

fellow indeed—but no one can be blamed for refusing to trust the settlement of such a serious question to a party which, although it includes Sir Oliver Mowat, contains among its leaders the very men who have been the authors of our troubles and whose sole aim is to perpetuate the persecution under which we have suffered. True Catholics will support by voice and votes the men who have already supported the policy of justice to their co-religionists in Manitoba and whose past action in the debate on the Remedial Bill in the late house of Commons proves them to be men who may be trusted to maintain that policy. The bill was nobly supported by Sir Charles Tupper and his followers—it was unfairly opposed by Mr. Laurier (who tells the Quebec people it did not go far enough, but whose speech in the house was calculated to appeal to Protestant bigotry) and his supporters. By this record they must be judged—there can be no clouding of the issue.

CLERICAL POLITICIANS.

Some six years ago Mr. Joseph Martin conceived the idea, which was suggested by Mr. Dalton McCarthy's presence in our province, to establish a purely secular school system in Manitoba to replace the Protestant and Catholic system then in force. He realized that the great difficulty in the way would be the Protestant clergy. He, therefore, appealed to them to aid him in carrying his secularization of the schools into effect and told them that "anything short of secularization of those schools would be a gross injustice to the Roman Catholics." At the next session of the local legislature he brought down his secular schools' bill, but also brought down upon the government the angry protest of the Protestant clergy of the Province who told him in effect: "You may destroy the schools of the Roman Catholics if wish, but you must not lay one finger upon our Protestant schools." The matter was settled by abolishing the schools of the Catholics and changing the name "Protestant Schools" into "National Schools," but leaving the same programme of religious instruction and exercises untouched. This scandalous transaction, entered into by the government of Manitoba on the one hand and the Protestant clergy on the other, was the first dose we Catholics got of the honesty and political morality of the Protestant clergy of Manitoba. But such a questionable commencement, so far as public morality and honesty were concerned, presaged many other acts equally immoral and dishonest. And this presage has come true. For the last six years, the Catholics of Canada have been called upon to witness every synod, conference or assembly of almost all the Protestant sects, annually passing resolutions, upholding their first disgracefully dishonest act in robbing the Catholics of what they refused to part with themselves. It would be well to collect all these resolutions into a book and keep them as a monument of the inconsistency, the intolerance, the bigotry and the narrowness of these bodies. Its publication and circulation would bring the blush of shame to the face of many honest Protestants whose feelings and sentiments these preachers misrepresent. There was one religious body, who sent their resolutions to the Lords of the Privy Council, while the appeal of the minority was pending before them, and one of the members of that body had the indecency to afterwards state that that impudently corrupt act on the part of the Presbyterian synod had the effect of making their Lordships decide the case against the Catholic minority. The total absence of all sentiments contained in the Christian maxim: "Do unto others as you would that they should do unto you," in the preparation and promulgation of these resolutions, is the most inexplicable feature of them, coming, as they do, from a professedly Christian source.

educate and bring up their children in accordance with their religious convictions, while they themselves interfere with what should be none of their business. The Catholic hierarchy have never in the history of Canada, attacked any right or privilege of their Protestant neighbors, while these Protestant bodies, who denounce them so vigorously, have been exercising their full influence to deprive Catholics of the very rights and privileges they claim for themselves. There is nothing more painfully immoral in the whole history of our persecution, nor anything more distinctively un-Christian, than the conduct of the Protestant synods, conferences and assemblies in dealing with the Manitoba school question.

HARD ON MR. MILLS.

The Honorable David Mills is, without doubt, the ablest and most learned constitutional lawyer in the ranks of the Liberal party, or, in fact, in Canada. He was a member of the Liberal government of the late Hon. Alexander Mackenzie and his adherence to Liberal principles has never been questioned. He is conspicuous in the parliament of Canada as a man of deep learning, ripe statesmanship and unquestioned integrity. On all matters of constitutional government he is more than the peer of the ablest and most learned among our Canadian parliamentarians. When he rises to speak on any important subject, his words are listened to with attention and deference, first, because of his judgment and learning and secondly, because of his thorough honesty and earnest truthfulness. If he has any fault of any magnitude it is his allegiance to the Liberal party. This was painfully apparent in his recent great speech on the Remedial Bill. In a powerful and masterly manner and with clear constitutional ability and learning he defended the judgment of the Lords of the Imperial Privy Council, and exposed the grievance under which the Catholic minority were suffering and the absolute necessity of its being removed. He proved, beyond the question of a doubt, that the local government had created a grievance in abolishing Catholic schools and showed that the Governor-General in Council was bound under the constitution not only to hear the appeal of the minority, but also to act, if necessary, in removing their grievances. Despite this masterly defence of the government of Canada, despite his brilliant defence of the constitution, Mr. Mills voted for the six months hoist of his leader. In this Mr. Mills disappointed many of his friends and admirers, but he testified his allegiance to his party, even after proving them to be in the wrong.

And, now, what do we find? No sooner did the Conservative speakers confront and confound the grit demagogues of Winnipeg, who tried to deceive the electors by saying that the government of Canada was not bound by the judgment of the Privy Council to grant relief to the minority, by quoting from Mr. Mills' constitutional speech, than Mr. Joseph Martin reads Mr. Mills out of the Liberal party by declaring that that gentleman's policy was not the policy of the Liberal party. The brightest light in the Liberal party is read out of that party by a man who, not many years ago, threatened libel proceedings against the Free Press for calling him a Liberal. Truly may it be said that the Liberal party has fallen upon hard lines when a characterless political charlatan like Joseph Martin can arraign before the bar of public opinion a man of Mr. Mills' well known character for honesty, ability, and wise statesmanship, and charge him with not voicing true Liberal principles. If the Liberal party, to-day, from its head, Mr. Laurier, to its tail, Mr. Martin, have to repudiate the utterances of Mr. Mills, the reason is to be found in the fact that that party has departed from the true principles of political Liberalism. The fact that Mr. Mills alone has remained true to these time-honored principles, which the demagogues have deserted, is no reason why he should be read out of the party.

But why blame the demagogue Martin

when the leader of the party sets him the example? Mr. Laurier has a different set of principles and a different policy for every province in the Dominion on the school question and on the tariff—may more, he has a different policy for every constituency in each of the provinces. Read his speeches as reported in the Globe, his own organ. Only a few days ago he declared that "he was not among those who believed that the government should act on the judgment of the Privy Council," and, with strange inconsistency, he added: "Neither am I among those who say it should not act." That was in Ontario. In Quebec he had a different code of morals for the electorate. Under such a leader, it is no wonder such political weather cocks as Joseph Martin should have the impudence to condemn the utterances of David Mills.

CONFIRMS 700.

Archbishop Feehan officiates in Holy Family Parish, Chicago.

Fifty thousand people gathered in the streets of that section of Chicago's great west side known in the Catholic geography of that city as the Holy Family Parish, Sunday afternoon to witness the magnificent procession escorting the 700 children, the majority of whom were little girls dressed in white, who were to receive the sacrament of confirmation in the church of the parish in West Twelfth street. At the same time the large outpouring of people desired to extend a befitting welcome to Archbishop Feehan on the occasion of his annual visit to the parish for the purpose of administering the rite of confirmation.—The Catholic Citizen.

A. P. A. Twisters.

"It is a remarkable coincidence that every town thus far struck by a tornado had one or more A. P. A. lodges in it. The very elements are trying to wipe them off the face of the earth."—Western Watchman.

We infer from the above that old King Aolus must be a steady reader of The Watchman. From the rigor of the big twister he let loose on St. Louis, we are sure that somebody forewarned him of the herculean task before him.

It is unfortunate for St. Louis that in her hour of distress her city government is in the hands of an A. P. A. ring. Mayor Walbridge, the official head of the city, who has always shown himself a willing tool of the A. P. A., is being censured on every hand for the utter incapacity he has shown in managing the affairs since the tornado.—Milwaukee Catholic Citizen.

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

Re-opened on the 28th 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. For terms apply to the SISTER SUPERIOR

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Catholic Truth Society of Winnipeg.

Meets every Monday at 8 p. m., at 128 Water Street. Honorary President and Patron, H. S. Grace the Archbishop of St. Boniface. Chaplain, Rev. Father Guillet, O. M. I.; Chief Ran., L. E. Goss; Vice Chief Ran., R. Murphy; Sec., J. Brennan; Fin. Sec., H. A. Russell; Treas., Geo. Germain; Trustees, J. A. McInnis, K. D. McDonald, and Jas. Malton; Representative to state Court convention, J. D. McDonald; Alternate, T. Jobin.

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