

Northwest Review.

Senate Reading Rm Jan 7

"AD MAJOREM DEI GLORIAM."

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

VOL. XII, No. 23.

WINNIPEG, MANITOBA, WEDNESDAY, DECEMBER 9, 1896.

(\$2.00 per year. Single Copies, 5 cents.)

THE CLERGY

PASS RESOLUTIONS OF COMPLETE CONFORMITY WITH HIS GRACE.

On Wednesday evening, the 2nd inst., was held at the Archbishop's palace, by all the secular and regular clergy of the diocese, a meeting at which it was

Resolved, That all the priests of the diocese without exception take this opportunity of affirming that they are united with His Grace on the school question; that all of them profess the doctrine publicly expounded by the Archbishop of St. Boniface in his sermons in St. Boniface and Winnipeg, a doctrine approved, moreover, by the entire episcopate and by the Sovereign Pontiff;

That all the priests of the diocese enter a solemn protest against all the insults offered to His Grace by certain newspapers and politicians on account of his attitude on the school question; and that all the priests in the diocese without exception, being determined to take the same Catholic and patriotic stand, consider these insults as offered to themselves.

CATHOLIC PROTEST.

THE SO CALLED SCHOOL SETTLEMENT BITTERLY DENOUNCED.

Winnipeg Roman Catholics Meet and Unanimously Pass Resolutions Condemning the Laurier Government—They Endorse the Stand Taken by Archbishop Langevin.

Wednesday evening, the Catholics of Winnipeg assembled in St. Mary's school house, to discuss the injustice which they say has been done them by the Laurier government in connection with the so-called settlement of the school question. With one or two exceptions, all the Catholic families of the city were represented. The enthusiasm which was manifested at different stages of the proceeding made it quite conclusive that His Grace of St. Boniface has the loyal support of his Winnipeg flock on the stand he has taken on the school question. The speeches delivered by the several leading Catholics were all loud protestations against the treachery of the Laurier-Tarte combination.

RESOLUTIONS.

The following series of resolutions were moved clause by clause, by prominent Catholics and were carried unanimously.

We, the Catholics of Winnipeg assembled at this meeting of Roman Catholic ratepayers in the city of Winnipeg, called by public notice, for the purpose of giving expression to the opinion of the Roman Catholic minority of this city on the arrangement recently concluded between the Provincial and Federal governments on the Manitoba school question, resolve as follows:—

1.—Very respectfully but most firmly we protest against the terms of that arrangement. We affirm that they are wholly insufficient to redress our wrongs, while they utterly fail to make good the pledges solemnly made to the electorate by members of the Federal Cabinet and of parliament.

2.—We condemn Federal ministers for trying to force on the Roman Catholic minority a proposal so inadequate, and in the negotiations for which, the minority itself were not consulted. We resent the insult offered to the most prominent and most trusted representative of the minority in this controversy—the Rev. Archbishop of St. Boniface—who, as openly avowed by one of the ministers, was designated ignored in the negotiations. A policy of conciliation for reaching a settlement we indeed approve, but it is a farce to call it conciliation, when only one party to the controversy is approached in that spirit, while the other party, and that the one which has been wronged, is treated with undignified contempt.

3.—As loyal subjects of a British country, we ask for British justice, no more, no less; as devoted upholders of British institutions, whose mainstay is an honorable adherence to the spirit of the British constitution, we demand that the constitution of our country be respected, and that its protection be extended to the minority, whose rights in educational matters were thereby specifically safeguarded.

4.—We declare our most earnest desire to live in harmony with our fellow citizens of all creeds. In the matter of secular education we are most

willing to submit, under reasonable conditions, to state inspection, but we claim that Roman Catholics ought, wherever in sufficient number, as in the case particularly in Winnipeg, to have the privilege of sending their children to schools which, while maintaining a standard of proficiency second to none under secular conditions, conform to our well understood laws as to religious and moral training.

5.—Under the law of the province, prior to 1890, we had this privilege, but we do not call for the re-enactment of the old law in its precise terms. We demand, however, that by amendment and modification, as suggested by the judges of the Privy Council, our grievances be removed and our essential rights in this respect be restored.

6.—Through the proceedings in appeal, the parliament of Canada is now empowered to deal with the question, and give us relief. We recognize that by provincial legislation a more easy remedy could be secured, but this being denied us, we can but look to parliament for justice, and we appeal with confidence, not only to our coreligionists in the other provinces, but to all lovers of British fair play, for their sympathy and support.

7.—We protest against the vicious and absurd theory that Federal legislation is to be taken as coercive, or as a menace to provincial rights, in a case where Federal legislation is not only clearly contemplated, but is in express terms provided for by the constitution. Appellate bodies, charged with the duty of extending protection to either communities or individuals, must wholly fail in their duty, if they are deterred from reviewing the acts of the bodies appealed against by a consideration of the tenacity with which these bodies cling to their acts.

8.—To our Protestant brethren, we would recall the fact that this provision for appeal to parliament, was put in the constitution at the instance of the Protestant representatives of Quebec, for the express purpose of affording protection to the Protestant minority in that province. We remind them too of the fact that the same Protestant minority was the first to avail itself of this right of appeal against an alleged deprivation of their educational rights by the Roman Catholic legislature of Quebec, and that the appeal led to a speedy restoration of those rights by that Catholic legislature.

Should the educational rights of Protestants in that province be again prejudicially affected in the future, by an act of its legislature, and another appeal to Ottawa by Protestants become necessary, we are sure that Protestants throughout the Dominion would not willingly see justice denied because of a cry against interference with Quebec's provincial rights. The Roman Catholic minority of Manitoba in such a case would be the first to deprecate a failure of justice through such a cry. And the Christian principle of doing to others as they would wish others do to them, will suggest to our Protestant brethren that a like cry ought not to be the cause for withholding justice from us in the present case.

9.—That these resolutions, signed by the chairman and secretary, be printed and that copies be mailed to His Excellency the Governor-General, to the Hon. Wilfrid Laurier, and several colleagues, to Sir Charles Tupper and the several members of his late cabinet, and to such other persons as the chairman and secretary may think proper.

The resolutions were moved, clause by clause, by the following:—

MOVERS OF RESOLUTIONS.

Resolution number one was moved by E. Cass, seconded by Frank McPhillips.

Mr. Cass spoke at length on the campaign carried on by Mr. Laurier and his friends, during the late elections. They had promised that the rights of the Catholic minority of Manitoba would be restored. Everyone knew how shamefully these promises had been disregarded. He referred also to the harm the agitation of the past six years had done to the material interest of Canada. He declared that the present government was responsible for whatever might result from the present dissatisfaction.

2.—Moved by N. Bawlf seconded by Thomas Kelly. Mr. Bawlf, in moving the resolution, made a vigorous speech. Heretofore his voice had been heard urging upon a conservative government their duty to give his coreligionists their rights, but now, not only as a Roman Catholic, but also as a leading liberal, he stood up on behalf of the minority. Mr. Bawlf said the Catholics of Manitoba had been promised by Laurier something more than that which was now offered them. The "goods" had been sold but not "delivered." Relief must and will come, all opposition notwithstanding. Catholics had battled for their rights for six long years, and they were not now going to give up the fight for what the constitution guaranteed them.

They were law-abiding citizens, and would stand by the constitution of their country. But they did not propose to be hoodwinked by any such paltry offer as this. Mr. Bawlf's remarks were loudly cheered.

No. 3.—Moved by Mr. J. J. Golden, seconded by Mr. M. Kelly. Mr. Golden said that this resolution spoke of loyalty, and as Roman Catholics, it was a sufficient guarantee of their loyalty. There was no disputing the loyalty of a Catholic citizen. He is loyal equally to the existing institutions, to his country, and his Queen. But, as well, he must be loyal to generations unborn, whose rights are to-night in our charge. (Hear, hear.) Catholics have in their favor the constitution. They feared nothing. They had been calm and confident, because they had law and right on their side. We, as citizens, feel that we have nothing to fear. Nevertheless, we are slightly uneasy, because our pockets are touched temporarily. As His Grace had said, "Justice must be done." (Hear, hear.) The speaker felt that two hours and a half would not be enough to deal with this momentous question. A monstrous injustice to the rights of the Manitoba minority had been done. Catholics had right and law on their side, and the day was not far distant when the majority would be of their side. (Applause.)

No. 4.—Moved by Mr. T. W. Deegan, seconded by Mr. M. McManus.

Mr. Deegan stated that clause five of the so-called school settlement, guaranteed but one Catholic teacher for a large community. He considered the "terms" a mere pretence. The fathers of the settlement admitted a principle, but made its operation impracticable.

Hon. Joseph Burke said that the concessions asked for by the government were impossible to any true Catholic. The division of the seventy-two Catholic school sections proposed would be absolutely impracticable.

No. 5.—Moved by Mr. F. W. Russell, seconded by Mr. A. McKinnon.

Mr. Russell stated incidentally that too much abuse had been levelled against the present Catholic school system. It was not merited.

No. 6.—Moved by Mr. Joseph Dumouchelle, seconded by P. Klinkhammer.

No. 7.—Moved by Mr. Marrin, seconded by Mr. R. Murphy.

Mr. Marrin stated that the Privy Council had already adjudicated in favor of the Roman Catholic minority. The fathers of confederation, among them Sir John A. Macdonald, had considered that as it was possible a majority might eventually attempt to impose upon their weaker countrymen, a provision of some kind was necessary. The late government had brought a bill before the house on the question of Separate Schools. Some thought Manitoba Catholics did not amount to much. As a matter of fact they had turned the scale in the late election. Mr. Laurier had promised relief to the Roman Catholics, but what had he done? His so-called settlement did not settle. The document itself was not the result of a master hand. No Catholic conceded that a settlement had been made. The minority of Manitoba had not been consulted. Every fair-minded man must say, "If this is a settlement, what was there to settle?" After all the fuss and consultation with Dalton McCarthy and conferences with farmers, this only was the result. Catholics want more, and more they shall have. (Loud applause.)

No. 8.—Moved by Mr. Carroll, seconded by M. R. Driscoll.

The carriage of Mr. Carroll's resolution was so thunderously enthusiastic, that he said, "I think this meeting settles the school question." (Applause.)

No. 9.—Moved by Mr. D. B. McIlroy, seconded by Mr. Thos. Jobin.

Mr. D. Deegan then moved, seconded by Mr. J. Burke, that a committee be appointed to have the above series of resolutions printed and circulated, this committee to consist of Messrs. Golden, Carroll, Marrin, Cass and Russell.

Mr. Deegan's resolution was unanimously adopted.

Mr. N. Bawlf said that he thought the Catholics were bettered in every way by their continued support of their own schools. He would like to hear from other speakers as to the future maintenance of these schools.

Mr. J. J. Golden stated that when the clause guaranteeing protection to the Catholic minority was inserted in the constitution, the minority in Manitoba were Protestant.

The chairman stated that he was glad to notice that no tincture of politics characterized the present meeting.

Hon. Mr. Burke explained further why the so-called settlement was impossible. Very few districts could afford twenty-five pupils without which there could be no Catholic teacher. The number, twenty-five, was a principal matter of dispute. Seven chil-

dren would not allow of a Catholic teacher. He thought Mr. Tarte must be in the D. Ts. when he endorses such a settlement. (Laughter, and cries of give it to him.) He at least must have had too much champagne, or been troubled with mental aberration.

Chairman Carroll said that it had struck him during the evening, while listening to the various speakers, that instead of the school question having been settled, it had simply been intensified. (Applause.)

Mr. N. Bawlf thought commendation should be given to the Catholic school board. Anything he could do in its interests would be done.

Mr. Marrin thanked Mr. Bawlf, and declared that in the future, as in the past, the school board committee would always be very active in the best interests of Catholic education.

Mr. Joseph Carroll occupied the chair, and Mr. P. Marrin acted as secretary.

After a hearty vote of thanks had been tendered, the chairman and secretary, the meeting was closed by the singing, with great enthusiasm, of "God Save the Queen."

THE SETTLEMENT OF THE MANITOBA SCHOOL QUESTION.

From the Western Churchman.

In our school days, we were wont to hear an old fable about a mountain, which was kept in the throes of labor for a long time, and then—brought forth a mouse. We could not help being reminded of this when we read what has been called—The Settlement of the Manitoba School Question. For several years this question has been prominently before the public; upon it turned the issue of the last election to the House of Commons at Ottawa; it has threatened, on several occasions, to break up the Canadian Confederation; it has been the great bone of contention between the two leading political parties; and now it is said to be settled. But by whom? By the cabinet at Ottawa and the ministers of the Manitoba Legislature, without any reference to the Roman Catholic prelate, whose diocese is to be effected by the settlement—without the slightest consultation with the minority who have made such a bold struggle for the spiritual education of their children. It seems quite evident that from the very start the Liberal government at Ottawa never meant to do other than they have done, and so we may well ask: "Why all this delay? Why keep the province in suspense, when this was all the concession to be made? Some people, who know no better, speak as if the Roman Catholic minority had got more than they had any reason to expect. The whole thing, as His Grace of St. Boniface has put it, is a miserable farce. The French Roman Catholics, who have been in this western country for many a day, and the Anglican churchmen, who for nearly as long have been doing a noble work for Manitoba and the Northwest, (both of these working at a time when no other Christian body was prepared to do anything for the province)—they have kept the country Christian; and now, forsooth, men of other creeds and men of no creed at all, step in and with an assurance which were worthy of a better cause, demand that the pioneers of Christianity in this great wild west, shall take just what they offer them, or do without. It is just like the self-conceit and self-righteousness of a certain class of people, who consider themselves qualified to set the whole world right by the narrow rules of their sect. We do not blame His Grace of St. Boniface if he does publicly announce that the strife is just commencing. No earnest Roman Catholic could accept such a settlement, because it is not a settlement at all. It is not permissible to teach their children the truths of their faith for half an hour or even an hour a day, that will satisfy the Roman Catholic minority; they want, and rightly so, to surround their children all day long and every day, with an atmosphere of religion; they want not merely to impress upon their young people's minds certain important dogmas, but to so fill them with a sense of the close relationship that ought to exist between these dogmas and the conduct of their everyday lives, that they will grow up Christian men and women.

Why cannot separate schools and public schools exist side by side as they do in some of the eastern provinces, and in the old country? We think it quite within the scope of the government at Ottawa to demand that the teachers of separate schools shall undergo the same normal school training and pass the same standard of examinations in secular knowledge as do the teachers of the public schools. So far as secular education is concerned, we would have the Roman

Catholic schools subject to the same inspection by government officials as takes place in the public schools. We would be quite prepared to insist, in Roman Catholic schools, on the same amount of time being devoted every day to the course of instruction prescribed by the education department of the Dominion. Further than this we would not go.

The Roman Catholic minority deserve far more than they have got in this so-called settlement, at the hands of the people of Canada; and, if this is not given now, a day will come, and that at no very distant date, when those in power will see the grievous mistake they have made in divorcing the religious and the purely secular in the education of the young.

Aye, and more than that, the day will come when the Church of England in Canada, and other religious bodies as well, will find that the church day school is the only thing that will save the Dominion from moral declension. This is the experience of England at the present moment; and had the late Archbishop of Canterbury been spared a little longer, he would have made a great effort to obtain equal facilities for the carrying on of church day-schools as for the schools under the Board School System.

KAMLOOPS, B. C.

To the Editor of the North West Review:

Sir: As an old contributor to the columns of your creditable and spicy little journal, I feel it befitting at this juncture, to express our sympathy with our co-religionists in Manitoba, in their (as it now seems) perpetual turmoil, and our heartfelt condolence in their blighted hopes of restoration of their schools; we also desire to give expression to our very high estimation of your zeal and indomitable pluck in your noble efforts to obtain justice for a suffering minority in one of the provinces of her majesty's domain. For ourselves, we never had any faith in the honorable gentleman who now holds the reins of power, doing justice to the Catholic minority of Manitoba; to our mind he was among those politicians who are prepared to sacrifice any principle however sacred to vain glory. This conclusion has been the result of a careful study of the course pursued by the present Premier all through, in dealing with the Manitoba school question in parliament. At one time we find him howling at the government for their inaction in the matter, at another time moving a six months' hoist; nevertheless, he has placed himself on record, that he found (according to the presentation of the hierarchy of Canada) that the Catholic minority of Manitoba were suffering and subjected to an infamous tyranny. Again we find him defining what measure of justice was meet in the case. We find him condemning the measure of relief proposed by the Conservative government. If he were placed in power, he would first try conciliatory measures; but, should that fail, he would introduce measures in parliament that would restore to the Catholic minority in Manitoba their rights and privileges in their entirety. What have we now before us? A most pitiable and lamentable spectacle of that full measure of justice, and instead of the restoration of rights and privileges in their entirety, we have the now famous settlement. We have no doubt but that this document will be handed down to posterity, as one of Mr. Laurier's most brilliant pieces of diplomacy. For ourselves we are not at all deceived, we were among those who thought that a settlement arrived at, that would suit (as this one seems to have.) D'Alton McCarthy & Co., and the Catholic minority at the same time, would be in itself a monstrosity. We are satisfied that the many conflicting factions to which Mr. Laurier would have to cater, in order to retain power, would overshadow him. While he is acknowledged to be a brilliant man, it is manifestly certain that he lacks those great essentials, which are indispensable in the statesman. Unfortunately he lacks the courage of his convictions; he has shown that he has not the backbone to maintain the rights of the minority supported by the decision of the highest tribunal of the realm. The question as to why the ratepayers of Manitoba, have been deprived of their share of the public grant towards the maintenance of their schools, to our mind has never been satisfactorily answered; the lame excuse of their inefficiency, is hardly tenable, because, if proficiency, instead of strife, was the prime motive of interference, it was much nearer within the power of the state to compel general proficiency, or the withdrawal of the grant from those which, after a fair warning, fail-

(Continued on page 8.)

NORTHWEST REVIEW

PRINTED AND PUBLISHED EVERY
WEDNESDAY
WITH THE APPROVAL OF THE ECCLESIASTICAL
AUTHORITY.

At 188 James Avenue East.
WINNIPEG.

Subscription, - - - - - \$2.00 a year.
Six months, - - - - - \$1.00.

P. KLINKHAMMER,
Publisher,

The NORTHWEST REVIEW is on
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Co., Booksellers, 364 Main St.

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Northwest Review.

WEDNESDAY, DECEMBER 9.

**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 govern-
ment grants, and exemption
from taxation for other schools.

CURRENT COMMENT.

The Unsettled Settlement.
The Free Press is again harping on the worn-out string, that the Manitoba school question is shelved for ever. In the non-descript period that followed the twenty years of its manly management by a real man, the shallow and pretentious editor with the stylish name repeatedly informed the public that there no longer existed any school question. That was before the second judgment of the Privy Council. Now, after the Laurier-Greenway farcical settlement, the present editor, being less of a fool, delivers himself with more reserve, though pretty much to the same effect: "It is a great mistake for [Archbishop Langevin and his colleagues] or for any one to assume that there still exists a School Question in anything approaching the sense in which it existed previous to the late settlement." "Late" is not half bad; the writer thus unwittingly chronicles the premature demise of the settlement, that still-born babe. And, in spite of his opening assertion that the question is really shelved, the rest of his article is an indirect exhortation to the Archbishop to help shelve it and to Mr. Greenway to see that the shelf be comfortable.

"It would have been greatly conducive," says the Free Press editor, "to the peace and good will which should exist between all classes of the community if the Roman Catholic authorities, here and elsewhere, could have frankly accepted the action of the two governments." No doubt it would. Submitting cheerfully to injustice and tyranny generally makes the unjust and the tyrannical feel brimfull of peace and good will, and, as people of that sort are wont to treat the rest of the world as if it did not exist, they

naturally attribute their own feelings to "all classes of the community." But it so happens in this case that the very class which is most interested in a just and fair settlement of the school question are persuaded that they would find no peace in the working of the proposed farce and no good will on the part of the low comedians that wish to play that farce.

Still An Open Question.

"The Minority"—we again quote the Free Press—"took its grievance before the various courts for adjudication, and it was eventually taken up by the court of last resort, the Privy Council decided to be the Dominion Parliament. Mr. Laurier's Government, as representing that body, has made a settlement which the Provincial Government will carry out. There is no appeal beyond that; and under no circumstances that we can conceive of, can the question be reopened." The word "grievance" at the head of this quotation supplies the best answer to the last sentence thereof. The so-called settlement not only purports to redress no grievance but studiously avoids all mention of anything bearing the remotest resemblance to a grievance. So far as its wording is concerned, there might never have been any Manitoba school case at all, the whole concession of religious and French teaching might have been merely a spontaneous change of heart on the part of those conscientious and scrupulous men who constitute the Greenway government. On its face the document bears no trace of being an adjudication by the Dominion Parliament. Therefore that court of last resort has delivered no judgment in this instance. Therefore, again, not only is it not inconceivable (to any logician, which the Free Press writer is not) that the question be reopened, but it has never been closed, it is at the present moment as open as it ever was. The only lawful attempt to close it was the Remedial Bill, and so long as that, or one like it, is not passed, the entire question is still unsettled. It may and probably will be thrown very wide open at the next session of the Dominion Parliament, and should it be left unsettled by that court of last resort, the Royal Mandate summoning that court to act upon certain definite lines may at any moment be brought forcibly to the attention of the Dominion Government. Were the Right Honorable Joseph Chamberlain, Secretary of State for the Colonies to inquire of the Governor General in Council why Her Majesty's expressed will in this matter has not been executed, Mr. Laurier would find himself in a quandary.

A curious slip occurs at the end of the article we are reviewing from the Free Press of the 3rd inst. The sentence before the last reads as if people were advised to discourage attempts at smoothing the way. "Every true friend of Canada will unite" [with whom? "Every" is singular and must have somebody to unite with. What was meant is: "All true friends of Canada will unite"] "in discouraging attempts [1] to fan the flames of religious feeling between Protestant and Catholic, and [2] to smooth the way as far as possible toward the acceptance of the terms of the late settlement by the Ministry in Manitoba." So we must discourage all those who attempt to smooth the way, etc. Free Press grammar is like its view of the situation—rather hazy.

The Minority's True Representatives.

However, there is one point in which the Free Press shows more perspicacity than Mr. Tarte. It implicitly recognizes that the opposition of "the Roman Catholic authorities" prevents any effectual acceptance of

the settlement by the Minority. On the contrary, Mr. Tarte is trying to make himself and others believe that the protests of Archbishop Langevin and his clergy are immaterial. If they were immaterial, he would not waste so many words upon them. The fact is he is mortally afraid of the immense influence these protests are sure to have: an influence that will grow with the growth of days and weeks and months; and so, like a boy in a dark wood at night, he shouts and sings himself into momentary forgetfulness of his fears. Mr. Tarte has been too close to the heart of the Catholic world to imagine that with us, as with so many non-Catholic bodies, it is the tail that wags the dog. On this point the Casket of Nov. 26th says very well: "We believe that clergy and people in Manitoba are practically a unit on this question. But if they were not, what then? The Catholic people could indeed speak for themselves in a voice at variance with that of their Archbishop; but they could do so—assuming (as is, we believe, the fact) that the latter should be sustained on appeal to the highest authority in the Church—by ceasing to be Catholics. This would settle the question by leaving no longer a minority to protect. It is a contingency that may therefore be dismissed." And further on the same editorial writer says: "Even as we write we find the question of the minority's acceptance definitely set at rest by the plaintive but powerful words of utter repudiation pronounced by the Archbishop of St. Boniface."

An Apt Simile.

Then the Casket proceeds to warn Nova Scotia Catholics against this sophism: "Look how much more the minority in Manitoba have under this arrangement than Catholics in most parts of Nova Scotia! Catholics in Nova Scotia, any one but a knave or a fool will answer, were never guaranteed any more than they have. If you buy a man's farm for a thousand dollars, can you, after taking possession of it, pay him off with two hundred, and justify your dishonesty by the irrelevant though truthful assertion that he will be two hundred dollars better off than his poor neighbor who has not a cent to his name." A very apt comparison, indeed; only, ten dollars, being the one-hundredth of a thousand, would have been a closer approximation to the proportion between what the Laurier-Greenway farce offers and what is our due.

Not Free Agents.

The Tribune of last Friday discovered, four days after date—news travelling at the rate of one mile in four days!—that, one of the St. Boniface school trustees having brought in a resolution to protest against the school settlement, five out of eight trustees were against any declaration on the question. What the Tribune's informant took care not to say was that four out of the five gentlemen who seemed averse to any protestation were government officials, two in the pay of the Federal, and two in the pay of the local government. We say "seemed averse," because there really was no vote taken. That one of the trustees who has been longest in the pay of the local government rose to say that, though he wished to follow the Archbishop's lead, he was not in a position to support a protest against the school settlement. Then, before any one else could speak, the mover of the resolution withdrew it, because he saw that four out of seven—there were only seven present, the eighth being absent—were likewise "not in a position" to express their real feelings. Mr. Tarte is welcome to make the most he can out of this incident. The majority of his supporters are equally disinterested.

Monumental Impudence.

Shameless cheek is Mr. Tarte's favorite weapon of the public; are such

fools that it slays it thousands as did the jawbone of an ass in the hands of Samson. But Mr. Tarte is no Samson except in the mighty proportions of his brass and bluster. He is the man who has always sold the service of his evil tongue to the highest bidder, and who, now that he enjoys the emoluments of a cabinet minister, moves heaven and earth in order to keep on enjoying them. And yet this is the man that accuses Archbishop Langevin of seeking temporal interest by opposing the school settlement. The charge is so absurd that no reasonable man could believe that it stood in need of refutation. But some people are so stuffed with lies à la Tarte as to require proof for the most self-evident axioms. And it is self-evident that an archbishop, who has spent and is still spending thousands of dollars for Catholic schools robbed of their due by Mr. Tarte's bosom friends, has no special temporal advantage to derive from fighting the settlement. The fact is His Grace is impoverishing the episcopal exchequer in order to save the souls of Catholic children. For so noble and generous a prelate to be charged with mercenary motives by a contemptible and venal politician is on a par with the Jews accusing Our Lord of being possessed by the devil.

No Political Bias.

Our enemies attribute our present stand to political bias. They have remarkably short memories. As soon as the result of last June's general election was known we tendered the olive branch to Mr. Laurier and offered him our loyal support if he would but do his duty. For this we were taken to task as "flopsters." We let the curs bark and kept on inviting Mr. Laurier to help us. Had he done justice to our claims, we would have hailed him as a national hero. Because he has proved himself a cowardly humbug, a loquacious fraud, and a traitor to his religion and his country, we now abhor and denounce him. Were he ever to change his mind and show a little moral courage, we should be the first to applaud. We are not conscious of any political bias. We are ready to approve an act of justice from either party. But if a conservative leader, with the halo of honor about his noble brow and nightingales singing in his throat, had proved recreant to his most solemn pledges and, after promising more than the opposing party, had actually given less than a tithe of what that opposing party had offered, we should treat that conservative leader with the same indignant scorn with which we now point at Laurier, Tarte, Scott and Co.

An Anglican Friend.

The "Western Churchman," a journal devoted to the interests of the Church of England in Manitoba and the West, recently had an excellent article on "The Settlement of the Manitoba School Question." Had we seen it before, we should have inserted it last week. However, we are happy to print it in this issue. It opens with an idea we had already expressed about the mountain in labor bringing forth a mouse. It dwells on the iniquity of a settlement in which the minority were not consulted, on the insult offered to French Catholics, on the farcical nature of the settlement, on the necessity of a religious atmosphere, and predicts that "the day will come when the Church of England in Canada, and other religious bodies as well, will find that the church day school is the only thing that will save the Dominion from moral declension." Would that all Anglicans held the same Christian views! At any rate this utterance shows how misinformed is the Toronto correspondent of the Chicago New World, when he attributes the persecution of Catholics chiefly to Anglicans. No; our worst enemies are Presbyterians and other Dissenters, who are unfortunately a tyrannical, narrow-minded majority.

David Slain By Bernard

We have just received the second part of "Un Manifeste Libéral," by P. Bernard in answer to L. O. David's pamphlet against the French Canadian clergy. This second contribution from a clever and learned writer discusses the whole question of the Manitoba Schools and leaves Mr. David not a leg to stand on. It is quite up to date, as it reviews the terms of the "late" settlement. No Catholic that can read French should be without this spicy and vigorous defence of the Catholic clergy.

AN ASSASSIN'S BLOW

The "Catholic Register" very aptly calls the so-called "settlement" a "stab in the back." The Laurier government secured power by gaining the confidence of the Catholic electorate of Quebec, and now they turn upon their unsuspecting victims and deal them from behind an assassin's blow which is meant to kill. The sufferers, however, are not going to succumb so easily. They will make a brave struggle for life and will ultimately recover, whilst in the meantime the culprits will be brought before the bar of public opinion and will receive a punishment which will be as nearly adequate to the enormity of their offence as it can be made.

LAURIERISM!

It must not be forgotten that the terms of the so-called "settlement" were the joint product of Mr. Laurier, Mr. Tarte, the Greenway Government, Mr. Dalton McCarthy, and the P. P. A. and McCarthyite committee of the constituency of Brandon. Each of these saw the terms and passed upon and declared them satisfactory before the deal was finally concluded, and all the while the Catholic minority, who alone had anything at stake, were studiously and most insultingly ignored. Was there even a more rascally transaction? We used to believe there was some truth in the statement that Wilfrid Laurier was a high-minded gentleman, but if he was that in the old days, he has now sadly fallen from his high estate, and is shown to be a low-minded, paltry, political trickster who to achieve his ends, is prepared to descend to most unworthy tactics.

JOY AMONGST THE BIGOTS.

The glib-tongued Mr. Laurier claimed that his arrangement for the settlement of the school question would satisfy all but the "extremists." What is the fact? Every bigotted P. P. A. and McCarthyite in the Province of Manitoba has hailed the arrangement with the most boisterous glee, whereas the poor persecuted Catholic minority here have almost to a man declared that it is a farce and a swindle, and that no matter what further personal sacrifices may be necessary they must be undertaken rather than submit to bring up our Catholic children in the schools which Mr. Laurier would fain force on us. There is hardly an out-and-out Protestant bigot in Manitoba who has not been interviewed on the "terms" and they have one and all expressed themselves as delighted with them—whilst on the other hand but one Catholic in the Province has approved them and he in only a half-hearted way and for very evident reasons.

A LAURIER ORGAN.

The "Canadian Freeman" should muzzle its Ottawa correspondent. In his last letter to that journal this worthy describes those who are saying that Laurier has not done justice to the Catholics of Manitoba as "a certain number of persons Conservatives by conviction and Catholics by accident" and he impatiently refers to our late lamented and saintly archbishop, Mgr. Taché, as "a strong Conservative, his Conservatism being almost as firmly rooted in his heart and convictions as his very religion." Such a dastardly attack on the memory and reputation of that holy man whose life was a long record of

martyrdom willingly undergone in the interests of religion and the saving of souls, and whose death was a loss to the whole church, will be resented, we are sure, by the entire Catholic population of Canada. It is scandalous that an irresponsible scribbler should be given such prominence in a paper which claims to be published in the interests of Catholicity, but after all the outrage is only another illustration of the demoralizing effects which are bound to follow Laurierism even into the field of religious journalism.

In its Editorial columns the "Freeman" says:—"We are in favor of separate schools not only in principle but in practice—wherever they can be had." Well, they can be had right here in Manitoba if the Dominion government would do their duty. A Remedial Bill is all that is required—and if the "Freeman" was only as faithful to the interests of the religion which it professes as it is to the welfare of its political matters, it would acknowledge this, and instead of being a weapon in the hands of our enemies would become one of our staunchest and ablest advocates.

TO CORNWALL ELECTORS.

An election contest takes place in the constituency of Cornwall, Province of Ontario, in less than two weeks from now, and the REVIEW, as the organ of the Catholics of Manitoba, desires to have a word with the Catholic electors there. We are aware that they form an important proportion of the whole electorate of the riding and that their votes will have a considerable bearing on the result, so we hope they will not think we are taking too great a liberty if we address ourselves to them with the view of making them better acquainted with the record of the two political parties on the Catholic school question of Manitoba and able to judge therefore which of them they can conscientiously vote for. We desire to assure them in the first place that the REVIEW is not a partisan journal, it is published in the interests of the Catholics of Manitoba and in their interests only, and if we have to give our whole-souled support at present to one political party and our determined opposition to the other, it is not because the one is Conservative and the other Liberal but because the one has proved itself ready to give us our rights under the constitution whilst the other has deceived us with false promises and basely betrayed us into the hands of our enemies.

There is no need for us to go into a detailed history of our school trouble. Every man, woman, and child, almost, in Canada must now be aware of the fact that we were robbed of our schools by an intolerant majority in Manitoba, that our property was confiscated and our funds appropriated. Equally well-known are all the stages of that long and tedious legal battle which we carried on, with the ultimate result that success rewarded our perseverance and determination and we got a decision of the Privy Council of England that we have a grievance which must be remedied by the restoration of our schools and that if the Provincial Legislature will not pass the necessary legislation then it is the duty of the Dominion Parliament to take the matter in hand and carry through what is called a "Remedial Bill." It is scarcely necessary either to refer to all the respectful petitions we sent to Mr. Greenway and the Provincial Legislature to carry out the decision of the Privy Council only to be spurned by them and treated with the most outrageous contempt. When convinced we had nothing to hope for in that quarter we appealed to the then Dominion Government, who heard our petition and most nobly determined to shoulder their responsibility. They did this by bringing in a Remedial Bill which was satisfactory to us and which, if carried, would have given us our separate schools under a fair and just law but the measure was bitterly opposed by Mr. Laurier and his friends and through their obstructive tactics did not become law. Then followed the general election during which Mr. Laurier and his followers in Quebec repeatedly

declared that they opposed the Remedial Bill simply on the ground that it did not go far enough and would not restore to Manitoba Catholics their rights under the constitution. He announced that if he were returned to power he would first try conciliation by sending to Manitoba a commission with Sir Oliver Mowat at its head and if that failed he would pass a measure which would restore our rights "in their fullness and their entirety." Both these promises have been falsified. He did not send up a commission with Sir Oliver Mowat at its head, but instead of that he despatched here the Hon. Israel Tarte to hold hole-and-corner meetings with our bitterest enemies and, having concluded an arrangement under which the chains of persecution with which we have been bound for over six years are to be rivetted afresh, to prance about the country making the most abusive speeches regarding our Archbishop, our clergy and ourselves. Such in brief is the record of the two parties on our school question. If the Remedial Bill had been carried we should now be enjoying our separate schools, and if the Conservative party had been returned to power our constitutional rights would be safe, for Sir Charles Tupper pledged himself to this effect over and over again including the occasion on which he actually addressed the people of Winnipeg in our hearing, his action in this respect being in strong contrast to that of Mr. Laurier who when here in 1894 mocked at us and gave expression to the warmest possible sentiments regarding our greatest and most inveterate enemies.

Another point to which we desire to call the attention of our friends in the East is that Mr. Laurier has recently called to his cabinet one of the authors of all our troubles and one of the most determined of our persecutors in Manitoba—the Hon. Clifford Sifton. His appointment is the delight of the remnant of the P. P. A. which still flourishes in this Province, and it is an evidence of the anti-Catholic tendencies of the present premier.

We ask our Cornwall friends to bear all these facts in mind and to remember their poor, weak and suffering co-religionists of Manitoba. We ask them to bear in mind that unless they and our other friends in the East assist us by their influence we shall be left absolutely to the tender mercy of the most bigoted and unscrupulous gang of anti-Catholics which could be found in any part of the world. Let them bear in mind too that it is Mr. Laurier and his cabinet who hand us over to be dealt with by our persecutors—and that the foul and treacherous act is done notwithstanding solemn promises of the past and in spite of the very constitution of the country. We request them to remember too, that if Sir Charles Tupper and his party had been returned to power justice would have been done us and we should not now be paying for the maintenance of Protestant schools and a second tax for our own schools.

In the name of our faith, in the sacred cause of Catholic education and eternal right we appeal to our friends in Cornwall to do all they can for us in this our hour of need, and the most effective thing they can now do is to vote against the candidate who comes forward in the interest of Laurier, the traitor, and Tarte, the mean and contemptible coward, and support with all their influence the candidate of the party which under Sir Charles Tupper fell from power rather than see a minority trampled on and crushed without making an effort to save it, even though that minority was a Catholic one.

THE MANITOBA SCHOOL QUESTION.

A perusal of the articles of agreement between Mr. Laurier and Mr. Greenway of Manitoba on the school question, leaves no doubt that the constitutional rights of the Catholic minority have been deliberately sacrificed. It is a confession on the part of the Premier that the Dominion Government cannot maintain its fundamental law. This is not the kind of settlement held out to the hopes of the voters in the Province of Quebec. It is certainly not what we anticipated as the result of the Liberal victory at the late election. Calling themselves Liberals, we did not be-

lieve that they would sacrifice the rights of anyone at the behest of narrow-minded bigotry and Orange intolerance.

The Orange Sentinel says: "The electors of this province (Ontario), and the people of Manitoba are to be heartily congratulated on the outcome of the negotiations." The outcome at which this Orange organ rejoices is the surrender by M. Laurier, of the constitutional rights of his fellow citizens. This fact stands out clear and conspicuous, and no amount of sophistry can hide it. If these rights can be dickered away in one case, there is no reason why they may not be in another. La Verite, of Quebec, very justly says: "The duty of this moment appears to us to be very clear. We must support our brothers with all our strength, for if we allow the Catholics of the little province of the West to be crushed we shall have our turn later on."

Certainly, if the Catholics of Quebec were to become a minority, they cannot now hope that their rights would be any better safeguarded than are those of their brethren in Manitoba. It is this fact that makes the Premier's settlement far-reaching. It is bad for a nation when its citizens lose confidence in its will or ability to protect them.

"How we have been sold!" said Archbishop Langevin, "How Quebec has been betrayed! Too bad, too bad. The settlement is a farce. The fight has only begun."

We doff our hat to the Antigonish Casket. It understood the spirit of Canadian Liberalism better than we did.—N. Y. Freeman's Journal.

PROTESTANT PAROCHIAL SCHOOLS.

The Rev. Dr. Colley, a Protestant minister of Boston, speaking recently in that city on education, made use of the following language:—

"We hear so much about parochial schools to-day, in contrast to the public schools, and take no exception to criticize them severely because in this section of the country they are managed by Roman Catholics. While here we have none but Catholic parochial schools, in Pennsylvania and the West generally the parochial schools are run by our Lutheran brethren, and they are just as zealous and anxious about the welfare of their flock and their parochial schools as are the Roman Catholics in this section of the country."

"While I do not wish to underrate the importance of our public schools, for the safety of the public, I say, God grant us to open a parochial school in this city—a Bible school that shall root out infidelity and train the children of our Church in the Word of God. We have been so long used to putting ourselves over and against our Roman Catholic friends for their interest in their young, that we cannot, through prejudice, estimate the value of their effort to root out infidelity; for unless our children are trained in religion, God help the future of our nation and the children of our land."

Dr. Colley here gives expression to convictions that have been growing of late years in thoughtful Protestant minds. They are beginning to see that the exclusion of religion from education is consistent only with the position of infidels, atheists and agnostics and that education in purely secular matters affords no guarantee of morals. They are beginning to see how illogical it is for a Christian community to make Christianity the only science that must not have a place in the education of youth.—Freeman's Journal.

FATHER CHERRIER.

At the Immaculate Conception church yesterday morning, Rev. Father Cherrier preached on the words: "Justice exalteth a nation, and sin maketh nations miserable," from the book of Proverbs, chapter 14. After referring to the establishment of what was to be known as civic Sunday in Winnipeg, he said he wished them to consider for a few moments, what evils were propagated in a disorderly community, and how certain it was that a community without religion and virtue was bound to become disorderly. Society was composed of two parts, a directing one and a laboring one, and it stood to reason that unless those who governed were animated by the proper motives, the whole community was bound to be brought to ruin. Open the pages of history and they would find that so long as a nation was ruled by those who had respect for justice and purity, there was national prosperity, such a nation enjoyed peace with its limits; but let evils prevail amongst the governing class and they were bound to spread amongst the masses. To avoid the fate that had overtaken nations in the past they should instill religion into the hearts of the young, and they should not wait until irreligion and vice had been firmly rooted before they attempted to cope with it.

Who Can Dispute It?

Barry's Corners, N. S., Feb. 15th, 1894.
W. H. COMSTOCK, Brockville, Ont.
DEAR SIR,
Your Dr. Mor's Indian Root Pills are the best selling pills in the market. This is a fact. I speak with knowledge on the subject, as I have been dealing in various kinds of pills, and sell more of Mor's than any other.
If any one does not believe this I ask him to write any of my customers about it, or better still, I ask him to try a box and see if he will then use any other. I hope I may always have them. Yours gratefully,
H. M. G. BARRY.

AN INCURABLE CURED.
AFTER TREATMENT IN CANADA'S BEST HOSPITAL HAD FAILED.

One of the Most Remarkable Cases on Record—Ten Years of Intense Suffering From Acute Rheumatism—The Whole Body Contracted and Out of Shape in Every Limb—Again Restored to Active Life.

From the Newmarket Advertiser.
We suppose there is not a resident of Newmarket who does not know Mr. J. A. Moffatt, who does not know of his years of suffering and who has not heard of his release from a life of helplessness and pain through the medium of Dr. Williams' Pink Pills. Indeed we doubt if in the annals of medicine there is a more remarkable restoration than has been accomplished in Mr. Moffatt's case, and he deems it his duty to mankind to make the facts known throughout the columns of the Advertiser.

Ten years ago Mr. Moffatt was working in the Newmarket hat factory.



Through the influence of the damp room, and possibly some carelessness in regard to his health, he was attacked with a severe cold which eventually settled in his limbs. For some years he was an almost constant sufferer from rheumatic pains and spent much money in treatment for the trouble, but with no result beyond an occasional temporary release from pain. Finally to make matters worse he was attacked with malaria and rheumatic fever. He was then forced to go to the Toronto general hospital when it was found that he was afflicted with torticollis (wry neck). During the first six months in the hospital he was under the treatment of the staff of electricity, but the powers of electricity entirely failed, and after a consultation of physicians it was deemed advisable to perform an operation. Six weeks later a second operation was performed. The operations proved successful only in so far as they afforded temporary relief. He remained in the hospital from November, 1890, till January, 1892, and with all the modern remedies and appliances known to the staff of that well equipped institution no permanent relief could be obtained. He was then advised to go home, partly in the hope that the change might prove beneficial, but instead he continually grew worse, and in March, 1892, was again forced to take to his bed, and those who knew of his condition did not believe he had long to live. At this time every joint in his body was swollen and distorted, and he suffered the most excruciating agony. If a person walked across his bedroom it intensified the pain as though he was being pierced and torn with knives, and if touched he would scream aloud with agony. In this state of hopeless suffering he remained bedfast for eighteen months, all the while using all manner of medicines from which relief might be hoped for. Then he was put under the treatment of a celebrated Toronto specialist, but with no better results. After the last experiment failed, he determined to try Dr. Williams' Pink Pills, at the same time discontinuing all other treatment.

At the end of three months there was a very noticeable improvement in his condition, and so much so that his mother thought he could be lifted outside. He was still so weak, however, that he was only able to remain up a few minutes as before. When taken back to bed he felt a sudden tingling sensation going up from his feet and through his joints and spine. The next morning when he woke the pain had left the body and lodged in the arms, and then for some weeks the pain fitted from place to place in the arms and then disappeared, and he has had no a particle of pain since. All this time he was taking Dr. Williams' Pink Pills and slowly but surely regaining his strength. Then an invalid's chair was procured, and he was wheeled out, eventually he was able to wheel himself about. The continued use of the Pink Pills constantly added to his strength, and then the chair was discarded for crutches, and then the crutches for a cane. At his time (Sept. 1895) Mr. Moffatt had so far recovered that he was a frequent contributor to the columns of the Advertiser and procuring a horse and buggy he was engaged as local reporter for the paper. The once utterly helpless invalid is now able to go about, and to get in and out of his buggy without any assistance, and is at his post of duty whenever called upon.

Thus we find that after years of suffering and helplessness Dr. Williams' Pink Pills have proved successful after all other remedies and the best of medical treatment had utterly failed. With such marvellous cures as this to its credit it is no wonder that Dr. Williams' Pink Pills is the most popular medicine with all classes throughout the land, and this case certainly justifies the claim put forth on its behalf that it "cures when other medicines fail."

Northern Pacific Ry.
CAN TICKET YOU TO THE SOUTH

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

TO THE EAST
Lowest rates to all points in Eastern Canada and the Eastern States, via St. Paul and Chicago, or Duluth, making direct connection and quick time, if desired, or furnishing an opportunity to take in the large cities on the route.

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

TO THE OLD COUNTRY
Berths reserved and through tickets sold for all steamship lines sailing from Montreal, Boston, New York and Philadelphia to Great Britain and Continental points; also to South Africa and Australia.

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Northern Pacific Ry.

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

MAIN LINE.

North Bound. Read up	STATIONS	South Bound. Read down
Freight No. 151. Daily.	Winnipeg	St. Paul
8:30a	Portage Jct.	11:45a
8:15a	St. Charles	7:00p
7:50a	St. Morris	7:50p
7:30a	Cartier	12:11p
6:50a	St. Agathe	12:42p
6:45a	Union Point	12:51p
6:20a	Silver Plains	1:08p
5:50a	Morris	1:20p
5:20a	St. Jean	1:41p
4:50a	Letellier	1:55p
3:30a	Emerson	2:15p
2:30a	Pembina	2:30p
8:35p	Grand Forks	5:55p
11:40a	Winnipeg	7:00p
	Duluth	8:00a
	Minneapolis	6:40a
	St. Paul	7:10a
	Chicago	9:35a

MORRIS-BRANDON BRANCH.

East Bound Read up	STATIONS	W. Bound Read down
8:30a	Winnipeg	11:45a
8:30p	Portage Jct.	7:00p
7:50p	St. Charles	7:50p
6:40p	St. Morris	12:11p
6:00p	Cartier	12:42p
5:20p	St. Agathe	1:08p
4:50p	Union Point	1:20p
4:20p	Silver Plains	1:41p
3:50p	Morris	1:55p
3:20p	St. Jean	2:15p
2:50p	Letellier	2:30p
2:20p	Emerson	2:45p
1:50p	Pembina	3:00p
1:20p	Grand Forks	3:15p
1:00p	Winnipeg	3:30p
11:30a	Duluth	3:45p
11:00a	Minneapolis	4:00p
10:30a	St. Paul	4:15p
10:00a	Chicago	4:30p

PORTAGE LA PRAIRIE BRANCH.

West Bound Read d'n	STATIONS	East Bound Read Up
5:45 p.m.	Winnipeg	12:15 p.m.
5:58 p.m.	Portage Junction	11:57 a.m.
6:14 p.m.	St. Charles	11:30 a.m.
6:18 p.m.	Headingley	11:22 a.m.
6:42 p.m.	Wright Plains	10:57 a.m.
7:06 p.m.	Grand Pt. Spar.	10:31 a.m.
7:15 p.m.	La Salle Tank	10:22 a.m.
7:25 p.m.	Estacade	10:09 a.m.
7:47 p.m.	Oakville	9:46 p.m.
8:00 p.m.	Curtis	9:30 a.m.
8:30 p.m.	Portage La Prairie Flag Station	9:10 a.m.

Stations marked *—have no agent. Freight must be prepaid.
Numbers 108 and 104 have through Pullman Vestibule Drawing Room Sleeping Cars between Winnipeg and St. Paul and Minneapolis. Also Palace Dining Cars. Close connection at Chicago with eastern lines. Close connection at Winnipeg Junction with trains to and from the Pacific coast.
For rates and full information concerning connections with other lines, etc., apply to any agent of the company, or
CHAS. S. FEE, H. SWINFORD,
G.P.&T.A., St. Paul, Minn. Gen. Agt., Winnipeg.
CITY TICKET OFFICE,
484 Main Street, Winnipeg.

NOTICE.

AS THE YEAR is drawing to a close, now is the time to settle your account with the **NORTH WEST REVIEW**. Many of you gentlemen, 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.

CALENDAR FOR NEXT WEEK.

DECEMBER.

- 13 Third Sunday in Advent. St. Lucy, Virgin and Martyr.
- 14 Monday—Seventh day of the octave.
- 15 Tuesday—Octave of the Immaculate Conception.
- 16 Wednesday—St. Eusebius, Bishop, Martyr. Fast.
- 17 Thursday—Ferial office.
- 18 Friday—Expectation of Our Lady's delivery.
- 19 Saturday—Ferial office.

CITY AND ELSEWHERE.

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

The December issue of Stovel's Pocket Directory contains a large number of changes in the useful information to be found within its covers, prominent among these being the change in time cards on the Northern Pacific and Great Northern railways, postal information and steamship sailings. A complete list of the sittings of County Courts for 1897 is given, also hockey fixtures, curling clubs, etc.

At the regular fortnightly meeting of Branch 163 of the C.M.B.A. held on Dec. 1st, the following officers were elected for the term of 1897:—Pres., J. A. McInnis; 1st Vice-Pres., Rev. A. A. Cherrier; 2nd Vice-Pres., F. Welnitz; Rec.-Sec., J. Markinski; Asst.-Rec.-Sec., P. O'Brien; Fin.-Sec., M. Buck; Treas., P. Klinkhammer; Marshal, F. Klinkhammer; Guard, L. Hout; Trustees, P. Klinkhammer, J. Schmidt.

The municipal elections take place in the city on Thursday next. A good many aldermen have been chosen by acclamation but in some wards the voters have not lack of material to choose from. Five candidates are in the field for mayor. The Review some weeks ago declared itself in favor of the election of Mr. E. F. Hutchings and nothing has happened since then to change the course of this paper. He is by long odds the best man for the position amongst the nominees and indeed there are few men in Winnipeg better qualified to fill the mayor's chair at this juncture in the city's history.

The following have been elected officers of St. Mary's Branch No. 52 of the Catholic Mutual Benefit Association for the ensuing year:—President, Geo. Germain; 1st vice-pres., W. J. Bawlf; 2nd vice-pres., M. Conway; Treas., N. Bergeron; Rec.-Sec., H. A. Russell; Assistant, M. E. Hughes; Fin.-Sec., D. F. Allman; Marshal, M. Savage; Guard, A. D. McDonald; Trustees, P. Shea, F. W. Russell and G. Gladnish. This makes a strong list and with a little effort and good will should ensure a successful year for the Branch. The new officers should make their association better known to the large number of young men in the city who are eligible for membership and who would join if they understood the aims and methods of the organization.

THE DRAWING AT ST. MARY'S.

The following is a list of the winners of the articles won in the drawing at St. Mary's bazaar:

Mr. Graham, of the Bell & Co., stained glass company, Water street, the bicycle; the owner of ticket No. 5, the gold watch; E. O'Rielly, silver watch; A. Evans, Ladies' Aid quilt; A. H. Kennedy, large silver spoon; Mrs. Martin Kelly, set of silver coffee spoons; Mrs. Brisbois, hall clock; W. Georgison, five o'clock tea cloth, of hand-made lace; Rev. Father Cherrier, set of toilet bottles; Mr. McKen-Adair, a large doll; T. D. Deegan, five o'clock tea cloth; W. Jordan, two pictures; Mrs. Gleason, eDioraine, arm chair; Mrs. J. Stack, a drape; Rev. Father Guillet, a rocking chair; Mrs. J. Furlong, a silver cake basket; F. W. Russell, a smoking set; P. Klinkhammer, a parlor lamp; Miss A. Killen, "The Angelus," a beautiful oil painting on canvas, by Mrs. Healy; Rev. Father Cloutier, sofa pillow; Miss Tessier, silver fruit dish; Miss K. Adair, a large doll; T. D. Deegan, a Dresden clock; E. Cass, Japanese jewelry cabinet; Miss A. Smith, pair of Swiss muslin curtains; Miss W. Cummings, hand-painted handkerchief; A. Benard, pair of pillow shams; T. D. Deegan, card receiver; Mrs. Bryans, fire screen; J. N. Horgan, pair of china figures; J. O'Day, parlor lamp; J. A. Buchanan, silver cake basket; D. Coyle, china tea set; Mrs. Dowdall, pair of lilies; Mrs. Haynen, guess cake; R. Burke, boy's suit; H. J. Russell, five o'clock tea set; N. Bergeron, picture of Rev. Father Guillet; J. H. Murphy, parlor lamp; J. Coyle, musical dolls; Mrs. Savage, toilet set; Mrs. Fishmen, etching case; Mrs. Adair, pin cushion; Mrs. Haynen, sofa pil-

low; Mrs. Haynen, box of raisins; Mrs. Hinrairie, cuff and collar box; Rev. Father Guillet, head rest; W. Kittson, tea cosy; H. J. Bawlf, panel; J. O'Day, lady's dressing case; N. Bergeron, head rest; Mr. Tasse, toilet mirror; Mrs. Cornelle, wine set; P. Klinkhammer, 3 pieces of hand-painted china; T. D. Deegan, hand-painted cushion; Mrs. J. Carey, Japanese screen; Mrs. Foster, silver cake basket; Mrs. A. Cherrier, paper holder; Archbishop Langevin, cherry dressing case; Archbishop Langevin, small sailing boat; G. Germain, sofa pillow; Miss Bailey, an easel; F. McPhillips, log cabin quilt; E. Cass, toilet mirror; Lizzie Coyle, sofa pillow; E. Hughes, a picture; E. Thomas, a tray cloth; Mrs. H. Costigan, a pair of seal-skin mits; Mr. Gaudaur, shaving set; Mrs. H. Russell, a picture; Mr. eDwitt, pair of pillows; Mr. Wbodly, a quilt; Mr. Banfield, pair of cushions.

In the contest for the sewing machine, Mrs. Vaser polled 6,111 votes and Miss Killen, 4,784. For the gold-headed cane, Mr. Ewart, 1,842 and Mr. Hugh John Macdonald, 1,839.

At St. Mary's on Sunday morning Father Guillet announced that the total profits of the bazaar amounted to \$2,300, which was very satisfactory and he earnestly thanked all who had assisted.

NOTES FROM STE. ROSE DU LAC.

The winter has set in bright and cold early this year, several days the thermometer has registered over 20 below zero.

On Tuesday, 24th of November, there was a quiet wedding at this place. Towards 7.30 a. m. we went over the snow, between the waning moon and rising sun to the Presbytery to attend a nuptial mass, which was said in the corridor, the Rev. F. Lecog not being well enough to leave his house. Miss May Josephine Tucker eldest daughter of W. A. and Mrs. Tucker, and Mr. Joseph Laurette, eldest son of A. Laurette, Esq., were the happy pair. The bride and bridegroom received Holy Communion as also the assistants. The Misses Cecily and Agatha Tucker were bridesmaids, and Mr. Cyril Tucker best man. The bride was given away by her father, and her little brother Basil served at mass. The Rev. Father Lecog gave a very pretty address on the occasion. Afterwards there was a recherchi breakfast at the Presbytery. The bride looked charming in a pale green silky material and felt hat with plumes in a darker shade of green. The bridesmaids wore dresses of grey trimmed with shot silk and felt hats with white and brown plumes. About 11 o'clock Mr. and Mrs. Laurette left for Tro-tierville on the most beautiful day we have had this season, to take the train en route for their home at St. Pie, accompanied by the kindest thoughts and best wishes of their numerous friends, here and elsewhere. The wedding had been postponed to allow the bride time to devote herself to the Bazaar which was lately being held here.

(Continued from page 1).

ed to come up to the standard. No, there was no philanthropical motives; on the contrary, we are sorry to say, it seems, that the motives, that abolished the Catholic schools in Manitoba, were diabolical, inasmuch as politicians have used the people of Manitoba, they have appealed to the prejudices of the people, they have attempted to divide a hitherto united people, by setting Protestants against Catholics, and vice versa, not in order to make Catholic schools efficient, but for their own political aggrandizement. Now, Mr. Editor, we have always conceded, to a certain limit, the right of the state in seeing that every child receive a certain amount of education, and the maintenance of the state, of these institutions, through which the knowledge should flow; but never could any parent grant to the state the right to dictate, whether or not that child should receive religious instructions, or where it should receive such instructions; no more than we would accord to the state the right to dictate what religion we should profess and when we should practice it. On the other hand, it must be clear to every impartial mind that to compel a portion of a community to contribute towards the support of an institution of which they could not in conscience avail themselves, would be a hardship that would not be tamely submitted to. Such is the case with regard to the training of our children, those whom the Almighty gave in our special care, to bring up to fear, love and honor God. The Almighty has placed these little ones in our special keeping, a claim the state dare not dispute, but is bound to respect and to Him we are responsible for their early training. Mr. Laurier in the course of a speech delivered in parliament said: If those schools were found to be godless, they would be obnoxious to Catholics, if they are Protestant they would be equally obnoxious; but this was when he was in the old shade of opposition. Now, he is leader of the government, he has proposed a happy combination. The Godless Protestant and Catholic schools, all in one. He is certainly a remarkable man. We are very sorry to see the complete knocking down of the Laurier government to the Greenway government. Mr. Greenway had conceded nothing, Mr. Laurier everything. A complete surrender to the Greenway government, a most humiliating sacri-

fice of the vested and constitutional right of Catholics to educate their children in accordance with the dictates of their conscience. A deplorable surrender of their privilege in sharing the public grant, (to which they contribute their quota) towards the support and maintenance of schools suitable to them. It is safe to predict that the man or party who will rise to power by appealing to the religious prejudices of the populace, will sooner or later fall by the same means. With the honest conviction of being near the lane that leads to victory.

I remain, yours, etc.,
JOHN F. SMITH.

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