. Matthias, Apostle. 25 Thursday—St. Peter Damian, Bishop and Doctor (transferred from the 23rd inst.). 26 Friday—St. Margaret, Penitent. 27 Saturday—Votive office of the Immaculate Conception.

CITY AND ELSEWHERE. The Provincial Legislature is called for the 18th inst. Mr. M. Collins who farms north of Carberry, was in town this week. Branch No. 52 of the C. M. B. A. hold a regular meeting at Unity Hall this evening. Rev. Father Zerbach, of Regina, who was in town the past few days, went west to-day.

Miss O'Day, of Winnipeg, a well-known member of St. Mary's congregation, will be married this week at Toronto to Mr. A. E. Smith, assistant ticket agent at the C. P. R. depot here. For certain reasons Father Cherrier has found it desirable to give up the 9 o'clock mass which he recently established and for the future on Sunday mornings the only low mass will be at 8.30 o'clock.

The corporation of the town of St. Boniface are applying to the local legislature for an act to legalize a by-law to assist Edouard Guilbault in the establishment of a tin box and general metal-ware manufactory.

Mr. John J. Arsneault, of Oak Lake, Man., has been dismissed from the position of Homestead Inspector, which he has filled for many years. It is a case of persecution against a French-speaking Catholic, which we shall deal with later on.

The readers of the REVIEW who have books or Catholic literature of any kind which they can spare, would do well to send them to the members of the Truth Society, by whom they will be well taken care of and put to good use in connection with their library.

The annual bonspiel which was commenced on Monday of last week and which has only been brought to a close was the most successful and enjoyable in the history of the association, and proved that curling as a winter sport is by no means losing its hold on the people of Manitoba.

On Thursday evening the 25th inst. a grand sacred concert will be given in St. Mary's Church by the choir. Tickets have been placed in the hands of members of the congregation for sale and arrangements are being made whereby those who purchased them will afterwards be able to exchange them for coupon tickets and thus be sure of the seat they will occupy.

An open meeting of the Catholic Truth Society will be held at St. Mary's school house on Monday evening next, to which all are invited. A good programme of music is being arranged and Rev. Father Drummond, S. J., will be present and publicly say a few words. A final meeting of the committee to complete arrangements is called for Thursday evening at eight o'clock in the school room.

A good meeting of the Catholic Truth Society was held at St. Mary's school-room on Monday evening. President J. A. McInnis in the chair. One new member was initiated and two new applications read. On Monday evening the 8th March a paper will be read by Mr. D. Coyle and on the 15th March Mr. O'Brien will read a paper and on the 22 Mr. F. Smith will entertain the members.

St. Mary's church was crowded on Sunday morning, a large number of strangers being present in addition to the regular congregation. The musical part of the service was of a particularly attractive nature. The choir which was in full strength sang Mercadante's Mass. At the offertory Mr. Braxton Smith, the tenor of the Albani concert company, sang "Cujus Animam" from Rossini's Stabat Mater, and Mr. Lempiere Pringle, of the same company, was heard to splendid effect in the magnificent basso solo "Pro Peccatis, also from the Stabat Mater." Mr. Evans the Church organist also played skilful accompaniments.

On Saturday last Mr. J. B. Lanzon and Mr. S. A. D. Bertrand were nominated for the vacancy in the local legislature caused by the resignation of Mr. J. E. P. Prendergast who at the last election was chosen member for St. Boniface. Mr. Lanzon stands as the uncompromising champion of Catholic rights, and Mr. Bertrand as the representative of those who claim that the agreement between the two governments re the school question should be accepted. The contest is being eagerly watched all over the country and the result of the polling which takes place on Saturday next will be awaited with much interest.

An Unreasonable Complaint. We have received a letter signed "An Observer" with no confidential indication of the lady's real name. Though we do not publish anonymous letters, we will here state that the writer complains of not having found seats reserved for herself and other strangers in St. Boniface Cathedral last Sunday when Madame Albani sang there. This complaint is unreasonable. Neither she nor her friends had been invited, and they had no right to expect that pew-owners, whose pews were particularly valuable on such an occasion, would vacate them for the sake of strangers.

LETELLIER. On Monday Feb. 8th, grand High Mass was sung in the parish church for the repose of the soul of the late Rev. Cure Boucher, of Louiseville, who departed this life at an advanced age a few days ago. On Tuesday another solemn service was held for the late Reverend Nazarius Pelletier, formerly of St. Joseph (the adjoining parish) and consequently well known to the people of this neighborhood, many of whom assisted at the Requiem Mass. Several of the neighboring priests were present and left afterwards for St. Joseph, where the requiem service was held on Wednesday.

Father Juras has formed the laudable idea of building a convent in the village. So far, he has more than \$1,000 subscribed for this purpose. On Sunday after Mass he called a meeting to elect five trustees for the convent. Mrs. LeClerc, of St. Eustache, has returned to her home, after passing a pleasant visit among her friends and relatives, in this neighborhood.

The weather since the beginning of February has been very mild in comparison with the month of January until the 10th inst. Last week there fell several inches more snow, filling the roads at places, but the continued traffic is rapidly restoring them to the desired state they were in before the last snow fall.

The Indians and others are prophesying floods on the Red River for this spring. Let us hope however that they are false prophets.

CURFEW SHALL RING. Madame Monchamp Kindly Allows Us to Publish the Very Able Paper She Read, on the 6th inst., at the Annual Meeting of the National Council of Women.

MADAM THE PRESIDENT AND LADIES:—Craving your kind indulgence for one who has very seldom before spoken in public, I begin immediately by advocating the ringing the Curfew Bell. As a French Canadian and a Catholic, I have special reasons for championing this simple, and yet effectual means of helping on the cause of morality and order. For the word CURFEW, as you are no doubt aware, is merely a condensation of the French COUVE-FEU, which means "cover up the fire, bank up the grate before retiring." And the practice of ringing the Curfew Bell dates from Catholic times. Chambers' Encyclopedia says it appears to have prevailed throughout Europe long before the era of the Norman conquest, though, of course, it must have originated after the year 400 of the Christian era, about which time we first hear of large bells used in the open air to attract the attention of people at a distance.

The object of the Curfew Bell in those days was mainly the prevention of fires, which, owing to houses being chiefly constructed of wood, to the extreme narrowness of the streets, and to the absence of appliances for extinguishing the flames, were both frequent and destructive.

The American Cyclopaedia points to another object aimed at in the ringing of the curfew-bell, when, it says, it was a signal not only for the extinguishing of the fire on the hearth, but also for remaining within doors. Polydore Vergil states that William the Conqueror introduced it into England as a measure of police in 1068. The obligation of extinguishing fire and light on the ringing of the Curfew was

abolished in England by Henry I. in 1100, but the evening bell itself was continued. We find entries in the municipal records of "ryngyng ye curfew," "a man to ring the curfew," "new rope for the curfew bell," and so on, as late as the beginning of the sixteenth century. The evening bell and prayer bell, especially the Angelus bell, so beautifully portrayed by Millet in his famous painting, had their origin in the COUVE-FEU. The time at which the curfew bell was rung is set down in some books as eight o'clock, in others as nine o'clock in the evening. Probably the hour varied somewhat with the length or shortness of the days in summer and winter. The Standard Dictionary notes that the practice of ringing a bell at this hour has been continually kept up and still prevails locally in some parts of the United States and France. You will excuse me, ladies, for entering upon this history of the word, as it may help us to understand that what we are advocating has the sanction of long usage and the experience of centuries. Though the etymological derivation of curfew from COUVE-FEU was hardly necessary here, it would seem necessary for some people, as the following joke I have culled from a recent American paper, would show: "Jenkinson, here's an item in the paper about some town adopting a curfew ordinance. What does curfew mean?" "It means that there's got to be fewer curs. It's a sort of dog law."

But to return to the time honored curfew, in our own day a reaction has set in, inclining to the re-establishment of this ancient custom, not indeed for grown up persons, to whom it formerly applied as well as to the young, but to children under — years of age. I was glad to see that His Worship Mayor McCreary, Canon Matheson, Messrs. J. H. Ashdown and Alex. Macdonald all recommend the ringing of the curfew bell in the limits of the city of Winnipeg. In many other cities on this continent the practice already prevails; quite recently it was introduced into the capital city of our Dominion. No one who is at all acquainted with what goes on in the city at night will deny that some check should be put on the rowdiness and unbecoming behavior of many boys and girls after dark. The sights and sounds that have shocked the eyes and ears of some of us furnish conclusive evidence that it is high time something should be done to stop what bids fair to become a social scandal. If certain too indulgent parents cannot control the evil tendency of their children and keep them within doors after nightfall by mere parental authority, then it is fitting that the civil power should step in and supplement their weakness. Otherwise the youth of this fair city of ours will be exposed to temptations which they are not strong enough to resist and habits of evil will be formed which in later years will with great difficulty be corrected. Before closing allow me to read the following item, published a few weeks ago in the Nor'-Wester, one of our daily papers: "Mrs. John D. Townsend is making efforts to secure the passage of a curfew ordinance in New York City. She has been collecting statistics of youthful crime and since last January has found highway robbery at six years, murder at seven years and incendiarism at twelve years. 'Not wickedness,' says Mrs. Townsend, 'but awful precocity and parental irresponsibility are the causes of the great amount of youthful crime.' We must not wait for such a record to secure our own ordinance. I would, therefore, move we petition that the curfew bell be tolled every evening at o'clock in winter and at o'clock in summer, and that all boys and girls under years of age who shall be found in public places after the bell has ceased to toll, (unless accompanied by parents) shall be liable to arrest, and that a committee be formed to further its promotion.

MADAME MONCHAMP. "SAVED IN OLD AGE. THE STORY OF A WOMAN WHO RECOVERED HEALTH AT SEVENTY. She Was Weak, Nervous and Affected With Heart Trouble—Could Scarcely Move About the Room Without Help. From "Logberg," Winnipeg, Man. Many strange things come within the observation of a newspaper man, and none stranger than those that show on what little things life or death hangs or what small things may snatch a victim from a yawning grave, and restore health and usefulness. A striking illustration of this came within the observation of a representative of Logberg recently. While in the vicinity of Bru, Manitoba, the reporter heard of what was looked upon as a remarkable restoration to health through the use of Dr. Williams' Pink Pills. The person cured was Mrs. Kristbjorg Jonsdatter, and the reporter thought it worth while to investigate the matter, and accordingly drove to the lady's home. Arrived there he found Mrs.

Jonsdatter in good health, and learned to his satisfaction that what he had heard had not been exaggerated. She willingly consented to give a statement of the facts and the following are her own words:—"In January last, I had grown so weak and nervous, and was so affected with heart trouble that I could hardly walk across the floor without assistance. I had very little appetite and was run down to a mere skeleton. I tried medical aid, but got no relief until some friends persuaded me to try Dr. Williams' Pink Pills. I had very little faith that any medicine could help me, for I thought my troubles so interwoven with old age that nothing but death could relieve me of them. However, I began using the Pink Pills, and after I had used about three boxes I felt greatly improved. I continued their use for four months, and at the end of that time found my health fully restored, and I am now able to do all my household duties. I am aware that many people suffer from troubles similar to mine, and I freely and gladly consent to make this statement public, that some one else may benefit by it. Dr. Williams' Pink Pills are a tonic medicine, enriching the blood and strengthening the nerves, thus reaching the root of the disease and driving it from the system. They are the greatest medicine of the 19th century, and have cured in hundreds of cases after all other medicines had failed. The great popularity of Dr. Williams' Pink Pills has caused unscrupulous dealers to imitate them extensively, and intending buyers are urged to see that every box is enclosed in a wrapper bearing the full trade mark "Dr. Williams' Pink Pills for Pale People." Pills colored pink, but sold in loose form by the dozen, hundred or taken from glass jars, are fraudulent imitations, and should always be refused, no matter how plausible may be the story of the interested dealer offering them.

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