

your side. As a Canadian I protest against such a course that will leave such a question rankling in the hearts of the people.

I feel so strongly on this matter that I must close before I say too much. All I can say is that if you yield short of your manifest rights you will leave us with a sad legacy of trouble in the near future. I am not talking of theology. I am speaking as a Canadian, who loves liberty and right, to a kindred spirit. I am, Right Rev. Sir, Yours respectively.

**SCHOOL QUESTION.**

(Continued from page 1).

souls receive due training in the saving doctrine of Christ. This is a work which must be done gradually and constantly, just as we breathe the surrounding atmosphere, so must the children breathe daily, every hour of the day, the religious atmosphere. Not that we are enemies of secular instructions, no we are prepared to stand second to none in that, but we must consider the soul, the training of the intellectual faculty of the soul and the moral powers of the heart, and by doing this they would save the family, save society, and save the whole world. It is a strange feature that some who claim to have a regard for the doctrines of God, unite in order to deprive the Catholics of their rights—rights which are guaranteed us by the constitution and which are acknowledged to be ours by the judgment of the most important tribunal in the British empire. It is strange indeed that those who call themselves the teachers of the saving gospel, the gospel of charity, should refuse to extend that charity to Catholics. It really seems with these people that as well as long as Catholics are deprived of their rights. It is no use for them to say that all are to be put on equal footing, for it is not so inasmuch as the Church claims to be a teaching body whereas they give that prerogative to every individual. I confess I cannot understand how they bring themselves to refuse fair play to the Catholics, and become our persecutors. There will a large page in the history of the country that will be to the shame of those who participate in the outrage, and they will be held responsible before the generations to come, until they have to answer for it before the judgment seat of God. The duty of all Catholics now is to stand united in defense of our rights and to be prepared for fresh sacrifices, for cost what it may, we must have Catholic schools. For myself I may say that should the necessity arise I shall willingly undertake the teaching of your children. I care not where I spend my remaining years on earth, and should circumstances be such that I should be called upon to spend my days in the school room teaching your children the Catholic doctrine and giving them instruction in secular branches as well, heartily will I devote myself to the work rather than see you forced to send your children to be brought up under a system which would withdraw them from the saving influences of the Holy religion. We must continue our prayer in the great hour of prayer for assistance must come from God. We must unite and turn to the noble example the Catholics of Winnipeg have given the country during the last six years. The question is far from settled and we will pray that we may be given courage, manliness and true Christian fortitude to undergo the sacrifices until the hour of victory, the hour of peace, which must come sooner or later, once more dawns upon us.

vantage be used during the hours devoted to singing. In short, their view is that all divorce between secular and religious teaching is not only vicious and unnatural in itself, but is morally injurious to the children, and consequently productive of enormous evil to society.

It is customary with some Protestants, and even with some of their clergy, not only to make light of this view, and to assert that it is absurd that the Catholics are insincere, who assert that it is to them a matter of the clearest conviction. With persons who undertake to thus judge in a matter of opinion, I have never had any patience. And with those others who admit that Catholics do hold that view, but contend that they ought to give it up, it is useless to try to argue.

The "settlement" declares for the divorce which is repugnant to the Catholics. Until half-past three the exercises are to be secular, and after that hour the may be religious. It does not require a prophet's eye to foresee the working of this provision. Some parents will allow their children to leave the school at half-past three, and those who remain to face the clergyman will soon regard him as "the man who keeps them in." It is hardly fair to expect Catholics whose plan is to mix the religious with the secular, to be content to have the religious eliminated, gathered in to a heap, postponed till the hour of closing, and then administered in one solid and nauseous dose by a solemn-faced individual introduced for the purpose. The devil himself could not have hit upon a more complete plan for rendering all religion thoroughly obnoxious; and the only chance of escape is that, by the good sense of parents, most, if not all of the children will be withdrawn before the wearisome half-hour begins.

It must always be a source of amazement to me that any man can find either pleasure or profit in endeavoring to force Catholics to withhold from their children that sort of education which they believe it to be their duty to provide for them. If doing so would be, in any way, injurious to others, or to their own secular education. I could appreciate their action. In Winnipeg, for example, there are several catholic schools, and no word has ever been said against the efficiency of them. No reason has ever yet been given why Catholics must leave those schools, and go to others, of which they disapprove; unless it be that, in the opinion of some, it would be better if all were educated together. The same reason would close their churches, and send them to Protestant places of worship. May they not fairly say that in a matter involving, as they believe, the religious welfare of their children they, and not other people, must be the judges of what is best? Is it not an unwarranted interference with the right and duties of parents to endeavor to force Catholics, under penalties, to act contrary to their convictions, in such a matter. Magistrates must rule, but they must rule rightly, and with a fair regard to religious opinion different from their own.

**ARCHBISHOP O'BRIEN.**

**THE ARCHBISHOP OF HALIFAX SPEAKS WITH NO UNCERTAIN SOUND—TRAITORS TO THE CONSTITUTION, HE SAYS.**

Halifax, N. S., Nov. 21.—Archbishop O'Brien, of Halifax, in answer to a question, said:

"I should prefer not to say anything about the so-called 'terms,' as I can scarcely bring myself to believe that any government of Canada could possibly have, would be a party to such a transaction."

"But," said the reporter, "they are given out as official."

"Well," answered the archbishop, "on the assumption that they are genuine, I can only repeat a remark I made about four years ago, after the first decision of the Privy Council on this same Manitoba school question. 'On my return from the Pacific coast I was asked if I thought the question was settled. I replied, 'No question is settled until justice has been done.'"

"Many laughed then; but, in view of the latest decision of the Privy Council fewer will laugh today, when the remark is repeated. The Fabian-like policy of delay in giving effect to that decision wrecked one government; the cynical injustice of this so-called 'settlement' will surely wreck another."

"Yes, doubtless the government press will make a great flourish; but the writers, even aided by large headlines, will deceive no one, not even themselves, into the belief that the sober sense of a majority of Canadians will permit them to become traitors to our constitutional question this feeble compact of incompetent expediency."

Montreal, Nov. 21.—Under the heading, "Laurier Capitulates, Greenway Triumphs," La Minerva (Conservative) in a long interview of the settlement says: "They call it a settlement. It's a capitulation thinly disguised. They promised full and complete justice to the minority. They refuse it justice and sacrifice its most just rights. That in a few words is what the Liberals have done and what they ask the public to approve."

Continuing La Minerva says that the pretended privileges accorded to the minority remain subject to the caprice of the legislature, which for election purposes or any other reason can take them away again. "All schools," the papers goes on to say, "remain under the control of the Department of Education, a Protestant creation of the Greenway government which can if it wishes decree what religious instruction is to be given to Catholics, and which can impose upon them anti-Catholic books and make thousands of vexatious regulations. They have carefully guarded from giving to Catholic schools a normal school where teachers can be trained. On the contrary, only a Protestant normal school controlled by the government is left to them. This is equivalent to the exclusion of religious teachers, male and female, belonging to teaching communities. But above all this, it is a repudiation of the Christian and national principles of the control of parents over the education of their children. It is a repudiation of the most formal promises made to the minority. It is a flagrant, shameful capitulation. It is treason in the face of the enemy. We can only regret sincerely the conduct of Laurier and the other Catholic ministers in this circumstance. Caught between their conscience and their interests they have sacrificed their consciences."

**MR. NICHOLAS BAWLF.**

"You have, no doubt, Mr. Bawlf, read the terms of the settlement of the school question?"

"Well, of course, I read this so called settlement. It is no settlement of the question because the Catholics who have a grievance have not been consulted whatever in the matter. They have simply been ignored. The whole thing is simply a farce."

"Are the Catholics of the city going to take any steps in the matter?"

"Yes. There will be, a convention called in a few days of not only the Catholics of the city, but of the whole province."

"What business will be considered at this convention?"

"The only business that will be before the convention will be Mr. Laurier's betrayal of his co-religionists of Manitoba. You must understand that in a business transaction a man agrees for value received to deliver at a stated time goods which he sold. Now Mr. Laurier fondly imagines that he has sold the Catholics of Manitoba, and maybe he has, but he will find out that he will be unable to deliver to the enemy at the appointed time. Why, Mr. Sifton, before accepting office, consulted the McCarthys of Brandon as to whether the terms were acceptable to them. What had they to do with the question? What grievance have they? Further, I saw by the papers that the terms were submitted to Dalton McCarthy himself, thus adding insult to injury. Mr. Tarte has sent a long letter to his Montreal journal stating among other things that the schools here are national. The so-called national schools are, if anything, more Protestant than they were before. To place the matter in a nutshell we Catholics are demanding what the highest court in the realm has decided we are entitled to, and I hardly think we can be considered as asking too much. At any rate, we will accept nothing less."

Mr. J. Stewart Tupper, Q. C., interviewed by the Nor'-Wester on the school question settlement, says: "You ask me what I think of the school question. If that vexed question had been settled, no one would rejoice more sincerely than myself, as I am in favor of national schools, but it is an abuse of the English language to apply the term settlement to the present case. A settlement is an amicable arrangement between parties having a difference. The dispute in question was between the Roman Catholic minority and the local government. No settlement has been made between them. The Dominion government, however, to whom the minority appealed to restore their rights guaranteed by the constitution, has not affected any settlement with the assent of the minority, it has simply made an arrangement with a friendly government not to interfere in the matter in consideration of certain minor concessions, which, I understand, are wholly unsatisfactory to the minority. Mr. Laurier stands before the people of Canada today as a betrayer of the sacred trust posed in him by his co-religionists in the Province of Quebec, to whom he again and again promised that he would settle the school question in such a way as to satisfy the minority, or if that were not possible, would enforce their rights as guaranteed them by the constitution. He has done neither. After a vain effort to fulfil his pledge, he has weakly capitulated to the local government, and has bartered away the rights of his people for a minister of the interior and other political considerations. So far from the school question being settled, I regret that it is more difficult of adjustment than ever. Until now the minority had to complain of what they considered the cruel injustice of the local government. Now the position is aggravated by their base betrayal by the Dominion government."

From the Daily Nor'-Wester.

**INDIGNATION MEETING AT OAK LAKE.**

Oak Lake, Nov. 23.—At an indignation meeting held on Sunday, the 22d inst., at the Catholic church, after high mass, the following resolution was carried with only three dissenters:

Moved by William John Manbey, seconded by Angus Roderic Christolm:

Whereas, the government, of which Mr. Laurier is the head, has announced what is called "A Settlement of the School Question,"

And, whereas, the said settlement is an infamous betrayal of our rights and of no greater value to us than the proposals of the Manitoba government, which were rejected, by the late Conservative government at Ottawa,

And, whereas, the said Laurier and the coward Tarte, when opposing the "Remedial Bill," introduced by the Tupper government, grounded their opposition to the measure upon the fact that in their estimation the bill did not give enough to the Catholics of Manitoba,

And, whereas, the said "Remedial Bill" would have given us our separate schools and also contained provisions under which the Dominion government could have dealt further with the question of the Provincial school grant had the provincial government remained contumacious,

And, whereas, Messrs. Laurier and Tarte have not only agreed to deprive us (so far as in their power) of the right to educate our children in our own schools and with our own books and teachers and under the supervision of our own priests, but have also in order to cover their own infamy and following in the steps of Chiniquy and other notorious apostates publicly charged our beloved archbishop and his clergy with a conspiracy to keep us and our children in ignorance for their own ends.

Now, we, the Catholics of the Parish of St. Athanasie du Lac Des Chenes, in the Province of Manitoba, being of various politics and nationalities, do hereby resolve,

That we repudiate with the utmost indignation the infamous charges brought by Messrs. Laurier and Tarte against our beloved archbishop and the clergy of his diocese,

That we absolutely and forever refuse in any way to accept the settlement made between the government of Canada and Manitoba, and that we will never relax our efforts to obtain the restoration of our schools as they were previous to 1890.

That it is a matter of deep humiliation to find that we have among the Catholics of Canada men like Laurier, Tarte and Scott, who are willing to sacrifice not only our rights as men and Catholics, but also the eternal interests of our children and our children's children for the sake of office and the profits thereof.

That we appeal with confidence to our brethren in the other provinces, and above all in Quebec, to assist us with their voices and their votes to overthrow the government of Wilfred Laurier.

That we pledge ourselves to oppose on every occasion all candidates for parliament who are supporters of Laurier or of his government.

That these resolutions be signed by our parish priest, the Rev. Father Lemieux and others, on our behalf, and that copies be forwarded to "Le Manitoba," "The Nor'-Wester," "The Northwest Review," "The Catholic Record" and "The Antigonish Casket." (Signed):

- A. LEMIEUX, Priest.
- A. R. CHISHOLM,
- SAMUEL SLENO,
- WM. J. DONAHOE,
- A. GOUIN,
- B. VIGNEAULT,
- DAN DONAHOE,
- WILLIAM JOHN MANBEY,
- PHILEAS VACHON,
- NAPOLEON VACHON,
- JOSEPH JOYAL,
- JOSEPH DONAIS.

**PRINCESS HELENE A CATHOLIC.**

Bari, Italy, Oct. 1.—Princess Helene of Montenegro, her betrothed husband, the crown prince of Italy, and the members of the princely family of Montenegro who are to attend the wedding, arrived here today on the royal yacht Savoia, escorted by Italian warships. The prince and princess were warmly greeted on landing. The decorations were universal.

The prince of Naples remained on board the Savoia, but Princess Helene, escorted by the duke of Genoa, the representative of King Humbert, landed at 10:20 a. m., and, in a procession of forty-one carriages, with soldiers lining the route, went in a dismal rain through enthusiastic crowds to the Church of St. Nicholas. She was met at the church door by the clergy with great ceremony.

The princess then formally professed the Catholic faith and heard Mass, while artillery salutes were fired. The princess afterwards returned on board the royal yacht.

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

**MAIN LINE.**

North Bound Read up	Freight No. 151 Daily	St. Paul Express 106	Miles from Winnipeg	STATIONS	St. Paul No. 104 Daily	South Bound Read down
8:30a	8:00p	0	0	Winnipeg	11:45a	6:45p
8:15a	2:45p	8.3	8.3	Portage Jct.	11:57a	7:00p
7:50a	2:30p	15.3	15.3	St. Norbert	12:11p	7:20p
7:30a	2:00p	23.5	23.5	Cartier	12:24p	7:35p
6:58a	1:51p	27.4	27.4	St. Agathe	12:32p	8:05p
6:28a	1:38p	32.5	32.5	Union Point	12:41p	8:17p
6:58a	1:20p	40.4	40.4	Silver Plains	1:08p	8:44p
5:29a	1:08p	46.8	46.8	Morris	1:20p	9:00p
5:29a	12:40p	56.0	56.0	St. Jean	1:34p	9:22p
4:52a	12:40p	65.0	65.0	Lettellier	1:55p	9:55p
4:30a	12:20p	65.0	65.0	Emerson	2:17p	10:17a
4:30a	12:10p	68.1	68.1	Pembina	2:30p	11:45p
4:30p	8:45a	168	168	Grand Forks	5:55p	7:55a
11:40a	5:55a	228	228	Winnipeg Jct.	9:40p	5:00p
	7:30a	458	458	Duluth	8:00a	
	8:30a	470	470	Minneapolis	8:40a	
	8:00a	481	481	St. Paul	7:10a	
	10:30a	888	888	Chicago	9:55a	

**MORRIS-BRANDON BRANCH.**

East Bound Read up	Ex. No. 24 Monday and Friday	Ex. No. 24 Tuesday, Thursday, Saturday	Miles from Morris	STATIONS	W. Bound Read down	
8:30a	8:00p	0	0	Winnipeg	11:45a	6:45p
8:30p	1:06p	10	10	Morris	1:30p	7:00a
7:35p	12:43p	10	10	Love Farm	1:58p	7:50a
6:34p	12:18p	21.2	21.2	Myrtle	2:18p	8:45a
6:04p	12:03p	25.9	25.9	Boisjoly	2:29p	9:10a
5:27p	11:51a	35.5	35.5	Rosbank	2:40p	9:47a
4:57p	11:37a	39.6	39.6	Miami	2:46p	10:17a
4:02p	11:7a	49.0	49.0	Deerwood	3:22p	11:7a
3:28p	11:04a	54.1	54.1	Altamont	3:35p	11:45a
2:45p	10:47a	62.1	62.1	Somerset	3:52p	12:25p
2:08p	10:32a	68.4	68.4	Swan Lake	4:16p	1:38p
1:30p	10:18a	74.6	74.6	Indian Springs	4:20p	1:38p
1:09p	10:02a	79.4	79.4	Maripola	4:31p	2:07p
12:57p	9:52a	86.1	86.1	Greenway	4:47p	2:46p
11:58a	9:38a	92.3	92.3	Baldur	5:01p	3:25p
11:02a	9:17a	102	102	Belmont	5:22p	4:18p
10:20a	8:58a	108.7	108.7	Elilton	5:40p	5:02p
9:45a	8:43a	117.3	117.3	Abdoon	5:58p	5:32p
9:22a	8:30a	120	120	Awawamung	6:05p	6:02p
8:54a	8:28a	128.0	128.0	Elliotia	6:25p	6:58p
8:29a	8:14a	129.5	129.5	Rounthwaite	6:45p	7:45p
7:45a	7:57a	137.2	137.2	Martinville	6:55p	8:30p
7:00a	7:40a	145.1	145.1	Brandon	7:00p	8:30p

**PORTAGE LA PRAIRIE BRANCH.**

West Bound Read d'n	Alfred No. 308 Every Day Except Sunday	Miles from Portage Junc.	STATIONS	East Bound Read Up
5:45 p.m.	0	0	Winnipeg	12:15 p.m.
6:14 p.m.	8.5	8.5	Portage Junction	11:57 a.m.
6:19 p.m.	10.5	10.5	St. Charles	11:30 a.m.
6:42 p.m.	18.0	18.0	Headings	11:22 a.m.
7:06 p.m.	25.8	25.8	White Plains	10:57 a.m.
7:13 p.m.	28.3	28.3	Gravel Pt. Spur	10:31 a.m.
7:25 p.m.	32.2	32.2	La Salle Tank	10:23 a.m.
7:47 p.m.	38.1	38.1	Eustace	10:09 a.m.
8:00 p.m.	43.3	43.3	Oakville	9:46 p.m.
8:30 p.m.	52.5	52.5	Portage la Prairie Flag Station	8:30 a.m.

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