

Northwest Review.

"AD MAJOREM DEI GLORIAM."

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A LETTER FROM HIS GRACE

The Archbishop of Halifax to The Casket on the Remedial Bill.

Editor of The Casket.

SIR,—On my arrival here from the East, a few days ago, I learned from the reports of Parliament, as well as from newspapers the fate of the Remedial Bill. I need scarcely say it was a surprise to me, as well as a subject of regret. So strong was my faith in the good sense of my countrymen, and in their spirit of loyalty to our peerless Constitution, to say nothing of their love of fair play, that I felt it would be an insult to doubt the practical unanimity of the House in upholding that constitution, and in deciding once forever that in Canada there is as little room for religious fire-brands as there is for political tricksters. The noble action of the Commons, on two previous occasions, had amply warranted this belief. Who could have imagined that public men, in Canada, both within and without Parliament, should have turned a purely constitutional question into a partisan one, or should have sought to perpetuate an admitted injustice at the risk of an era of senseless sectarian strife, and of national retrogression. The worst enemy of our country is the sower of religious discord and of racial enmity. There is no place in our public life for such an one. He should be bound in a sheaf with the prophets of pessimism, and the would-be betrayers of our country, and trampled underfoot on the threshing floor of public opinion.

A plain question is before the people of Canada. Shall we, or shall we not, stand by our constitution which ensures the rights of all, but only inasmuch as they are guaranteed to each? Or shall we, by striking at the rights of a few, be the motive what it may, weaken the safeguards of our own, engender a spirit of mutual distrust, and fan into a flame the fast expiring embers of former unworthy dissensions. Only a desperate professional politician could be guilty of such a crime against the social well-being of our fair country. An honest man, it is true, who dislikes the idea of separate schools might, for a moment, be tempted to pursue such a course of action, looking at the question from one point of view only; but on reflection he would recognize that it is not whether or not there shall be separate schools, but whether the Constitution shall be observed to-day in regard to the rights of Smith, so that it may be invoked tomorrow to support those of Brown. Our rights must stand or fall together. Few, I trust, have any desire to infringe on those of their fellow-countrymen. Our enlightened sense of true liberty, as well as the conditions of our national life, would render impossible the gratification of such desire.

Having lately passed through various countries, and having attentively observed their social condition, the superiority of our own Canada as a home of peace and plenty, has been more fully than ever impressed on my mind. And yet we are only at the starting point of our course. Mutual trust, mutual respect for the convictions of others, a little bearing and forbearing, with a loyal devotion to the Constitution, even when it may run counter to some fad of our own, will ensure to Canada the future, in great part at least, of the world. It is simply wonderful what she has accomplished during the past twenty-five years. History affords no parallel to it. Grecian, or Roman legends of mythical greatness do not equal the sober facts of our short career. The vigorous spirit that breathes life, and hope, and national aspirations into the blood and brain of young Canadians has exorcised, or at least silenced, the voice of the annexationist, and has created a bond of union between all races and religions in the pursuit of national progress.

An insidious attempt is now made to break that unity, and, although this may not be intended, the consequence will be to bring back that wilderness of discord and national disruption, in which the cry of union with, or rather subjection to, the neighboring republic will be heard again; and who can say with what effect?

In a crisis like the present no lover of

his country can keep silence. Would that my voice could reach the ears and the intelligence of all my countrymen. To non-Catholics I would say: Are you, the descendants of men who won, after a long and hard fight, constitutional liberty, going to inflict a blow, which must have far-reaching consequences, on the work of your fathers? If you do not uphold the Constitution now, your action will one day be invoked as a precedent for breaking it on some other point,—it may be against yourselves. In your hands rests the future peace and advancement of the Dominion. You are a majority; you can oppress a poor minority in a certain province; you can say, we reek not the decisions of courts, nor the claims of good faith and fair play; you can evoke an evil spirit, and implant a rankling feeling of injustice in the hearts of very many of your countrymen; you can stay the wheels of progress, and blight the fair prospects of our loved country. You can do all this by voting against the Remedial Legislation. That any considerable percentage of you will do this, I, who have been nurtured

in your midst, refuse to believe.

I know it will be said: "We do not refuse to right any wrong that can be shown to exist; but we wish first to investigate, to ascertain if any hardship has been inflicted on a minority." To an outsider this appears reasonable: to a Canadian it is scarcely what I wish to characterize, lest I should be accused of using violent language. No man at all conversant with public affairs can be unaware of the injustice practised against the minority in Manitoba. It is a subject for sorrow and humiliation that any one should ignore this injustice; it is a hollow pretence to talk of investigating it; it is treason against conscience to plead this wretched excuse to justify opposition to its abolition. We may add, it is an insult to non-Catholics to suppose that any appreciable number of them will allow a difference of religious belief to blind them to the dictates of ordinary justice; or that they can be made the puppets of a movement which must end, if successful now, either in surrender to the claims of the minority, which is probably contemplated by the leaders, or in

disaster to the country.

I trust, sir, you were mistaken in supposing any Catholic in Halifax "lent countenance to an appeal of anti-Catholic prejudice." Some of them, indeed, may dislike the present government, and might on a question of trade or other policy, bitterly oppose it; but in common with their non-Catholic fellow-citizens, who are not blinded by fanaticism, they will surely be on the side of justice, even should they doubt the motive of the Government in acting justly. We are to look at acts, not motives. The former fall under our cognizance; the latter are seen and judged by God alone. True Catholics in Halifax, as elsewhere, will not learn their duty, nor the ethics of political action, from party politicians, Catholic or non-Catholic, but from purer and less interested sources, viz., from the principles of justice which are binding on all good men, at all times. No party triumph, no worldly consideration, no ties of association can excuse an act of injustice.

C. O'BRYEN.

Rome, May 6th, 1896.

Coercion Exemplified.



JOS. MARTIN—"I said then, and I still think that the clause of the 1890 Act is MOST UNJUST to Roman Catholics. It is to my mind RANK Tyranny."

The above illustration speaks for itself and calls for but little comment. It represents the valiant Joseph Martin, Mr. Laurier's trusted lieutenant in Manitoba, engaged in the congenial task of trying to drive the Catholic children of this province into the so-called public but really Protestant schools which he established here in 1890. We use the words "congenial task" advisedly, for this gallant friend of Mr. Laurier, whose followers delight to honor by the title of "Fighting Joe," is never more in his element than



SIR CHARLES TUPPER, BART.

when attacking the weak and those whom he considers will fall an easy prey to his bulldozing methods. We do not hesitate to say, however, that although Mr. Martin continues to put a bold face on the matter no one knows better than he that total and irremediable defeat is staring him in the face and that the righteousness of their cause has raised up to the defence of the Catholic minority a powerful and growing force before which the motley crowd which he is still able to command will be as chaff before the wind. And nothing has contributed to lead up to this state of affairs more than the noble way in which the Catholics of all degrees in the social scale and all nationalities have faced their difficulties and borne the burden under which they have labored since 1890. When the school act was passed in that year despite our protests and appeals it was freely declared by Mr. Martin and his friends that the opposition to the measure simply came from Quebec and the clergy, that the Catholic laity would gladly accept it, and that it would not be two years before all the Catholic children would be found in the public schools. Every one knows how far this prediction has been falsified in every particular and to-day we are able to point with pride to the fact that there are not half a dozen Catholic children (if there are any at all, for we may say we do not know of a single one) attend-

ing the pampered Protestant schools to which we are forced to contribute our taxes, whereas the Catholic schools which have been maintained out of our slender means by spontaneous contributions have never during their whole history had such a large number of scholars on their rolls as at the present day. Mr. Martin fondly imagined that this school law of his, by means of which he introduced into this province a monstrous feature of the old penal laws, would make it impossible for Catholic



HON. HUGH JOHN MACDONALD,
(Minister of Interior).

parents in Manitoba to provide for their little ones that Christian education which their consciences demand, be hoped they would not be able to afford to pay the double tax and that their children would be forced into the Protestant

schools to the danger of their faith. He still, to judge by his words and actions, retains that hope, or rather we may say, he professes to do so for we can hardly imagine that even he can any longer be blind to the fact that his puny legislation is as nothing when confronted with the sterling devotion to duty which animates the Catholic body in this province, and their readiness to sacrifice anything in order to give their dear ones a true Christian, Catholic, as well as thoroughly good secular education. But there is one lesson our readers may learn from our illustration and that is that this man is the bosom friend of the Hon. Mr. Laurier, and every elector who votes at the coming election for a Laurier candidate will assist in trying to bring into power a party of which, sad to relate, men like Dalton McCarthy and Joseph Martin are, among the leading lights; men who are willing to set the consuetudine of our beloved land at defiance if they can thereby perpetuate this gross injury which has been done the Catholics of Manitoba. We ask our eastern readers when going to the polls to remember that McCarthy and Martin are the selected Laurier candidates for two constituencies in this province and not to be misled by the fair promises by which the Liberal leader is trying to secure the support of the Catholic electorate in Quebec and some parts of Ontario and the Maritime Provinces. Surely it will be the duty of all who sympathize with the Catholic minority here to do all they can to assist those who in the late house showed themselves ready to do us justice, and have no dealings with those who proved themselves ready to play into the hands of Mr. Martin and his friends here in their attempt to close our Catholic schools and compel us in our poverty to send our little ones to schools which no Catholic can conscientiously approve of.

The Campaign in the West.

THE REVIEW reporter has again paid a short visit to the west and spent some days in the constituency of Macdonald. He was present at a largely attended meeting held on Friday evening at Carberry in the interests of Mr. Rutherford, the Liberal nominee. Representatives of Mr. Boyd, the Government candidate, had been invited to attend and Mr. J. S. Ewart and Ald. Andrews, of Winnipeg, put in an appearance. The promoters of the meeting, however, raised a technical objection with regard to Mr. Ewart and refused to allow him to speak. This shabby action undoubtedly lost them some votes as many in the audience had gone to the meeting solely to hear the distinguished Winnipeg lawyer and came to the conclusion that the Liberals do not wish to have the true facts put before the electorate. Mr. Andrews made an able speech which was well received, and Dr. Harrison unexpectedly arriving in town took Mr. Ewart's place and gave a stirring address. Mr. Isaac Campbell, of Winnipeg, spoke for Mr. Rutherford, and it is probable that at the close the meeting was about equally divided. On Saturday evening Mr. Andrews held a meeting at Bowles school house about eleven miles northwest of Carberry. THE REVIEW reporter went out with a few others and there was a good meeting. It was a hostile district but Mr. Andrews made a good impression and was loudly applauded. During the meeting a gale of wind accompanied by heavy rain sprang up and the night being pitch dark it was no easy matter to keep the trail and get back to Carberry. As a matter of fact our reporter had an experience of prairie travelling which he does not wish to repeat in a hurry. He and his companions lost their way and eventually wandered into the sand hills near Sewell. After roaming about for an hour it became evident that they were hopelessly at sea and they had no alternative but to make themselves as comfortable as possible in and under the buggy and wait for daylight. The wind was piercing cold, the rain fell in torrents and the condition of the unfortunate travellers when at six o'clock in the morning they reached Carberry can better be imagined than described. However they were cheered by the reflection that the meeting they had attended had been a successful one and only another proof that Mr. Boyd will be elected by an abundant majority.

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WEDNESDAY, JUNE 10.

CURRENT COMMENT.

University Convocation. The University of Manitoba held its annual convocation last Friday. The Legislative Chamber was more crowded than ever. In the absence of the Chancellor, who has gone to attend an important meeting of his college in Cambridge, Hon. Mr. Justice Dubuc, the Vice-Chancellor, presided and opened the proceedings with an excellent address, in which he noted the rapidly increasing number of candidates, more than 350 in the Faculty of Arts, 61 of whom were young ladies. The degree of B. A. was then conferred on three students from St. Boniface College, the first of whom was Judge Dubuc's own son, nine students from St. John's, seventeen from Manitoba, nine from Wesley, and one non-collegiate student, the last mentioned being, if we are correctly informed, the first to graduate outside of any of the affiliated colleges. There were also two degrees of LL. B., sixteen of M. A., two of M. D., and three "ad eundem gradum," one of these last being a clergyman residing in Ireland, who received his degree "in absentia." For the first time in the history of the University, its most valuable prize, the Previous Medal was won by a lady, Miss Estella Maud Hamilton of Moosomin, a student of Manitoba College. Some years ago another lady, Miss Hooper, received the corresponding scholarship in the Preliminary, but was distanced the following year by Arthur, now the Rev. Dr. Beliveau, who secured the much coveted honor under the tuition of St. Boniface College.

Of Interest To Catholics.

Two of the three St. Boniface graduates were presented with medals for first class honors in Mental and Moral Science, the Silver Medal being bestowed on Lucien Dubuc and the Bronze Medal on Albert Rousseau. The \$120 scholarship in the Junior B. A. was won by Marius Cinq-Mars, who also headed the list in the two pass subjects of his course; in one of these, viz., Physics, he was first out of sixty candidates. Dubuc likewise was first class in Physics, and Rousseau was first in second class in the same subject. The greatest honor which St. Boniface has this year won in competition with the other colleges is the Greek scholarship awarded to N. J. E. Bernier, who was, we are told, far ahead of the man who took second place. Bernier was also first in French and History, but, as he chose the Greek scholarship, the French and History one of \$60 was conferred upon the second in the list, J. A. R. Tassé, while the corresponding prize of \$40 in the Preliminary was carried off by Fortunat Lachance. As to minor distinctions, in the Previous, for which there were 78 candidates, only four of whom were from our Catholic College, Bernier took first class in Latin and Golden took first class in Latin, Trigonometry (in which he was 3rd out of 61) and Algebra.

In the Preliminary, Dillon, from Grand Forks, came out first in Canadian History and Geography for the French Course. Among the 118 candidates for the Preliminary, to which total St. Boniface contributed only five, Lachance was first class in Latin, Leblanc in Greek and Algebra, and Achille Rousseau in Latin, Greek, Euclid, Arithmetic and Algebra. In this last subject Rousseau was second in the long list. A fair idea of this year's success may be gathered from the following brief calculation. We must first remember that the Preliminary and Previous examinations are the only ones in which all the colleges compete with each other; above the Previous, any one may make his choice out of six optional courses, in some of which there are very few candidates, for instance in the special course of Mathematics for the Senior B. A. this year there were only two candidates; in such cases, of course, there is very little competition. Not so, however, in all the obligatory subjects and in Greek, the option the St. Boniface candidates chose; here all the colleges compete and therefore a comparison is altogether in order. Now these are the figures for Preliminary and Previous: 191 candidates in all, of whom 9 were from St. Boniface; the scholarships and prizes in these two years, for the subjects taken by St. Boniface, amounted to \$725. Comparing 9 with 191, we find that our Catholic boys would have done as well as all other candidates, had they won \$34. But they actually won \$40. Therefore they had 17 per cent. more than their proportionate share of success, without counting the scholarships they won in competition among themselves. Finally, St. Boniface has once more maintained its reputation for thoroughness in pass subjects and for a high general average; which means that there is no hot-house forcing of budding geniuses at the expense of the general improvement of each class. And here it may be as well to chronicle the fact that no University candidate from St. Boniface College has ever made a total failure and that partial failures have been comparatively few. A Catholic Preliminary candidate from Portage-la-Prairie, Miss Maggie Bemister, ranked first class in Arithmetic, English Composition and Botany, and second class in Poetical Literature. Three candidates from St. Mary's Academy, Winnipeg, passed the Preliminary examination. The most successful of these on the whole was Miss Blanche Stanford, who was in the first class in French and in the second class in English Composition, Algebra, Arithmetic, Grammar and Rhetoric. Canadian History and Geography, Botany, and in English, Roman and Greek History. Miss Ethel O'Donnell was first out of some sixty competitors in French, and took second class in the three histories as above and also in Canadian History and Geography and English Composition. Miss Mary Marrin was listed in the first class for English Composition and French, and in the second class for Grammar and Rhetoric and the three histories.

MR. SMALL'S HAPPY HIT.

At one of Mr. Martin's word meetings a man named Small told the electors that "Russia, where he had lived, had a school system along the same lines as Manitoba." We do not know who this gentleman is, but we have not the slightest doubt about the strict truth of his statement. In no civilized country in the world, except in Russia, could any government be guilty of the brutality and treachery which mark the introduction, and carrying into operation of the present school law of Manitoba. Mr. Small has a very pointed way of putting the case before the electors.

A CHAMELEON.

When Mr. R. L. Richardson was nominated in the Liberal interest in Lisgar, the people of Winnipeg who knew the character and antecedents of this man were surprised at the indecency of the proceeding; but as indecency in

politics is so marked in certain circles in this province, the bulk of the citizens shrugged their shoulders as much as to say: "Well, this is hard to bear, but it must be borne yet a while. Someday the people will wake up to this outrage upon decency."

As soon as this fellow heard that the patron was going to retire from the contest, he at once announced that he was prepared to accept the patron platform *in toto*. Of course he is! There is nothing on earth that he is not prepared to accept to carry the constituency. A Liberal, a McCarthyite, a P. P. A. or a Patron. We have even been told that he is canvassing among the French Canadians and Catholics and asking their votes because he is supporting Laurier, who, if elected, will give them back their schools. This is, on the part of Richardson, simply outrageous; but what else could be expected of him? The Catholics of Lisgar will be duly introduced to the Liberal candidate and his methods before 23rd June next.

CANADIAN FREEMAN.

Kingston, June 5.—The following telegraph correspondence has just taken place:

"To the Most Rev. James V. Cleary, Archbishop of Kingston.
Is the Canadian Freeman your grace's official organ? It is circulated here as such."
COLIN CHISHOLM, P. P.

"To the Rev. Colin Chisholm, P. P., Port Hood, Cape Breton.
That miserable rag has never been my organ. I have always refused to recognize it as Catholic. It is now anti-Catholic, its extremely ignorant manager is expecting a beggarly situation should Laurier win."

(Signed) JAMES VINCENT CLEARY, Archbishop of Kingston.

The only papers in Canada claiming the Catholic name and supporting Mr. Laurier are United Canada and the Canadian Freeman. Both those papers have been repudiated by the Archbishops of the respective dioceses in which they are published. That alone speaks volumes to the readers of these papers and should have the desired effect on them. The impudent and audacious conduct of such rags daring to speak to the electorate on a subject of such grave religious importance to Catholics as the education of their children and taking a stand directly opposed to the divinely appointed teachers of the Church is bad enough and should brand them with infamy; but to pose as the official organs of the Church and the mouthpieces of their respective Archbishops, after those learned and zealous prelates had repudiated them, is something no man but an unprincipled politician can understand. The telegram of Father Chisholm to His Grace of Kingston and that noble and fearless prelate's reply explains to all our readers what must be the hardihood of the managers of such "organs."

THE GREAT ISSUE.

Several times in the course of the present campaign we have taken the liberty of pointing out what, in our humble opinion, is the duty devolving on the Catholic electorate of the country in view of the great issue which the coming election is to decide, and which may be summed up in the question: Are the Catholics of Manitoba to be given their just rights under the Constitution, or are they not? It has been said that the Catholics of the East need none of our advice on this matter; that they thoroughly understand the position and will do their duty without any urging on our part; and we are free to admit that we have all along been perfectly convinced of this and have not for a moment believed that our co-religionists of the East would, as a whole, fail to appreciate the gravity of the occasion and govern themselves accordingly. But as the organ of the Catholics of Manitoba and the West we have been deeply sensible of our responsibilities in this crisis, and we feel that we should have been recreant to the trust which has been reposed in us in placing the conduct of this journal under our control, if we left anything undone which it was in our power to do to advocate the cause of those who have been our friends and to point the finger of reproach and condemnation at those who by their actions have proved themselves our treacherous enemies.

Our position has, we trust, been plain to our readers. We have frequently explained, and we have reason to believe, satisfactorily, that party considerations have no interest for us; that whereas we have never been associated with either of the two great political bodies, are under no compliments to them and expect no favors, we have no ulterior motives to serve in advocating the interests of one party in preference to those of the other; and that so far as this point is concerned, we are absolutely free from bias. For six long years we have been fighting for the cause of Catholic rights in Manitoba, and without ceasing we have demanded in the name of a suffering and grievously persecuted minority justice and fair play. When the first decision of the Privy Council went against us, we loyally accepted it as the judgment of the highest tribunal in the Empire, but we did not give up hope, for we were aware that further proceedings along the basis laid down in the Act of Confederation could be taken and we were confident that in the end the righteousness of our position and our claims would be vindicated. The necessary action was inaugurated and carried through to the Imperial Privy Council with the result that a judgment was given declaring that we had been robbed of our rights and that our grievance must be remedied. Then came the absolute refusal of the local government to put into effect the judgment of the Privy Council, and when the Catholics of Manitoba had exhausted all the means at their disposal to induce the provincial government to grant them justice, and when the conciliatory proposals of the Dominion ministry had been set at naught by Mr. Greenway and his following, we saw our only hope of redress centred in Ottawa. We, therefore, watched with anxiety, but we must admit, not without confidence, to see what action would be taken by the Federal authorities, and, as all the world knows, they nobly accepted their responsibilities and proceeded to introduce Remedial Legislation to give us the relief we sought. The bill they brought in was accepted by our Archbishop as being satisfactory, was declared by our legal advisers to be in accord with the constitution and perfectly workable, and this being so we once more felt that the end was in sight and not far off.

We were, however, doomed to a bitter disappointment, for it was soon made manifest that he who should have been able to appreciate the grievous nature of the sufferings of his co-religionists in Manitoba and who might have been expected to do his utmost to shorten our period of suffering, was the very man from whom we had most to fear. We refer, of course, to the Hon. Wilfrid Laurier, who, first of all in a speech in which he pandered to Protestant sentiment and outraged the feelings of every sincere Catholic in The Dominion, tried to effectually kill the bill by moving the six months' hoist, and then entered into a shameful and degrading alliance with our bitterest enemies to prevent the measure becoming the law of the land. In this course he was followed by the bulk of his supporters in the house, and with the aid of the P. P. A. and the McCarthyites, succeeded in talking out the bill and thereby prolonging the period of our intolerable persecution. On the other hand Sir Charles Tupper's government risked their political existence in their efforts to do justice to the Catholics of Manitoba under the constitution, and if the government measure had been carried we should to-day have been enjoying the inestimable right which was guaranteed us at Confederation of separate schools in which to educate our children, and we should not be contributing our taxes to Protestant schools which no Catholic can use.

This is, briefly, the history of the two parties on the school question and we have no hesitation in saying, as we have often said before, that Mr. Laurier and every member who voted with him has forfeited the confidence of the Catholic electorate of the Dominion. He and they

may make the finest of promises for the future, but it is too late. They had their chance. They stand before the electors of the Dominion condemned on their own record, and we are convinced that every Catholic of the East who desires to see justice done to his co-religionists in Manitoba will forget all other considerations; will, as an act of gratitude to those who have been our friends do his utmost to secure the success of the present government; and, as an expression of his disgust at the treachery of Mr. Laurier and his followers, will aid in consigning to oblivion those cowardly politicians who sacrificed us in their attempt to gain a temporary advantage over the government.

LAURIERISM IN MANITOBA.

Those Catholic electors of the East who may be inclined to put some faith in Mr. Laurier's promises for the future, and whose confidence in him may be strengthened by the fact that he is supported by Sir Oliver Mowat, would do well to bear in mind that in Manitoba the two principal Laurier candidates at the approaching elections are Mr. Dalton McCarthy and Mr. Joseph Martin. Both these gentlemen have, during the past two weeks, spoken frequently at different points, eulogizing their leader and declaring that the Protestants of Manitoba can rest assured that Mr. Laurier will never restore separate schools. They profess to be, and evidently are, in the confidence of the Liberal leader, and should they be elected and he be returned to power will no doubt have much to do in shaping whatever legislation he brings before Parliament. We simply ask our co-religionists—are you willing to intrust the settlement of the Manitoba School question in such hands? We know what the unanimous answer will be, and we beg our readers to bear in mind that every member of the late house who slavishly followed Mr. Laurier into the lobby to vote against the Remedial Bill is a colleague to-day of Dalton McCarthy and Joe Martin, and no more to be trusted in this matter than they are.

THAT LAURIER-McCARTHY COMBINATION.

The electorate of the Dominion has been electrified by the discovery that there exists a secret, prearranged and well defined mode of procedure between the Liberals, the McCarthyites and the Patrons of Industry, whereby they will, in the selection of candidates, choose from among their respective parties, the man most likely to weaken the government candidate and thereby secure his defeat. This arrangement is susceptible of only one interpretation and that is that, be the candidate Liberal, McCarthyite or patron, he goes to Ottawa pledged to oppose the government and support Mr. Laurier. This lends additional force to a report we had heard that Mr. Dalton McCarthy was promised a seat in Mr. Laurier's cabinet with the portfolio of the Justice Department. This triple alliance, if it had been kept a profound secret, would have proven a strong card in the Ontario elections. By this arrangement the McCarthyites could obtain all the ultra-Protestant conservatives, who would never vote for a Liberal programme, as well as those Liberals, who vote for McCarthyites because by doing so they were voting for Laurier. We were quite prepared for this combination after witnessing the debate on the Remedial Bill last session of parliament and we warned our readers to "look out for it." In our issue of the 29th of April we said editorially, under the heading: "Look out for it":

"Now that Mr. Laurier and Mr. Dalton McCarthy have succeeded, by their united efforts, in defeating the Remedial Bill in the Commons during the present session, we invite our friends to watch further developments in Ontario. If they do, we promise them further evidence of the wondrous love and devotion which have drawn those apparently opposite elements into close affinity. When the candidates come to be chosen, you will see how harmoniously these loving brothers will work things. Where the Liberal cannot succeed, Brother McCarthy's candidate will get the Protestant liberal vote, and should there be any considerable Catholic vote in the constituency, they will nominate a Catholic

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

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

Laurier, McCarthy and the Patrons.

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

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

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

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

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

CORRESPONDENCE

An Open Letter.

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

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

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

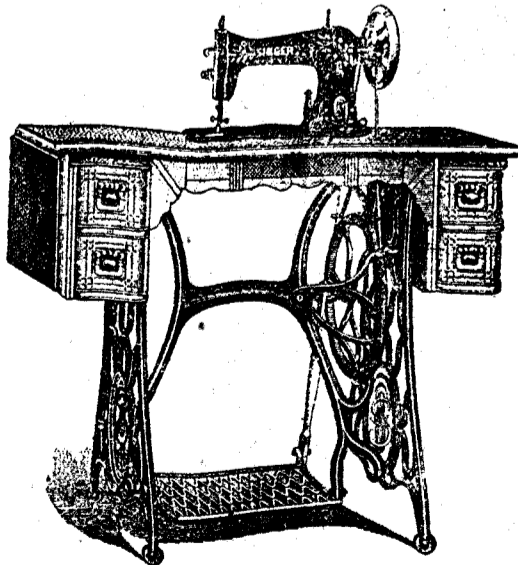
A. MCGILLIS.
 Winnipeg, June 5, 1896.

Claudeboye Bay.

The last two days of May and the first three days of June were beautifully fine, but this morning the "mosquitoes" warned us that we should have a change, and sure enough, we have a heavy rain this afternoon. Gardening in earnest only began on Monday; the ground had been too wet up to then to sow anything.

This seems to be a prosperous year for Claudeboye Bay; besides Mr. Blackwood's freezers on the lake, there is a steamboat which now visits us three times a week, and to which most of the fish is sold as they pay a better price than the others. The boat comes from Westbourne on the other side of the lake. Perch is now the principal fish caught; the fishing is being carried on at night and several men are making from two to three dollars a night at this

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 —M. HEALY, Manager.

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

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

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

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

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



Meets at Unity Hall, McIntyre Block every 1st and 3rd Wednesday.
 Spiritual Advisor, Rev. Father Gullet; Pres., A. H. Gendy; first Vice, R. Driscoll; second Vice, R. Murphy; Treas., N. Bergeron; Rec. Sec., H. A. Russell; Assistant Rec. Sec., M. E. Hughes; Fin. Sec., D. F. Allman; Marshal, E. Laporte; Guard, C. J. McNerney; Trustees, J. O'Connor, T. Jobin, G. Giadnich, E. L. Thomas and R. Murphy. Representative to Grand Council, F. W. Russell; Alternate, Dr. J. K. Barrett.

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

Meets at the Immaculate Conception School Room on first and third Tuesday in each month.
 Spiritual Advisor, Rev. A. A. Cherrier; Pres., A. H. Gendy; first Vice, M. Buck; second Vice, J. A. McInnis; Treas., P. Klinkhammer; Rec. Sec., P. O'Brien; Assistant Rec. Sec., A. Macdonald; Fin. Sec., Rev. Father Cherrier; Marshal, F. Weintz; Guard, L. Huot; Trustees, J. Martinski, J. A. McInnis, J. Schmidt, J. Picard, J. Perry; Representative to Grand Council, P. Klinkhammer; Alternate, Jos. Shaw.

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MAIN LINE.

North Bound Read up	South Bound Read down	STATIONS	St. Paul Read up	Winnipeg Read down
Freight No. 133 Daily	St. Paul Express 103 Daily	Winnipeg	11.35a	5.30a
1.20p	2.45p	Portage Jct.	11.47a	5.47a
12.05p	2.30p	St. Norbert	12.01p	6.07a
12.25p	2.00p	Cartier	12.15p	6.25a
11.54a	1.47p	St. Agathe	12.30p	6.51a
11.31a	1.38p	Union Point	12.45p	7.02a
11.07a	1.26p	Silver Plains	1.00p	7.19a
10.31a	1.08p	St. Morris	1.08p	7.45a
10.03a	1.00p	St. Jean	1.22p	8.25a
9.23a	12.32p	Letellier	1.45p	9.15a
8.00a	11.50a	Emerson	2.05p	10.15a
7.00a	11.00a	Pembina	2.15p	11.15a
11.05p	8.30a	Grand Forks	5.45p	8.25p
1.30p	7.00a	Winnipeg Jct.	5.50p	1.25p
	7.30a	Duluth		
	8.30a	Minneapolis		
	8.00a	St. Paul		
	10.30a	Chicago		

MORRIS-BRANDON BRANCH.

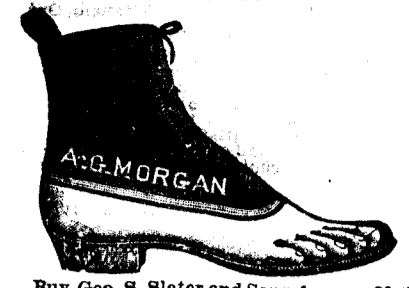
East Bound Read up	West Bound Read down	STATIONS	W. Bound Read down	St. No. 12
Ex. No. 130	Ex. No. 128	Winnipeg	11.35a	5.30p
7.50p	12.55p	Morris	1.10p	8.00p
6.58p	12.34p	Lowe Farm	1.30p	8.44a
5.49p	12.09p	Morris	1.50p	9.31a
5.23p	11.59a	Roland	2.07p	9.50a
4.39p	11.42a	Rosebank	2.25p	10.28p
3.58p	11.20a	Miami	2.37p	10.54a
3.14p	11.08a	Deerwood	2.58p	11.44a
2.51p	10.57a	Albion	3.10p	12.01p
2.15p	10.40a	Somers	3.25p	12.51p
1.47p	10.26a	Swan Lake	3.45p	1.22p
1.19p	10.13a	Indian Springs	3.55p	1.54p
12.57p	10.03a	Marleapolls	4.05p	2.15p
12.27p	9.48a	Greenway	4.20p	2.52p
11.57a	9.35a	Baldur	4.34p	3.25p
11.29a	9.16a	Belmont	4.53p	4.15p
10.57a	8.57a	Hilton	5.15p	4.59p
10.18a	8.42a	Ashdown	5.25p	5.23p
9.49a	8.35a	Wawanesa	5.35p	5.47p
8.59a	8.27a	Elliotts	5.45p	6.04p
8.05a	8.13a	Routhville	5.55p	6.37p
7.28a	7.57a	Martinville	6.15p	7.15p
7.00a	7.40a	Brandon	6.30p	8.00p

PORTAGE LA PRAIRIE BRANCH.

West Bound Read d'n	East Bound Read up	STATIONS	Mixed No 144 Every Day Except Sunday.	Mixed No 145 Every Day Except Sunday.
1.43 Every Day Except Sunday.	Miles from Portage June.	Winnipeg	12.00 p. m.	11.47 a. m.
5.45 p. m.	0	Portage Junction	11.23 a. m.	11.15 a. m.
5.58 p. m.	8.5	St. Charles	11.15 a. m.	11.15 a. m.
6.19 p. m.	10.5	Headingley	10.52 a. m.	10.52 a. m.
6.42 p. m.	15.0	White Plains	10.30 a. m.	10.30 a. m.
7.06 p. m.	25.8	Gravel Pit Spur	10.20 a. m.	10.20 a. m.
7.13 p. m.	28.2	La Salle Tank	10.20 a. m.	10.20 a. m.
7.25 p. m.	32.2	Eustache	10.07 a. m.	10.07 a. m.
7.47 p. m.	38.1	Oakville	9.45 p. m.	9.45 p. m.
8.00 p. m.	43.2	Curtis	9.29 a. m.	9.29 a. m.
8.30 p. m.	52.5	Portage la Prairie Flag Station	9.10 a. m.	9.10 a. m.

Stations marked *—have no agent. Freight must be prepaid.
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CALENDAR FOR NEXT WEEK.

JUNE.

14 Third Sunday after Pentecost. Feast of St. Basil, Bishop and Doctor.

15 Monday—St. Germaine, Virgin.

16 Tuesday—St. John Francis Regis, S. J., Confessor.

17 Wednesday—St. Barnabas, Apostle.

18 Thursday—Votive Office of the Blessed Sacrament.

19 Friday—St. Juliana, Virgin.

20 Saturday—Votive Office of the Immaculate Conception.

CITY AND ELSEWHERE.

Last Sunday being the solemnity of the Feast of Corpus Christi the services at the city churches were marked with special music.

For fine tailoring go to Wm. Markinski, Rossin House Block, near C. P. R. He does ladies and gentlemen's tailoring in first class style and at reasonable rates.

Mr. H. A. Costigan, has been deputed by the department of Marine and Fisheries to adjust the difficulties that arose last year over fishing privileges in the district of the Lake of the Woods.

The Hon. Hugh John Macdonald went west on Saturday to assist the Government candidate in Alberta. He will also speak at Neepawa for Mr. Boyd on his return and reach the city again on Saturday.

His Grace at St. Mary's.

His Grace the Archbishop of St. Boniface visited St. Mary's Church on Sunday last. In the afternoon in the presence of a large congregation he administered the sacrament of Confirmation to the following candidates:

Boys: L. Rheault, J. New, F. Gilday, D. Allman, R. Murphy, R. Descoiteau, E. Hudson, R. Turner, A. Lebleau, E. Doherty, P. Bernard, A. Lafleur, J. Loiselle, N. J. Loiselle, A. Hefley, P. Hefley, H. Cronin, E. McIlroy, P. Contois, A. Vassar.

Girls: M. Hastings, R. Cass, N. Crown, N. Tennant, N. Bernhart, O. Czeiniegiewiz, W. Carroll, I. Carey, A. Doolan, C. Cronin, B. Balsillie, B. Donerty, M. Sharkey, F. McIlroy, T. McHenry, Y. Cauchon, H. Hubner, A. Heale, M. Pepin, F. Barry, G. Turcotte, F. Eddy, G. Ryan, F. Furlong, A. Smith, M. L'Esperance, H. Dillon, B. Nagle, B. Simon, I. Guilmette, M. Thomas, S. Sullivan, C. Woodcutter.

In the evening His Grace presided at vespers and Benediction and at the close addressed a few words to the congregation.

St. Jean Baptiste Society.

On the 17th of last month the St. Jean Baptiste society of Winnipeg, proceeded to the election of its officers according to its constitution. The result was as follows:

President—Mr. J. A. Richard.

First Vice-President—Mr. N. Bergeron.

Second Vice-President—Mr. Arthur St. Laurent.

Treasurer—Mr. Alfred N. Prendergast.

Recording-Secretary—Mr. L. N. Fournier.

Corresponding-Secretary—Mr. Alphonse Pivard.

Marshall—Mr. Rosario Germain.

Standard-Bearer—Mr. Philip Brault.

Committee of arrangements—Messrs. Antoine Lucier, Ed. Beliveau and Alex. Barre.

Mr. George Germain, the retiring president, is named honorary president.

After the election appropriate speeches were made by Messrs. J. A. Richard, George Germain, C. Henri Royal and others. The great success of this meeting speaks volumes for the patriotism of our French Canadian fellow-citizens of Winnipeg.

WESLEY COLLEGE.

Formal Opening.

Speeches of congratulation by representatives of the other colleges, and music both instrumental and vocal were the principal features which marked the formal opening of Wesley College on Wednesday of last week. The crowded gathering comprised representative men of all denominations including His Honor Judge Dubuc, Rev. Father Drummond, S. J., and Dr. J. K. Barrett. None of the speakers met with a more cordial reception than Father Drummond who gave a very pleasing address, in the course of which he spoke of the pleasant relations he had always had with the representatives of Wesley College in the University Board of Studies. He congratulated the college on their success in the recent examinations, and also on their achievements in the line of build-

ing. He referred to the friendly rivalry existing between the various colleges which he believed to be an inestimable boon for the students. When mentioning the Medical College, he raised a perfect storm of hilarity by saying: "Dr. Good's College, which is so effectual a preparation for our last end." This was all the more keenly relished as it was an indirect rejoinder to the many witty things Dr. Good had got off in his inimitable way. Following Father Drummond Principal Sparling stated that the buildings and grounds had cost a little over \$100,000 towards which \$92,000 had been subscribed and about \$63,000 paid so that about \$10,000 was still needed.

FIRST COMMUNION

At the Church of the Immaculate Conception.

A first communion is always an imposing and impressive ceremony in itself; we may be permitted, however, to say that it was particularly so with the one that took place on the 4th inst., at the Church of the Immaculate Conception. The nineteen children, nine boys and ten girls, who then approached the Holy Table of the Lord for the first time, bore in all their exterior deportment the marks of a long and careful preparation, which spoke most eloquently to the faith of the large congregation that had assembled to witness and many to share in the joyful festivities. Besides it was the Feast of Corpus Christi, a day among all others specially apt to evoke in Christian Souls sentiments of grateful admiration and tender love for the hidden victim of our altars.

The Rev. Father LaRue, S. J., of St. Boniface College, officiated at Mass and addressed the young communicants. Although an eloquent and earnest speaker whenever he preaches, we may well say that he surpassed himself on the occasion. He was simple, it is true, in his language, for he spoke particularly for young children, yet his words brought tears in the eyes of many grown up people who listened to him with rapt attention.

The musical part of the ceremony, under the leadership of the good sisters of the Holy Names of J. and M., and their pupils contributed also to the grandeur and impressiveness of the ceremony. Sister Guabbert with her silvery toned and so highly cultivated voice and Miss Denham with her artistic touch of the violin, did not only charm the ears but produced thrills of the sweetest emotion in the hearts of all. The evening had promised other emotions by the ceremony of the renewal of the baptismal promises and acts of congeration to the Sacred Heart of Jesus and the Blessed Virgin. Unfortunately the heavy rain, which came pouring down prevented a great many from attending; the children of the first communion, however were all present at the appointed hour, which elicited words of praise from their beloved pastor. The ceremony was this time presided over by the Rev. Father Cherrier himself, and wound up by the Benediction of the Blessed Sacrament, when Mr. Tomney and Mrs. Bernhart rendered both with great perfection, the former an "O Salutaris," and the latter an "Ave Maria."

Our report would be incomplete were we not to make a special mention of the decoration of the main altar of the church, which looked really beautiful. The reverend pastor of the Immaculate Conception wishes us to extend his most sincere thanks to the Sisters of both St. Mary's Academy and the Academy of the Immaculate Conception for their great devotedness on that special occasion. The following is a list of the children who were admitted to their first communion on the 4th inst.:

James Barry, Michael Fee, Patrick Flood, R. McMahon, Oswald Lalonde, Francis O'Donnell, Thomas and William Sames, Vincent Walsh, Henrica Boes, Irene Connell, Clemence Jolys, Genevieve Little, Hettie Low, Ellen Markinski, Mary Madigan, Ethel McDonald, Maude Nagengast and Nellie Tobin.

A Chance to Make Money.

I have berries, grapes and peaches, a year old, fresh as when picked. I use the California Cold process, do not heat or seal the fruit, just put it up cold, keeps perfectly fresh and costs almost nothing; can put up a bushel in ten minutes. Last week I sold directions to over 120 families; any one will pay a dollar for directions, when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident any one can make one or two hundred dollars round home in a few days. I will mail sample of fruit and complete directions, to any of your readers, for eight-cent two-cent stamps, which is only the actual cost of the samples, postage, etc., to me.

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St. Ann's Academy.
(KAMLOOPS, B. C.)

Re-opened on the 26th of August. Pupils attending the institution have every facility of perfecting themselves in the French and English language. Gratuitous lessons are given in plain sewing and fancy work, while great attention is paid to the training and department of the pupils. This school is pleasantly situated in the healthiest and most picturesque part of the city of Kamloops. Music on piano and stringed instruments is thoroughly taught at this Academy.

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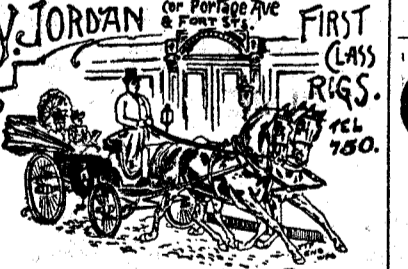
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SEALED TENDERS addressed to the undersigned and endorsed "Tender for Hot Water Heating Apparatus, Victoria, B. C." will be received until Friday, 10th July, for the construction of a Hot Water Heating Apparatus at the Victoria, B. C., Public Building.

Plans and specification can be seen and form of tender and all necessary information obtained at this Department, and at the Office of F. C. Gamble, C. E., Victoria, on and after Wednesday, 10th June.

Persons are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures.

Each tender must be accompanied by accepted bank cheque, made payable to the order of the Honourable the Minister of Public Works, equal to five per cent of amount of the tender, which will be forfeited if the party declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender be not accepted the cheque will be returned.

The Department does not bind itself to accept the lowest or any tender.

By order,
E. F. E. ROY, Secretary.
Department of Public Works,
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