"AD MAJOREM DEI GLORIAM."

THE ONLY CATHOLIC PAPER PUBLISHED IN ENGLISH IN NORTH-WEST RN CANADA.

VOL. XII, No. 27.

# WINNIPEG, MANITOBA, WEDNESDAY, ANUA ( 6. 1897.

### CATHOLICS OF MASSEY RIVER PROTEST.

Massey River. Dec. 20, 1896.

At a public meeting of the Catholics of the district held after High Mass, the following resolution was carried unanimously: Whereas, The Dominion Govern-

ment endeavored to sacrifice our school to our enemies, the Manitoba Government, contrary to the decision of the Privy Council and the constitution;

Be it Resolved, That we protest against the scandalous surrender of our rights in our schools to the Manitoba by the Dominion Government; and, as we want nothing but our rights to have our schools restored to us as they were previous to the act passed in 1890, and that our taxes be applied to our own school and no other, and that we consider it is our duty to support our noble Archbishop by every means in our power until all the school rights are restored to

Signed on behalf of the meeting.

JOHN M'DONELL, ANGUS M'DONALD, ANTOINE RICHARD.

The following letter appeared in the Free Press of the 29th Dec.

THE PRACTICAL SIDE."

To the Editor of the Free Press.

Sir,-To many citizens your article, headed "The Practical Side," will undoubtedly prove to be something of an eyr-opener, inasmuch as it must convince all your readers that the proposed changes in the school law, which the promoters intend should settle the school question, but which the Catholies (and surely none should know better), have most emphatically declared will not settle it, will undoubtedly tend to throw the whole public school system of Manitoba into confusion and seriously interfere with the practical administration of the public schools of the province. Will you allow me to put before your readers a few of the reasons why, it seems to me, the Catholics can not and will not accept a word or two to what you have already said regarding the absurdities of the promised legislation.

In the first place Catholics say that the persecution under which they have simply clinch the obnoxious provisions of the intelerable act of 1890. common sense study of the position will make this contention clear. What was the act of 1890? It was a law abolishing separate schools and compelling Catholics to send their olic pupils or upwards, or twenty-fire children to the public schools or go without any share of taxes which they pay towards the cost of primary 'education in this province. The proposed amendments would not city school the average attendance of make the slightest change in this Catholic pupi's was only thirty-nine state of things. The sum of the con- or under, and in a country school stitutional grievance as declared by the privy council was the destruction of the Catholic idea of education, and a remedy for that grievance can be found only in a plan which will restore the principle of Catholic schools. Yet the proposed settlement pupils in the school there could be does nothing of the kind; it retains as the public schools of the province to sent the very schools which have existed under the obnoxious law of 1890, without the slightest change regarding their management or the text books to be used therein, but simply with the addition of a deceiving provision regarding religious teaching which is a delusion and a snare, a further provision which is even more paltry and absurd regarding the employment in certain cases of Catholic teachers, and an additional clause arranging for the teaching of English to children of French Canadian and foreign parents through the medium of their mother tongue. The one thing which Catholics have been contending for is still to be withheld from them, and they are asked to accept a measare which not only does not rest re their constitutional rights, but which as a matter of fact, would perpetuate schools just as obnoxious from a Catholic point of view as the present publie schools.

Allow me briefly to consider two of the three proposed changes. The clauses regarding religious instruction provide that any Christian Clergyman-why not Jewish Rabbi?may be authorized by a majority of the school trustees, on the pe ition of the parents or guardians of ten children in a rural district, or twenty-five in any city, town or village, to give since 1890. There is to be no change religious teaching on specific

us see how really absurd and unwork- erning body. the real aim of the promoters of the as are at present used such circumstances instead of being beneficial to them will become perfectly odious. But apart from this view of the matter the proposal is positiveunworkable. In your article you have this and there are many others which you did not give. For instance, in Winnipeg Catholic children would prohably be scattered around in a large number of schools and a corresponding number of clergymen would need school would be dismissed, and if that could not be arranged (and every one knows it would be a physical impossibility) the clergyman would have to authorize "teachers or some other persons" to do the work for them. It is one thing to authorize and another to enforce, and no provision can be devised by which clergymen shall be able to select teachers for the schools or compell those appointed by the school trustees to do this duty. and this is evidently the reason why the words, "or other persons," are inserted, so that in case the teacher refuses to act in the clergyman's behalf, or there may be no teachers qualified to so act, "some other person" may be selected, and it would natural'y follow that Catho'ic parents would have to keep up a regular staff of such persons to attend to this matter daily, or suffer their children to be brought up under an absolutely secular system of education. The time has not yet arrived in Canada when legislators dare openly to drive God out of the schools, but they have surely done their best the proposals, and incidentally to add in this case by arranging an absurd and complicated set of permissive conditions, which will make it as difficult as possible to bring Him into the public schools of Winnipeg. Tru'y the proposals would not ease them of the "religious" clauses of this preious arrangement are not only absurd suffered for six long years, but would and unworkable, but in their real in tent and meaning are hypocritica and anti-Christian.

The clause regarding the appointment of Catholic teachers is no less absurd. Wherever in cities there is an average attendance of forty Cathor upwards in the country, the trustees may on petition appoint on Roman Catholic teacher. One ab surdity about this is that if in a twenty-four or under, the necessary petition could not be got up, and there could be no Catholic teache, so far as this provision is concerned whilst, on the other hand, if there were several hundreds of Cathoi only one teacher. But, more than that, clause 8 distinctly shows t at which Catholic children are to be the teacher is not to be there for the purpose of instructing Catholic chil ren, inasmuch as it provides there shall be no separation of pupils by religious denominations during the secular school work It would naturally follow that in most cases the Catholic teacher would probably be instructing the Protestant children, whilst the Protestant teachers would almost invariably be placed over the Catholic pupils, and this being so it is difficult to see why such a provision was put into the arrangement, unless that it might be used by interested parties in deceiving fair minded people by saying, as it has already been falsely said by politicians in the east, that Cathol'c teachers are to be provided

for Catholic children. It will thus be seen that as a matter of fact, there is nothing in nature of restoration of Catholic rights either in the provisions regarding religious teaching or in that concerning employment of Catholic teachers. Yet these two provision, and the paltry one regarding the teaching of English to French C n adians and foreign children, embed the whole of the changes which it is proposed to make in the school ac and cutside of these the schools are to remain exactly as they have been in their control-in Winnipeg the same

out stopping to consider what a tra- now manages the public schoo's will for any text of Scripture abrogating Electa and her family and to Gaius? of religious teaching this go on managing them for the feture, this command or giving a new one. would be even if carried out to the and Catholic views will be entirely Now, as he can find no authority referred to in an one Desament that full extent the law would allow, let without representation on the govable it is and how it must effectually change in the text books—the same Scripture, he must admit one of two Covenant, neu in Landas, xxiv., 7; lead to purely secular schools and un-Catholic and in many instances anthus, it may be remarked, carry out ti-Catholic histories, the same readers thor.ty not found in the Scripture x., 13, and in II. kings, i., 18; the the real aim of the promoters of the as are at present used in to justify his disregard of the writ- Three Thousand Parables of Solomon, 1890 school act. In the first place the public schools will be used in the religious teaching is treated as a thing future — in a world. Catholic that is simply tolerable after a speci-children are to be offered schools in fied number of parents have petitioned which they may spend their days in a word, that he has not been doing phet, i. Paranpomenon, or Chronifor it. Even then it is only tolerable an atmosphere permeated with Profor thirty minutes in a day when the testantism or irreligion, to be taught therefore not in the way of salvation. children are tired, longing for free- in most cases by Protestant, or, it dom and when to be kept in for an may posibly be, non-Christian teach-additional half-hour will seem to them ers, out of books literally teeming an intolerable penance, with the re-sult that religious instruction under. These are some of the reasons why Catholics, it seems to me, cannot fairly be asked to accept the arrangenient. The constitution guarantees them their educational rights, and the imperial privy council has declargiven some good points which prove ed it to be the duty of the Dominion government to see that those rights are restored, and, having the constitution on their side they cannot be expected to give up the battle until religious liberty again prevails in the province. In the meantime, considerto daily hold themselves in readiness ing the proposed amendments will to rush in at the exact moment that not settle the school question, and foreseeing the rivalry and bickerings which the religious clauses will undoubtedly give rise to amongst the various sects, with the almost certain results that the children will ultimately be given a purely secular education, will sincere Protestants, who are proud of the present public school system, allow its best features to be destroyed by a set of scheming politicians, who, for their own purely selfish reasons, intend to tamper with that system by introducing regulations which are utterly ridiculous and which must eventually, after much strife and trouble, drive every vestige of Christianity out of the public

chools of the country? F. W. R.

P. S.-It may not be amiss to add a note that the paragraph alluding to Protestantism in the schoo's will not, I hope, be taken as a sneer at Protestant ideas or teachers Nothing of the kind is intended-my only object being to show how the matter stands from a Catholic point of

Wit tireg. Dec. 26.

THE BIBLE NOT A SUFFICIENT RULE OF FAITH.

(N. Y. Freemans Journal.)

A Canadian subscriber sends us a small pamphlet requesting that make some comment on it. It is issued by a Protestant tract society of Tor nto, and claims to prove that the Catholic Church is at variance with the Bible. The plan of the author of the tract is to first state what be believes to be a Catholic doctrine, ben state the contrary or contradictory of it, and then endeavor to prove the latter from the Bible. The plan is a good one. It makes the issues clear and in few words. Some of his statements of Catholic doctrine are correct, others are incorrect and others misleading. In dealing with each we will refer it to its proper class,

The first proposition which the tract ays down as Catholic doctrine is this: 'Holy Scripture does not contain all hat is necessary to salvation." This we accept as a correct statement of what Catholics believe.

In opposition to the above the tract gives the following: Scripture does contain all that is necessary to salvation." and endeavors to prove it from Scripture. These two propositions being contrary, it follows that if the former be true the latter is false, and if the latter b: true the former is false. fore, if we show that the latter is false, we prove the truth of the former or Catholic proposition. Let us then consider the latter, namely, that the Perinture contains all that is necessary to salvation.

The Rev. Mr. Gardner, the autor f . the tract, recognizes the precept of sanctifying the Sunday, that obedience to this precept is necessary to salvation, for to disregard it is to disohey God, and to disbey God brings condemnation. But this precept is not found anywhere in the Scripture Therefore there is at least one thing necessary to salvation that the Scripture does not contain. This one exception is sufficient to upset his propwitten. The Scripture in many place commands that the Sabhath, the severth day, Saturday, be kept holy. "Remember that thou keep holy the Sabbath day. Six days shalt thou abor and shall do all thy work. But on the somenth day is the Sabbath of the Lord thy Cod. Thou shalt do no work on it." (Exedus xy., 8-9.) The

in the Scripture relieving him from are no longer round there, that are There is to be no the above command recorded in the lost. For motion, and mook of the things; either that there is some au- the Loon of the Just, cited in Josue, ten law or that he has been all his III. Kings, iv., 32; the Thousand and life disobeying the command to keep Saturday, the seventh day, holy. In iv., 32; the Book of Nathan the Prowhat is necessary to salvation, and is To justify his conduct he must go out of his Bible and appeal to Christian tradition. The Scripture, then. does not contain all that is necessary to salvation.

But there are other things in Rev. Mr. Gardner's view that are necessary to salvation and yet are not found in the Scriptures. He does not find in them any statement defining what constitutes the Bible, how many books complete it. There is no list of such books in the Bible. The only authority he has for the book as at present made up is that of tradition and the Catholic church. He can find no authority in the Bible that any of its books are authentic, and no authority that the Bible as a whole is inspired, no authority that it has rot been corrupted in the course of ages or that it has been correctly translated. As a matter of fact he has accepted the book as divine on authority external to it, on Jewish and Christian tradition, and the authority of the Catholic church. He has done this unconsciously, and never thought of analyzing the process by which he arrived at his present mental attitude in regard to the book.

But the Bible steelf gives unmistakable evidence that it does not contain all that is necessary to salvation. St. Paul in his second epistle to the Thessalonians (ii., 14.) says: "Brethron, stand fast and hold the traditions which you have learned by word or by our epistles." Here St. Paul makes no distinction between traditions handed down by word and the truths contained in his letter. Both are to be held as of equal authority. Where in the Bible do we find those traditions which the Thessalonkans received by word of mouth? They wrote no book to tell us what they were. They were evidently necessary to salvaton, since the great apostle exhorted them to stand fast and hold them.

Again, in his first epistle to the Corinthians (xi., 2), the same Apostle writes: "Now I praise you, my brethren, that in all things you are mindful of me, and keep my ordi-nances as I have delivered them to you." What were these ordinances you." What were these ordinances? As this is St. Paul's nrst letter to the Corinthians it is evident that these ordinances were instructions which he had given them by word of mouth. ordinances Were thesearenow? The Corinthians have left no book to tell us what they were. You may say they are in other parts of the Bille, but you have no statement in the Bible to that effect, and gratuitous assumptions do not go.

Ag in, St. Paul wrote to Timothy: "O Timothy, keep that which is committed to thy trust. Hold the form of sound words which thou hast heard of me in faith, and the love which is in Christ Jesus." Where are these things demmitted to the trust of Timothy, where the form of sound words which he heard from St. Paul? Timothy wrote no book to tell us of these precious things. Are they 1 st? No, they come down to us by tradition from the oral teaching of Timothy. They are in the sacred deposit of revealed itruth confided to the church.

Again, to the same Timothy St. Faul wrote: "The things which thou hast heard from me before many witnesses, the same command to faithful men who shall be fit to teach to men who shall be fit to teach others a'so. (II. Tim., ii., 2.) As we have said, Timothy left no record in writing of the things which he heard from St. Paul and which he was to teach to others. There is no evidence in the Bible that they are recorded there. We cannot assume that they were unnecessary things, for that assumption would impeach the wisdom and inspiration of St. Paul.

Again, St. John in his second epistle. verse 12, writes: "Having more things things to write unto you,I would not by paper and ink, for I hope that I shall be with you and speak face to face, that your joy may be full." And in his third epistle he repeats to Gaius almost the same words: "I had many things to write unto thee, but I would not by ink and paper write to thee. But I hope speedily to see thee, and we will speak mouth to mouth." (Verses 13 and 14). Where are these oral indays, from 3.30 to 4 o'clock. With- Protestant board of trustees which Bev. Mr. Gardner will look in vain structions of the Apostle to the lady

Again, there me twenty-two books Five Poems of Solomon, III. Kings. cles, xxviv., 29; the Book of Gad the Seer, I. Paral., xxviv., 25. We need cite no more. There are in all twentytwo lost books of the Old Testament, and there is nothing in the New Testament stating that it contains all the inspired writings of the Apostles. Now, in view of these lost books, what valid reason has Rev. Mr. Gardner for saying that the remnant that remains to us contains all that is necessary to salvation? From the beginning to the end of the Bible he cannot point to a single text stating that the book as now constituted contains all that is necessary. That, it would seem, is a necessary text. but it is wanting. And as he repudiates any authority outside the Bible he has no evidence whatever that the Bible contains all that is necessary to salvation. His statement. therefore, is not proved, and as consequence the Catholic proposition that the Bible does not contain all that is necessary, stands.

We will now consider some of the texts quoted by Rev. Mr. Gardner in proof of his contention, and see their bearing.

He quotes St. Paul's second epistle to Timothy, iii., 15, as follows:--"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation. through faith in which is in Christ Jesus.

The Scriptures referred to were the books of the Old Testament, for in the infancy of Timothy a good part of the New Testament was not written, and none of its books were at that time placed on the ganon of the Scripture books. If, then, his text proves anything to the purpose, it proves too muh, namely, that the books of the New Testament are not necessary to salvation. Is Rev. Mr. Gardner ready to accept this result?

Again, St. Paul makes the profitableness of the Scriptures known to Timothy in infancy, that is the Old Testament, depends on the faith which in in Christ Jesus. In other words, it is through the light of this faith in Christ that the Scriptures known to Timothy could make wise unto salvation. Timothy acquired this faith in Christ not from the Old Testament, which he knew from infancy, nor from the New Testament, which was not yet written, but from the cral teaching of St. Paul. He then acquired the true faith in Christ without either deither Testament. Since faith, according to St. Paul, is necessary to an understanding of the Scriptures, this faith must precede a correct knowledge of them. It is a condition sine qua non of understanding the Scriptures. This is what , the text proves. Rev. Mr. Gardner will admit that taith is necessary to salvation, since without faith, it is impossible please God. Since this faith precedes the understanding of the Scriptures, as is clearly indicated by St. Paul's words to Timothy, how can Rev. Mr. Gardner acquire it? He cannot acquire it from the Scriptures, for to understand them or believe that they are inforced, he must first have that faith in Christ which St. Faul tells us makes the Scriptures profitable to salvation. The Scriptrues, the, do not impart that faith that is necessary to salvation; they presuppose it. Therefore, there is at least one thing necessary that is not found in the Scriptures, namely, the faith in Christ referred to by St. Paul. and by the light of which the meaning of the Scripture is seen.

Whence must this faith come? From the living church which Christ built upon a rock and commissioned to teach all nations. It is the sanction of this church that gives the Scriptures their value to us, because it alone can verify their inspiration.

Rev. Mr. Gardner quotes his text: "All Scripture is given by inspiration of Ged, and is profitable for doctrine, for reproof.; fr ctrrection. for instruction in righteousness: that the man of God may be perfect, thoroughly furnished to all good works." (Timothy, ii!., 16.( This text does not tell us what is meant by "all Scripture." It certainly does not mean all kinds of writing (scripture) for that would prove too much. It meant some definite books known to Timothy, but it does not tell us what they are, and consequently it af-

(Continued on page 3).

### NORTHWEST REVIEW

PRINTED AND UBLISHED EVERY WEDNESDAY WITH THE APPROVAL OF THE ECCLESIASTICAL

AUTHORITY. At 186 James Avenue East. WINNIPEG.

Subscription,

P. KLINKHAMMER, Publisher.

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

#### ADDERTISING RATES.

Made known on application. Orders to discontinue advertisements mustoe sent to this office in writing.

Advertisements unaccompanied by Specific anstructions inserted until ordered out.

AGENTS WANTED.

Agents wanted, in town and country places of Manitoba and the Northwest, who shall solicit and collect subscriptions for the Northwest Review. Very liberal terms made known on application to the Publisher.

Address all Communications to the NORTHWEST REVIEW, Post office Box 508, Winnipeg, Man.

# Aorthwest Keview.

WEDNESDAY, JANUARY 6.

TERMS OF

# OUR SETTLEMENT.

### THE CATHOLIC PLATFORM

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

### CURRENT COMMENT.

Obedience.

The condemna tion of the "Electeur," a

Liberal newspaper, by the acting Archbishop of Quebec and his four suffragan bishops, and the immediate demise of that newspaper in consequence, have furnished a fertile theme for many a diatribe from Protestant journals against the slavishness of ministration of the episcopal sacra Catholics. But, after all, the whole ter resolves itself into a question of choosing whom one shall obey. Some people choose party rulers and obey them blindly without incurring the stigma of slavishness. Many another man obeys nothing but his own unaided caprice and thereby generally proves himself a fool. Others-and practical Catholics are of this numberobey God rather than man, recognizing His voice in that of their duly consecrated Fathers in God. The editor of the "Electeur," by immediately resigning his self-chosen office, testifies to the obedience of his readers and, knowing them well, he realizes how hopeless would be an attitude of defiance. For he is aware that the Catholic Church, clerical and lay, is a splendidly disciplined army against which rebels are always a more or less lawless mob. And the deserters from lished a pamphlet in which, while pro- head in the Protestant Section was a settlement of the School Question, that army live but a brief space, while the army never dies.

Warning Words.

In an editorial that is chiefly noticeable for its studied attempt to

keep the balance true between the two warring elements, "La Presse" has these words of solemn warning: "That government which is most tempted to be violent should be, for that very reason, more guarded. Sooner or later its existence will be at

energetic counter - demonstrations. their arms."

> The stirring Archbishop discourse Langevin which our I ta Gaelic. bishop delivered in St. Bon-

iface cathedral just after the "settlement" was announced now appears in Gaelic in the last issue of The Casket, whose able editor thus shows his high apreciation of that memorable pronouncement. Apparently this translation has been no easy work, if we judge from the frequent addition in parenthesis of the English words as explanatory of a rare use of some Gaelic expressions: thus, we have 'cearnan sgoile (School districts),' 'firchoimhead (Inspectors)," "reiteachadh (concessions)," "Seomar comhairle Ghreenway (Greenway Cabi net)"; and the translator evidently gave up at "Remedial Bill," which is merely italicized. We have no doubt this sermon in the venerable idiom of the Gael will come home with especial force to the heart of many a doughty Scotch Catholic, who will bless A. S. Dughallach for having turned into resonant Keltic the eloquent protest of a Gallic prelate battling for the faith and the language of his fathers.

> The death of Archbishop the Archbishop Fabre. of Montreal last Wednes

day, though long expected, is a great blow to his innumerable friends. How dearly beloved he was is manifest from the adjournment, owing to the news of geography, and full liberty to his death, of a banquet in which the teach religion and comment on interests of the religion to which Mgr. Fabre gladly gave his life were held in small esteem. Political animus died out before the passing of a pure sweet soul. Edouard Charles Fabre was truly a great churchman. Remarkable for piety from his earliest years he soon became the model of all priestly virtues, especially of regularity and tactful zeal. Long before his elevation to the episcopate he was known as the apostle and confidant of young men. As bishop he showed a real passion for the liturgy of the Church and spent himself ungrudgingly in the visitation of his immense diocese and in the adments that are the recognized channels of apostolic grace. Not long ago the fact, probably without a precedent on this side of the water, was recorded that he had conferred the order of priesthood for the thousandth time. Sincerity and gentleness were his distinguishing traits. fitly expressed in his armorial motto, "in faith and meekness." The many Manitoba Catholics who knew and loved Archbishop Fabre will regret that they were not allowed to see his kindly face once more before he died, and will pray that his dear soul, purified by a long illness admirably borne, may soon be admitted to the vision of God.

> Mr. L. O. Praiseworthy. David. Submission.

fessing full loyalty to the Catholic \$1.69, while in the Catholic Section it We venture to say that, no sane man faith, he sharply censured the clergy of was only 78 cents, less than half as at that time imagined that Mr. Laurier Quebec for what he called their unwar- much. And yet Mr. Tarte speaks of would ever consent to sacrifice the ranted interference in politics. Mr. the criminal wastefulness of the Catho- interests of the Catholics of Manitoba David, in politics an ardent Liberal, is lic Superintendent. He even accused to the extent which he has since done, a sincere Catholic. This he now proves the latter of having pocketed a salary but notwithstanding this uncertainty by withdrawing his pamphlet from cir- of \$4,000 a year. Father Cherrier itewas public property that the newly culation because it has been condemned proves, from the Government reports formed body of which Mr. Cyr was the by the Congregation of the Index in that for 1884 Mr. Bernier received head were prepared to put their party Rome. In a letter to the press he says: \$1,200, for 1887 \$1,500, and for 1888-90 feelings and interests before all other "I had sent my pamphlet on the at the rate of \$1,800 a year. During all considerations and no matter what the Clergy to Rome, promising to abide by that time the Protestant Superintend- Ottawa authorities might agree to the decision of the Roman authorities. ent was in receipt of \$2,000 a year, al- would be prepared to declare it

monstrations will provoke equally the judgment and withdraw my help of any assistant. Father Cherrier been quite within the mark if pamphlet from all places where it was adds: "I may here divulge a secret be had merely claimed to speak for Religious peace is more in the hands of on sale." This conduct reflects great that is no longer one, namely, that the himself and the small membership of the government than of the bishops, credit on Mr. David. Albeit he is only extravagance of the Protestant Section | the French Canadian Liberal Association whom the 'non possumus' (Acts iv. doing his dury-for he would cease to was precisely what suggested to our of which he is President, but he went 20) will always keep from laying down be a faithful Catholic were he to rebel- local ministers the idea of establishing beyond this and even had the audacity still the doing of that duty under the a government Department of Educa- to assert that he was authorized to speak circumstances supposes a fund of moral tion. But, naturally, when the time for all Catholic Liberals in Manuoba courage that is only too rare. Mr. came for a public explanation, some and, if the newspaper reports of his David now ranks with such men as scapegoat must be found, and what speech are correct, he added the Mr. St. George Mivart and M. Henri, better scapegoat for a Protestant mabrave Arch- Lasserre, who also bravely accepted a jority than a Catholic minority?" So. | Canadians of Manitoba are unanimous similar judgment, and he will deserve to economy was the ostensible object of in accepting the so-called settlement. have the usual acknowledgment from this iniquitous revolution. Since it This last assertion is so manifestly false the Congregation of the Index: took place, the extravagance of the that it needs no comment, and as to Mr. "Auctor laudabiliter se submisit,"

> Beaugrand's Bluff. humility is

the bluster in which Mr. Beaugrand of "La Patrie" indulges :

"I expect it is quite likely that La Patrie will be banned by the bishops, but I will fight this question to the end. This will be another Guibord case—there are hundreds of news stands in the city where La Patrie is sold, and if I find by a sworn statement that the sales decrease as a result of ecclesiastical censure, or if their Lordships action causes me pecuniary loss in any way I am quite determined to carry the matter into the courts, and, if necessary, we will ge decision from the Queen's privy council.'

Strange language for a noisy champion of freedom. While insisting on the liberty of the press, he denies to his ecclesiastical superiors liberty of speech. Ere they have raised their voices to condemn him, he seeks to intimidate them by threatening legal proceedings. He ought to know better than to refer to the Guibord case as a precedent. The issue of that shameful abuse of brute force was a moral victory for the then bishop of Montreal. And if any bishop or bishops think Mr. Beaugrand's paper deserves to be banned, banned it will be. No power on earth has any right to interfere with the spiritual ministrations of the Church, and the banning of error is a purely spiritual ministration. Mr. Beaugrand and others strive to obscure the issue by ranking the episcopal censure with government censorship of the press. But the latter is essentially executive, it physically enchains the delinquent by fine or imprisonment; whereas the former distinctly refrains from all physical or bodily compulsion. and merely lays a command upon the will of the Faithful. If this purely moral suasion is illegal, then Mr. Beaugrand's frequent condemnations of episcopal acts are also illegal, and what becomes of his boasted freedom of the press? Over against the loss suffered by "La Patrie" in the event of its being banned might be set the incalculable harm wrought in Catholic souls by the daily sophistries of "La Patrie" during a long course of years. The balance, with the interests of eternity on our credit page, would be easy to strike.

> Father Cherrier's Figures.

Reverend Father has Presse" two let-

and figures, on the Manitoba School to the party, and as the President of a Question. He shows, from the official body of obscure politicians who call reports, that, during the years 1881, themselves the French Canadian 1885, 1886 and 1887, the Protestant Liberal Association of St. Boniface. Section of the Board of Education cost This organization is one of recent \$55,162 with an average attendance of | formation, it was formed at a time of 32,693 pupils, whereas the Catholic when no one in this part of the Montreal, Section cost 89,309.97 with an average Dominion was aware of what the new lately pub- attendance of 11,866. Thus the cost per Government would actually propose as

Education Department of the Winnipeg board in particular has been stead-In striking ily increasing every year. Even Mr. contrast with John O'Donohue has protested against this manly this unjustifiable outlay.

Word-Jugglers.

rier banquet seems

The Lau

to have been a sort of tournament in which the speakers vied with each other in the noble art of equivocation and misrepresentation. Mr. Laurier warbled in his sweetest notes: " said to Mr. Greenway: The system of schools that you have established is no doubt satisfactory to the majority but he not only just-be generous and make concessions to those who think differently from you and who believe that religion ought to be taught in the schools." One would naturally suppose that the advice should have been reversed, that Mr. Laurier should have said: "Be just before being generous; restore to Catholics the rights which the Privy Council says you have trampled underfoot." But the Hon. Premier clearly implies that Mr. Greenway is already just, an implication which the existence of a six years grievance flatly denies; and Mr. Greenway, laying the flattering unction to his soul, proceeds to take his cue from his chief and to speak of his own generous intentions toward the Catholic minority. How childlike and bland is our local Premier's invitation Join the advisory board and you will have a voice in the choosing of textbooks. Yes, one voice crying in the wilderness to ears that are deaf. And yet there are 🏉 few deluded, persons amongst us who endeavor to persuade themselves that, if we give the "Settlement" a trial, all may yet be well. Blunded by partisan zeal, they do not see how utterly untrustworthy are the promises of professional promise-breakers. Why, if we tolerated the "Settlement," Mr. Greenway and his followers would rivet the chains of eternal slavery upon the souls of our children. Once they had us in their power, their native tyranny would rend us.

MR. J. ERNEST CYR.

Amongst the speakers at the banquet tendered Mr. Laurier in Montreal last week was Mr. J. Ernest Cyr, of St. Boniface. Mr. Cyr is well-known in written to "La certain circles in this neighbourhood as an ardent Liberal who allows nothing ters, full of facts to come between him and his allegiance

astounding statement that the French Cyr's claim to represent Catholic Liberals of this Province we challenge him to produce his credentials and shall be much surprised if he can give the names of a dozen practical Catholics who authorized him to speak for them. We deny that he has the slightest right to pose as the spokesman of those hundreds of old time Liberals in this Province who utterly repudiate the socalled "settlement" and who declare that in such a matter they are Catholics first and politicians afterwards. But amidst the mass of absurdities and untruths of which Mr. Cyr's speech was mainly composed there was just one statement which was absolutely correct, viz :-- "We French Canadians of Manitoba have for six years been subject to all sorts of outrages." There is no gain-saying this but of all the outrages there is not one our French Canadian neighbours have felt more acutely than that inflicted upon them by Mr. Cyr himself when he presumed to appear at the Montreal banquet as one of their representative men and to speak in their name. And the fact that he went there in company with the Hon. Thomas Greenway who as Premier of this Province has had more to do than any other man living with those outrages of which the speaker complained, does not tend to convince honest men that Mr. Cyr is sincere or that when party interests are at stake he is any more loyal to his nationality than he has shewn himself to be to his religion. It was indeed a sorry spectacle that the President of "the French Canadian Liberal Association of St. Boniface" made of himself at the Montreal banquet-but after all it is consoling to know that amongst all the Catholics of standing in Manitoba not one of them shewed up at the banquet and that the best Mr. Laurier could do was to secure the attendance of such a very small gun as Mr. Cyr.

### A VALUABLE TRIBUTE.

The Catholic Review of New York the pioneer of the newer generation of Catholic journals, made famous by its learned founder, the late P. V. Hickey and its recent editor, the Rev. J. Talbot Smith, and now edited in part by one of the ablest Catholic writers in America, has this to say of our humble efforts. We only wish some prominent Catholics near home had enough sense to realize the truth of these words :-

The best friend that the Catholics of Manitoba have in the agitation for the recovery of their parental and constitutional rights in the school question, is the NORTHWEST REVIEW. Logical, persistent, courageous, it is a champion whose influence in the arena of public opinion is of inestimable value. They cannot admire it too highly, thank it too cordially, or support it too liberally.

### REGARDING OURSELVES.

A resident of Regina who is known to but few of our readers who dwell outside the boundaries of the Territorial capital, sends us this week a long and rambling epistle re the school settlement, in which he criticises our methods of dealing with those who declare that the offer should be given a trial. We have informed him that for certain reasons, particulars of which we need not en-I learn that my work has been con-though he had a staff of well paid as satisfactory. It may therefore be ter into here, but which we may say stake, while that of the Church will demned by the Congregation of the sistants, while Mr. Bernier did all the admitted that when speaking at it is quite within his power to renever be. Beyond doubt excessive de- Index; I keep my promise, I submit to work of his department without the the banquet Mr. Cyr might have move, we must at present decline to

consider his letter, but there is just one point in it to which we may refer in a general way, and this is his insinuation that the course of the Review regarding the school "settlement" is dictated by party considerations and that we are more anxious to protect and serve the interests of the Conservative party than to aid in effecting a fair and just settlement of the difficulty. On this point we ask the pardon of our readers if we once more take a little space in which to inform all whom it may concern that there is not an atom of truth in this charge inasmuch as neither the Review nor anybody connected with it has ever received or asked for the slightest favor at the hands of either of the two political parties. More than that we may repeat what we have said before, that those who are responsible for the ed torial management of this paper are absolutely free of all party ties inasmuch as not a single member of the staff has ever been connected in any shape or form with either political party or received any appointments or favors from lany government. Further than this, we declare that it seems to us to be the duty of all Catholies to hold themselves strictly aloof from such affiliations, and so be free to impartially consider the action of our rulers from a purely Catholic point of view. We trust that we have made our position point perfectly clear to our Regina it may concern, and that he see he is mistaken in the idea he has formed as to the motives which actuate the management of the Review.

THE FREE PRESS. We reprinted last week a very sigmificant article which had appeared in the Free Press and which purported to deal with "the practical side" of the school "settlement." It seemed to us, and we venture to say to the majerity of those who read it, that the Writer of the article really showed the impractical side of the arrangement and conclusively proved that it will be found impracticable. In another column of this paper will be seen a letter which has since appeared in the Free Press over the signature of "F. W. R." wherein the correspondent gives some of the reasons why Catholics should not be expected to accept the proposals, and which it is the intention of the legislature to graft on to the public school law of the province. After publishing the letter the Free Press printed a second editorial claiming that their first was written solely for the consideration of those who were prepared to accept the arrangement and not for such as "F. W. R." who was clearly an irreconciliable, and who, whilst rejecting the proposed changes, did not, the paper claimed, present any alternative. Anyone reading the two articles in the Free Press will easily see they are not both the works of the same writer. The first was evidently written by one who has a real and deep interest in the educational system of the province, and who sees the endless difficulties into which the changes will land those and they knew that they were prowhose duty the is to administer that teeted by the mighty hand of Jesus. system. It was really a great article ginning of the New Year to turn and one worthy of the columns of a to them and with confidence to inleading and influential daily paper. to be prepared for new days of per-No one, however, will be inclined to secution and suffering. They would say this of the second, and we are dren and contemplate in their souls certain that it was not the production the image of the Creator, and they of the same writer. Apart from this, however, our readers will see that the the fathers would have to undergo statement that "F. W. R." offers no have to contribute to the support of alternative is not based upon fact. He the schools would be changed by the shows that the present arrangement hand of God into the jewels that cannot be a settlement of the school Heaven, and as in a crown there question, and clearly points out that were jewels more precious than others, only a strict adherence to the Privy be the souls of their dear little ones.

Council decision can attain that end. This is in truth the only possible successful alternative to the proposed changes; let our politicians pass legislation that will carry out the judgment and the whole difficulty will be a thing of the past. Until they do this nothing will be accomplished in the way of a settlement for such paltry tinkering with the school law as is proposed will neither satisfy the Catholics nor, in the end, please the Protestants. It will not satisfy the Catholics, because it does not give them their rights, and it will not please the Protestants because it will upset their system and make it ridiculous in the eyes of educationalists the world over. The Free Press knows this as well as well as we do, and if it wished to be strictly honest, and would give up its foolish habit of blowing hot one day and cold the next, it would set itself to the task of trying to obtain that which is really needed and not waste its time and its space in puerile efforts to bolster up the ridiculous agreement made between the Federal and Provincial gov-

#### HERODS OF TODAY.

They Seek to Destroy the Children. But Will Fall as Did he of Old.

Church on Sunday evning, the Rev.

Father Cherrier preached from the

the

Immaculate Conception

words, "For it will come to pass that will seek the child to destroy His life." Second Chapter of Matthew, 13 verse. He commenced with a graphic description of the circumstances attending the visit of the wise men of the east and the wicked knig's attempt to destroy the Divine Infant, pointing out how his designs were frustrated by the power of God who sent His Angel to Joseph and Mary, warning them to fly into Egypt and to remain there until the Angel should return to announce to them that their period of exile over. Proceeding he said that Herov was dead and had received his re ward, and others who followed in his footsteps had met with the same fate. Yet there are still amongst the rulers of the earth those who are ruled by the same pride of heart and the same vain ambition-who feared the presence of the Ruler, who could not bear to hear the name of their common Father. the Vicar of Christ, who were afraid of the name of the Catholic Church and who for these reasons sought to destroy those who were the life of the Church. They could not destroy Christ Himself, for He was not within their reach, so they made their attempts on the young brothers of the Divine child. Hypocrites they were—for they would falsely claim that they sought only the good of these little ones, whilst their real aim was to destroy the Church of Christ by killing the souls of their loved children. The atmosphere in which they wished to bring up the beincidentally lays bear a few of the loved children of today would destroy all reveren their Saviour and Redeemer, and therefore never could Catholic children go to those beautiful school buildings which abound in the city, but for the present at least would withdraw to some retired place there for a time to live as it were apart from others, in exile, Catholics indeed would be thankful if their prosecutors did not pursue them even there, for it was openly said that those who could not be reduced by force, must be conquered by faminethat the longer the prosecution lasts the weaker the Catholics would be come, until in the course of time they must give in. No! their enemies would not conquer, and why? Because the Angel of God had spoken, because the Bishops of the Church were speaking and the Bishops were the Angels of the little ones. Though persecution, they would stand nobly It pleased God not the struggle. to let Joseph know when the days of his exile should end; it seemed please God not to let them know when their suffering was to cease. they knew that God was with them vite them to brace up their courage, not yield but look to their dear chilmight rest assured that the tears of the loving mothers and the sweat would form their crown of glory in

the most precious in theirs would

PERNICIOUS INTERMEDDLING.

(N. Y. Freeman's Journal.)

In speaking recently of the trouble given to the authorities in the French possessions in Africa by the English Methodist Missionaries there, we said that possibly much of the trouble in Armenia arose from foreign missionaries intermeddling in local political affairs

It appears now that Mustapha Bey, Turkish Minister at Washington, in protesting against that part of the President's message which refers to Turkey, charged the missionaries with inciting the Armenians against the Turkish Government. It is said that Mustapha Bey presented to our State Department what the Turkish Government regards as proofs of this charge, and that they are now on file in the Department. Among those accused are Dr. Cyrus Hamlin, a Congregational minister, and Drs. Dwight and Washburn, of Roberts College, in Constantinople.

The charge against Dr. Hamlin is that he identified himself with a political organization whose avowed ject is the overthrow of the Turkish Empire. He is accused of encouraging this party by telling the Armen ians that the powers of Europe would unite and free them from the tyrannous yoke of the Turks.

In addition, Mustapha Bey is said to have submitted a large amount of documentary evidence to show that the Armenians have been incited to rebellion by missionaries. whom there are many Armenians; and that the labors of these missionaries are more of a political than a religious nature.

These complaints of the Turkish Minister are strikingly similar to those made recently in the French Chamber of Deputies in reference to the doings of the Methodist missionareis in the French possessions in Africa. It is probable, if the whole truth were known, that the objection to the same kind of foreign missionaries in the South American republics arises from the same cause-pernicious intermeddling in matters foreign to their supposed mission, by which they embroil the countries from which they come with those to which they go. If these missionaries conspire to overthrow the foreign governments under which they choose to live, they lose the right to appeal for protection to their home gvernments. No government can give or promise to give protection to its citizens who break the laws of the countries wherein they are sojourning. TO

#### THE BIBLE.

(Continued from page I).

fords no proof that all the books of the bible, as we have it are inspired, (nor kiges it indicate which ones are.

Again, there is a dispute as to the correctness of the translation of this text. In the Catholic Bible, which is admitted by scholars to be a more correct translation than the King James Bible, the text stands thus: "All Scripture inspired by God is profitable," etc. This is very different from saying all Scripture is in spired by God The late English translation corects the text. Accord ing to this correction there is nothing said of the inspiration of any part of Scripture. But even if its inspiration be granted, there is still required that faith of which St. Paul has just spoken as enabling Timothy to read with profit.

Another text adduced by Rev. Mr. Gardner is this:-"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the 'simple."-Psalm

No one doubts that the law of the Lord is perfect and his testimony sure. The question is, Where is that law and that tesimony found? You cannot affirm that it is in the bible until you have proved that collection of books to be inspired, uncorrupted, correctly translated and interpreted. As Rev. Mr. Gardner has not done this, he is not justified in assuming, as he does, that the law and testimony of the Lord is found in those books. It is difficult for the Protestant mind to see that this assumption begs the question.

There are some other texts quoted but, like the above, they all beg the question, assume an inspiration that, on Protestant principles cannot be proved. Rev. Mr. Gardner must admit that the texts he quotes proves nothing to his purpose unless they are inspired. He jought, then, to have seen that the first thing for him to was to prove their inspiration. Until this is done by him the proposition, "Holy Scripture does not contain all that is necessary to salvation," stands untouched. Even if the bible affirmed its inspiration, the affirmation would not prove it, for the inspiration of the affirmation itself would have to be proved. If the mere claim to inspiration made a good title to lit, the Mormon and Mchammedan bibles would be inspired, for they both claim to be. Inspiration is a fact that must be proved by authority outside the Bible, or it cannot be proved at all. There is one thing then, necessary to salvation, that in the very nature of the case, cannot be found in the Scriptures-their inspiration. Hence, as a rule of faith, they are insufficient.

Ripans Tabules cure headache. Ripans Tabules: for sour stomach. Ripans Tabules cure dyspersia.

# St. Boniface College.

This College, situated in beautiful and extensive grounds, is a large and commodious four-storey building provided with electric light and an excellent heating apparatus.

The Faculty is composed of Fathers of the Society of Jesus, under the patronage and control of His Grace the Archbishop of St. Boniface.

There is a Preparatory Course for younger children, a Commercial Course n which book-keeping, shorthand and telegraphy are taught in English, a Classical Course for Latin, Greek, Mathematics, French and English Liter-ature, History, Physics, Chemistry, Mental and Moral Science and Political Economy. The higher classes prepare directly for the examinations of the University of Manitoba, in which the students of St. Boniface College (affiliated to the University) have always figured with honor.

#### TERMS:

Tuition, Board and..... Washing......Per month, \$15.50 Turtion Alone ...... \$ 3.00

For half-boarders, special arrangements are made according as pupils take one or two meals at the College. For further particulars, apply to

THE REVEREND THE RECTOR OF St. Boniface College.

> St. Boniface. Manitoba

RETURN.

#### Montreal, Toronto and points west thereof.

Tickets on sale December 5th to 31st.

Good for 3 months with stop over privileges.

Corresponding low rates to points east of MONTREAL, in

### Maritime Provinces

Excursion S

the Old Country.

Tourist Sleeping Cars on all trains to

MONTREAL

TORONTO

These Cars are provided with bedding, cooking, range, dining tables and are in charge of a porter.

Apply for particulars to

W. M. McLEOD, City Passenger Agent, J. S. CARTER. Depot Ticket Agent,

- or to -ROBERT KERR.

Traffic Manager, WINNIPEG.

FROM MONTREAL FROM NEW YORK

Cabin, \$45, \$50, \$60, \$70, \$80,

Intermediate, \$30 and upwards. Steen age, \$24.50 and upwards.

Passengers ticketed through to all points in Great Britain and Ireland and at specially low rates to all parts of the European con-tinent. Prepaid passages arranged from all Apply to the nearest steamship or rail-way tiket agent, or to

WILLIAM STITT. C. P. R. Offices, General Agent, Winnipeg.

# Northern Pacific Rv.

### 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 joute.

#### 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.

Write for Quotations or call upon

C. S. FEE. GENERAL PASSENGER & TICKET AGENT,

St. Paul, Min.

H. SWINFORD.

GENERAL AGENT, Winnipeg, Man.

WINNIPEG OFFICE,

Corner Main and Water Streets, in Hotel

# Northern Pacific Ry.

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

MAIN LINE.

North Bound. Read up				South Bound. Read dow	
Freight No. 155. Daily.	St. Paul. Express 103. Daily.	Miles from Winnipeg.	STATIONS	St. Paul Ex. No. 104 Daily.	Freight No. 154 Dally.
3.30a 2.30a 8.35p 11.40a	2.44p 2.28p 2.14p 1.55p 1.46p	3.0 9.8 15.8 28.5 27.4 32.5 40.8 46.8 56.0 68.1 168 223 453 457 481	St. Norbert. Cartier. St. Agathe Union Point Silver Plains Morris St. Jean Letellier Emerson Pembins Grand Forks.	1.0°p 1.11p 1.25p 1.37p 1.56p 2.08p 2.14p 2.30p 2.14p 3.25p 3.25p 3.40p 7.05p 10.45p 8.00a 6.40a 9.85a	7.89p 8.05p 8.17p 8.34p 9.00p

Morris-Brandon Branch.

East Bound Read up				W. Boun Read dow		
Mon. W.	Tues. Thur. Saturday.	Miles from Morris	STATIONS	Ex. No. 208, Mon., Wed. and Friday.	Ft. No. 255, Tues. Thurs. and Sat.	
8 30p   7 35p   1 6.34p   1 6.24p   1 4.07p   1 4.07p   1 4.07p   1 2.45p   1 1.35p   1 1.35p   1 1.08p   1 1.08p   1 1.08p   3 25p   3 25p	2.18p 2.08p 1.51a 1.37a 1.17a 1.104a 0.47a 0.32a 0.18a 0.07a 9.52a 9.52a 9.17a 8.59a 8.48a 8.28a	10 21.2 25.9 33.5 39.6 49.0 54.1 68.4 74.6 79.4 86.1 92.8 102 109.7	Winnipeg Morris Lowe Farm Myrtle Roland Rosebank Miami Deerwood Altamont Somerset Swan Lake Indian Springs Mariapolis Greenway Baldur Belmont Hiton Ashdown Wawanesa Elilotts Rounthwaite	4.25p 4.40p 4.58p 5.12p 5.26p 5.52p 6.20p 6.20p 7.00p 7.23p 7.23p	6.45p 7.00a 7.50a 9.10a 9.10a 9.10a 11.17a 11.17a 11.228p 1.33p 2.07p 3.22p 4.18p 5.32p 6.02p 6.02p	
	7.57a 7.40a	187.2 145.1	*.Martinville Brandon	7.45p 8.02p 8.20p	6.58p 7.43p 8.30p	

PORTAGE LA PRAIRIE BRANCH.

,	West Bound Read d'n	m unc.		East Bound Read Up	
	Mixed No. 303 Every Day Except Sunday.	Miles from Portage Jun	STATIONS	Mixed No. 301 Every Day Except Sunday.	
	5.42 p.m. 6.06 p.m. 6.13 p m. 6.25 p.m. 6.47 p.m. 7.00 p.m.	0 8.5 10.5 18.0 25.8 28.2 32.2 89.1 48.2 52.5	Headingly White Plains Gravel Pit Spur. La Salle Tank Eustace Oakville Curtis	12.17 p. m. 11.50 a. m. 11.42 a. m. 11.17 a. m. 10.51 a. m. 10.43 a. m. 10.29 a. m. 10.66 p. m.	

Stations marked—"—have no agent. Freight must be prepaid.

Numbers 103 and 104 have through Pallman Vestibuled Drawing Room Sleeping Cars between Winnipeg and St. Paul and Minnespolis. 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 Stations marked-\*-have no agent. Freight

CHAS. S. FEE, H. SWINFORD, G.P.&T.A., St.Paul. Gen. Agt., Winnipeg.

CITY TICKET OFFICE, 496 Main Street, Winnipeg.

### A SHAPELY FOOT

AND

A perfect fitting shoe are the combinations which lead to the beautiful story of Cinderella. We can furnish the basis of n any a romance in shoe wearing, for our shoes will fit any foot no matter how shapely or unshapely. One of the many bargains, Ladies' Kid Button Boots, extension sole for

\$1.25. A. C. MORGAN. 412 Main St.

ŏ++-+++++++<del>--+</del>++++++++ CALENDAR FOR NEXT WEEK.

#### 1897. JANUARY.

10 Sunday within the octave of the Epipha-

- 11 Monday-Fifth day of the octave.
- 12 Tuesday-Bixth day of the octave.
- Wednesday-Octave of the Epiphany. 14 Thursday-St. Hilary, Bishop, Doctor.
- 15 Friday-St. Paul, the first hermit. 16 Saturday-St. Marcellus, Pope, Martyr.

### CITY AND ELSEWHERE.

Classes will be resumed at St. Boniface College on Friday, the 8th inst.

Rev. Father Grenier, S. J., went to Stony Mountain last Saturday for the Sunday service.

Rev. Father LaRue, S. J., sang High Mass and preached at Portage la Prairie on New Years Day and last Sunday.

grocer, has gone East for the benefit of his health. The Catholics schools of the city

Mr. Thomas Jobin, the Main street

all re-opened on Monday after the Christmas nolidays.

Rev. Father Woodcutter will preach a sermon to German speaking Catholics at the Church of the Immaculate Conception on Sunday afternoon

Last evening at their regular meeting the newly elected officers of stalled and to-night the same ceremony will take place at Branch

The great hockey match for the championship of the world, which took place in this city on Wednesday between the Winnipeg Victorias (who held the cup) and the Montreal Victorias resulted, after a hard tusteam by 6 goals to 5. The Montteam by 6 goals to 5. The Mont-reals scored two of their goals while has since been all but swept out of the home team were playing one man a couple of Winnipeg players for infringements of the rules of the game. However, during the latter half of the contest, the visitors put up a great game and outplayed their op-On Saturday evening the Montreal team met the Winnipegs, the victors scored their last

### A BELGIAN EXAMPLE.

(From the Casket.)

A friend has sent us a copy of The Monetary Times, Toronto, directing to make plain, by the light of their auote:

force all the children of Catholic par- demagogues and spurning the counsel ents into his schools? If so, he will of the worldly-wise, stood by their be more successful than were the Bishops from the first. clergy of Belgium under a school law which is described as identical with other country where parental rights that which the Manitoba Government and the rights of conscience are so has undertaken to pass, as regards jealously safe-guarded as in Catholic the attendance of the clergy. Under Belgium. The right of the present to the Belgian law of 1879 children of determine the kind of instruction his Catholic parents went to the forbid- child shall receive in the secular den State schools. The result was that parents, teachers and all con-cerned were excommunicated. Arch-land. We know not what was the bishop Langevin will surely pause be- percentage of children in Belgium before following this example. Belgium, fore 1879 who were without the benewhere about one-third of the children fit of schooling, nor are we disposed were previously without the benefit of to take the editor of The Monetary any education, does not offer an ac- Times as an authority on the point. ceptable precedent for any part of But we do know on such excellent canada."

But we do know on such excellent authority as Mulhall (Dictionary of Canada.'

Should you ask a man if he has shed his horns, he can answer neither Yes or No without "putting his foot per 1,000 of the population was 135, sidious question with which this quo-Great Britain 123, and in Canada but tation opens. The Archbishop will not 100. try to "force" anyone. He could not if he would, and he would not if he could. He will use the spiritual authority with which the Holy Ghost

question in Belgium and the action of the Belgian clergy it is gro, ssly misleading, to use a mild phrase, From 1830, when the country proclaimed its independence, until 1842 there were no State-aided schools in Belgium. It was a fundamental law of the realm that there should be no intervention on the part of the State in the intellectual, moral and religious direction of the country. The law of 1842 established a system of denominational schools supported by the State. Article 6 declared that, "Primary instruction necessarily embraces the teaching of religion and morals.' In 1879, the ministry of Vanbunbecck passed a new law, abrogating that of 1842, and establishing neutral State schools. Provision was made for imparting religious instruction before or after school hours, which was modified later on so as to allow of such instruction being given within school hours. This was a sop to the Catholic conscience, but it failed of its purpose. Immediately upon the passage of the new law the Belgian bishops issued a joint pastoral, denouncing it as an "attack upon faith, upon piety, and upon the religious rights of the Belgian people." They forbade all teachers without exception to give religious instruction in neutral State schools on the ground that the Church "cannot allow Catholic doctrine to be taught in her name in schools which are in themselves objectionable, opposed to the tenets of Catholic belief, and established to the injury of religion."

Then began the grand struggle for religious education, wherein the Catholics of Belgium have set an enduring example to their co-religionists in other lands. "We shall make the earth produce millions," cried M. Malou, the parliamentary leader of the Catholics, "that we may combat this infamous law, these Godless schools, and erect a Catholic school in the shadow of every church." His cry found an echo in the heart of Catholic Belgium. "In less than four years," writes Professor Schroeder, of the Catholic University, in the American Ecclesiastical Review for May, 1892. more than 3,000 Catholic schools were erected in that little country with its small population of only six millions, while official State schools were more face empty benches. Five years after, in 1884, when the Liberal administration who framed this law went to the country, they were driven from power by what was not less picturesquely than truly called "the suffrage of universal indignation." Then was re-established "the Christian and national schools of 1842." The political party sle, in a victory for the visiting which sought to fasten on the people existence, while the party which took short, the referee having ruled off religious education for its watchword has been triumphantly sustained in every electoral contest during the past twelve years, and has now an overwhelming majority in both branches

of the Belgian Legislature. Such in brief is the history of the school question in Belgium. The edwhom they defeated by 3 goals to iter of The Monetary Times tells his two. This was even a harder fought readers that Catholic parents who match than that of Wednesday, and sent their children to the State schools and under the law of 1879, as well as the winning goal just as time was called. teachers in these schools and "all con-Up to that moment it was anybody's cerned," were excommunicated. If game, the teams being very evenly this be so, it is the first we have matched, and we think the local players heard of it. Certain it is, at any rate, suffered somewhat from the rulings that it was not Catholics cut off om Spring Chickens and young Turkeys. of the referee. There can be no the Church's communion, but Cathodoubt that the result of these matches lies in closest union with their clergy will cause Winnipeg players to brace who routed the secularists in Belgium, up and next year make another at- and achieved so signal a trimuph for tempt to bring the Stanley cup west the cause of religious education. There may have been in that country at the time a few truckling politicians, Catholics by the accident of birth, who sought to bully their bishops into unconditional acceptance of the new law. It is not unlikely that there were also some learned lay theologians who felt they had a special mission our attention to the editor's comment superior wisdom, the folly of the bishon Archbishop Langevin's resolute ops in refusing to come to terms with stand on the school question. We the Belgian Government. But the great bulk of the Catholics of Bel-"Will the Archbishop be able to glum, scorning to follow the lead of

There is not in the world today anbranches, in morality, and in religion Statistics 1892) that while in Belgium the average attendance of children Of such a character is the in- in the United States it was but 100, in

### Billious es , Faver and Ague.

thority with which the Holy Ghost has clothed him "to rule the Church of God;" he will appeal to the consciences of his flock, and late despatches from Winnipeg indicate that he has been doing so already to some purpose. So much for this captious query.

So wieasant y do Dr. Mors 's Indian R of Pills scarch out and drive away the seeds of the consciences of his flock, and late despatches from Winnipeg indicate that he has been doing so already to some purpose. So much for this captious query.

#### BIRTH

O'CONNOR-On the 1st inst. at 139 Edmonton street, the wife of H. O'Connor of a daughter.

#### DEATH.

O'CONNOR-On the 1st inst. the infant daughter of Mr. and Mrs. O'Connor.

#### NOTICE.

We have mailed to all subscribers who are behindhand with their subscription, a circular urging immediate payment of arrears.

# Xmas

Cali and see our Stock of Perfumes and Toilet Articles. It is most attractive and extensive We are sure you will be pleased.

### :W.J.MITCHELL

DRUGGIST. 394 Main St. Portage Ave.

WINNIPEG.

Mail orders solicited.

\*<del>\*\*\*\*\*\*\*\*\*</del> \*\*\*\*\*\*\*\*\*\*

# OVERCOATS.

OUR STOCK IS NOW

COMPLETE. SPECIAL LINES

Prices as usual-Right.

#### White & Manahan's 496 Main Street.

WE WILL START 1897 BY GIVING A FEW SPECIMENS OF THE BARGAINS WE ARE CONSTANTLY

### GIVING:

Finest potatoes, per bush., 35c Best Am. oil, per gal., 35c Best dairy butter, per ib., 20c Good dairy butter, per tb., 18c Good butter, per fb., 15c Fresh eggs, per doz., 25c Finest coffee, per lb., **40**c Finest cocoa, (bulk)

Madam Roy's complexion soap, contains witch hazel, glycerine and butter milk, 3 cakes in a box, while they last per box, 15c.

lel. 666. 525 Main St.

Thoroughly taught at Winnipeg Business to lege and Shorthand Institute by exper-enced tea hers, Course includes shorthand, Typewriting, Penmanship, and Letter-Writ-Typewriting, Penmankilp, and Leiter-Writing—Just the subjects required by shorthand writers in office work. College announcement tree.

C. A. FLEMING. Pres.; G. W. DONALD. Sec.

# Paying tors' noctors' BY USING

Dr. Morse's Indian Root Pilis

THEY are the Remedy that the bounteous hand of nature has provided for all discass arising from MPURE BLOOD.

MOPSO'S STEER OF STEER AND STEER OF BIAS. INDIGESTION, LIVE. TOMPLAINT. BUSPE. FOR SALE LL DIFFLEY

W. H. CONSTOCK

TOPKYILLE. DAY

Ripans Tabules cure dizziness.

#### ALBERT EVANS

316 Main Street.

Agent for Steinway, Chickering and Nord-himer Pianos. Cheapest Housein the trad-for Sheet Music, Strings, etc. Planos tuned.

# STRIKE while the Iron

and get your Winter Clothing

Boys' Overcoats at \$3.75, 4.00, 4.50.

Special line of Men's Scotch Wool. Shirts and Drawers at \$1.50, the best value in the City.

A full assortment of Gloves, Mitts and Moccasins.

25 Doz Men's Deckies, Collar attached at 25 cents each.

### CARRIAGES

ON THE STAND.

♦♦♦ NO COLLECTOR ♦♦♦

CARRIAG	es ke	РТ АТ	STAB	LE.
By the Hour	, from	7 to 22	<b>:</b> .	. \$1.0
	4.6	22 to 7	7 <b>.</b> . <b>.</b>	. 2.0
No Order Lea	s Tha	n		. 1.0
Weddings		\$	3.00 t	o 5.0
Christenings		<b>.</b>		. 2.0
Funerals				
Church and I	Return	i		. 2.0
Opera and R	eturn .			. 2.0
Ball and Ret	urn	\$	2.00 1	to 3.0

Cor. Portage Ave. & Fort St.

To or From Depot.....

Telephone 750.

J. G. HARGRAVE & CO. TEL. 431. 326 MAIN ST.

Sole Western agents for the celebrated LACKAWANNA

ANTHRACITE Coal also SMITHING Coal.

Prompt shipments to all points on

# N. P. R. and C. P. R.

WOOD, WOOD. A(L KINDS, DRY, SEASONED, CUT 2 YEARS PAST. PROMPT DELIVERY. PRICES RIGHT.

### DREWRY'S "All Canada Malt" Lager.

A light refreshing beer. In the manufacture of this lager the American system of brewing is strictly followed, one foreman of the Lager he partment being a successful Milwaukee brewer of long experience, we carry as large a stock, in proportion to the business done, as any of the extensive breweries of the U.S., and use only the very best material obtainable. On draught at most of the hotels, delivered to them fresh and cool, direct from our

-ICE VAULTS-EVERY MORNING.

Manufacturers of the celebrated Golden Key Brand Ærated Waters, Extracts, etc.

RICHARD & CO. RICHARD & CO. RICHARD & CO RICHARD & CO. RICHARD & CO.

WINE MERCHANTS,

365 Main St., Winnipeg.

Grand Deputy for Manifolis Rev. A. A. Cherrier, Winnipeg, Man.

AGENT OF THE C. M. B. A.

For the Province of Manitoba with power of Attorney, Dr. J. K. Barrett, Winnipeg, Man. The Northwest Review is the official organ for Manitobs and the Northwest of the Catholic Mutual Benefit Association

### Branch 52, Winnipeg.

Meets at Unity Hall, McIntyre Block, every ist and 3rd Wednesday.

Spriritual Advisor, Rev. Father Guillet; Pres., .eo Germain; 1st Vice-Pres., W. J. Bawif: 2nd Vice-Pres., M. Conway; Treas., N. Bergeron; Rec. Stc., H. A. Russell; Asst., M. E. Hughes; Finter, J. F. Allman; Marshail, M. Savage; Guild, M. D. McDonald; Trustees, P. Shoa, F. Russell and G. Gladnish.

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

Meets at the Immaculat Conception chool Room on first and third Tuesday in

senool Room on first and third Tuesday in each month,

Spiritual Advisor, Rev. A. A. Cherrier;
Pres. J. A. Mcinnis; ist Vice-Fres, Rev. A.
A. Cherrier; 2nd Vice-Pres., J. Perry;
Rec.-Sec., J. Markinsk; Assi-Rec.-Sec., P.
O'Brien; Fin.-Sec., J. E. Manning; Treas., P.
Klinkhammer; Marshall, F. Krinke; Guard,
L. Huot; Trustees, P. Klinkhammer, J.
Schmidt.

#### Catholic Truth Society of Winnipeg.

Honorary President and Patron, His Grace the Archbishop of St. Boniface. Pres., A. H. Kennedy; 1st Vice, D. F. Coyle; 2nd Vice, M. E. Hughes; R.c. Sec., F. W. Russell; Asst. Sec., G. Tessier; Fin. Sec., N. Bergeron; Treas., G. Gladnish; Marshall, P. Klinkhammer; Guard, L. W. Gran; Librarian, H. Sullivan; Corresponding Sec., J. J. Golden.

St. MARY'S COURT No. 276.

### Catholic Order of Foresters.

Neets 2nd and 4th Friday in every month in Unity Hall, McIntyre Block.
Chaplain, Rev. Father Guillet, O. M. I.;
Chiel Ran., L. O. Genest; Vee Chief Ran., R. Murphy; Rec. Sec., J. Brennan; Fin. Sec., H. A. Russeil; Treas., Geo German; Trustees, J. A. McInnis, K. D. McDonaid, and Jas. Maiton; Representative to State Court convention, J. D. McDonaid; Alternate, T. Jobin.

GILMOUR & HASTINGS, BARRISTERS, etc., McIntyre Block, Wincipeg, Man. T. H. GILMOUR. W. H. HASTINGS.

We have just opened up a FINE LINE OF

# Catholic Prayer Books

HART & CO. Booksellers

AND STATIONERS

364 Main Street. - - Winnipeg, Man

### St. Ann's Academy.

(KAMLOOPS, B. C.) Re-opened on the 26th or August. Pupils attending the institution have every facility of perfecting themselves in the french and English language. Gratultous lessons are given in plain sewing and facey work, while great attention is paid to the training and department of the pupils. This school is piea-anti, situated in the heatitest and most pluresque part of the city of Kamloops. Music on plano and stringed instruments isthoroughly taught at this Academy.

For terms apply to the SISTER SUPERIOR.

## AUSTEN'S

SHORTHAND COLLEGE. Stovel Block, McDermott Winnipeg, Maniroba McDermott Avenue,

Shorthand and Typewriting thoroughly taught by well qualified leachers.—I lass and individual tuition given day and evening. Pupils a sisted to positions when competent. Typewriting work care fully executed. Summarised and verbatim Reports of meetings, etc., by competent notetakers.

### GEORGE AUSTEN, PRINCIPAL. TROY LAUNDRY. 465 Alanxeder Ave. West,

REMARKS:--Goods called for and delivered. Orders by mail promptly attended to. A list with same and address should accompany each order.

All work sent C.O.D. If not received on delivery, must be called for at

Work turned out within 4 hours notice will be charged loc on the \$ extra-Customers having comptaints to make either in regard to Laundry or delivery, will please make them at the Office. Parcels lett over 60 days will be sold for charges.

Telephone \_ - 362,

MISS A. KILLEEN, - - - Prop. WINNIPEG.



COPYRICHTS &C. Anyone sending a sketch and description may quickly ascertain, free, whether an invention is probably patentable. Communications strictly confidential. Odest agency for securing patents in America. We have a Washington office. Patents taken through Munr & Co. receive special notice in the

SOIENTIFIC AMERICAN, ntifully illustrated, largest circulation or scientific journal, week # crms \$3.00 a year; jetx months. Specimen copies and HAND or ON PATENTS sent free Address

MUNN & CO, 361 Breadway, New York.