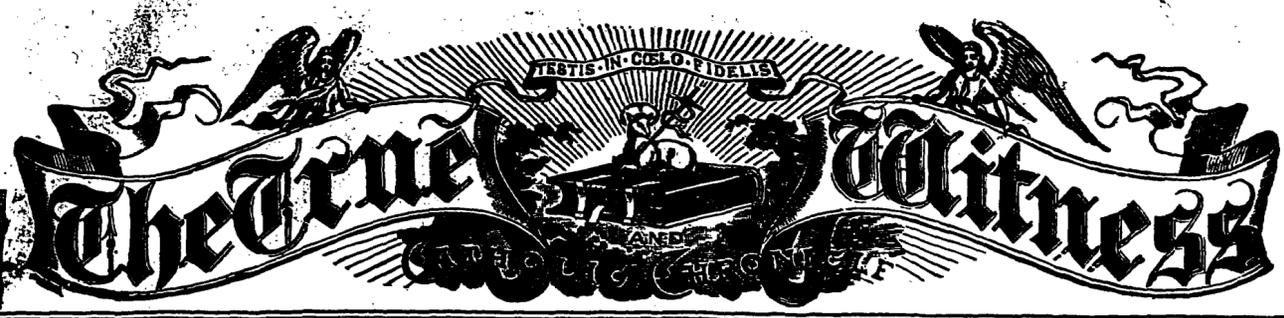


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# IGNORED AND BETRAYED

An Unprecedented Sacrifice of the Rights of Catholics in Matters of Education.

The So-Called Settlement of the Manitoba School Question.

The Result of the Moody Fancies of a Band of Unpatriotic Dreamers and Tolerationists.

THE rumors, based on semi-official statements, that have for some months past been rife throughout the country, have, to a certain extent, prepared people's minds for the School Settlement of which the terms were formally made known on Friday last. That they can give satisfaction to sincere Catholics is simply impossible, and it would be mere cowardice to hesitate to say so. Perhaps we will have a fairer appreciation of its significance if we suppose for a moment that, instead of affecting only the Catholic minority of the population of Manitoba, it applied to the whole Catholic population of the Dominion or to the Catholic population of this province. We should, in that case, be deprived of the educational advantages that we now enjoy. We should have no control of the books from which our children learned lessons that would influence their minds as long as they lived. We should have to support a class of schools which we have always been taught to regard as dangerous for Catholics. If we refused to send our children to such schools, as many of us would do, we should have to pay extra for such tuition as we could conscientiously approve, which many of us would be unable to do without robbing our families of comforts or necessities.

rules of equity as well as by the language of legal documents, considered to have suffered a very real grievance in being deprived of their denominational schools. Can we really accept this conclusion? Are we to believe that the Catholic majority of this Province, when by their vote they brought about the resignation of a Government friendly to the Manitoba Catholics, and ready to risk even the loss of the good will of antagonistic Protestants on their behalf and to secure their full rights, deliberately chose a course which they knew would rob the Manitoba Catholics of their rights and leave them helpless at the mercy of their enemies? We are loath to believe such a thing of the Catholics of Quebec. We cannot bring ourselves to credit such a libel on their Christian sentiment, their devotion to their Church, their estimate of that Catholic education for which their leaders battled so strenuously in the past, and their sense of justice and regard for the rights of that down-trodden minority away in the West, consisting so largely of kinsmen of Catholic families in this province. Whatever may have instigated the Quebec majority to reject the authors of the Remedial Bill and to accept their opponents, we cannot yet consent to believe that they were so destitute of justice and kindness and sympathy with their oppressed brethren as willfully to imperil the restoration to them of rights which their Bishops and the Bishops of all Canada deemed so essential to their highest interests and virtually to the salvation of their children's souls. What, then, induced them to jeopardize the best welfare of their Catholic compatriots in Manitoba? Our answer is that they seemed to imply the professions of the Honorable Mr. Laurier, the Honorable Mr. Tarte and the other French-Canadian statesmen to whose triumph they contributed by so striking a surprise as the election of June last. They could not believe that what they had been promised would not be performed. They had been solemnly assured that the settlement which Mr. Laurier would accomplish by conciliation of the Protestant element in Manitoba would be more favorable to Catholic rights than that of even the Remedial Bill. Mr. Tarte had written over his own name that he and his fellow Catholics of Canada would never consent to the spoliation of their separate schools, whatever violence and club law might use its strength to effect. Yet to-day what do we see? It now remains to be seen whether this settlement, which robs the Catholics of Manitoba of every sacred right save the merest semblance of concession to their conscientious scruples, was what the Catholic majority of the Province of Quebec had in their minds on the 23rd of June last. In our opinion it was not.

Now, it seems to us a monstrous argument that, because this unjust settlement affects only a handful of people compared with the Catholic population of the Dominion at large or with the Catholic inhabitants of Quebec, we ought to regard it with equanimity. In 1870 the Catholic population of the new Province of Manitoba was larger than the Protestant, and, although the instinct of self-preservation seems to have warned the wiser and farther seeing of the Catholic community of that time that the changes in progress would be detrimental to their interests, few people imagined that the influx from the older provinces would prove so overwhelmingly Protestant as to leave the Catholic population so small and helpless as it is.

The official statement issued by the Laurier Government of the terms of the "settlement" of the Manitoba School Question—a "settlement" that does not settle anything—is as follows:—  
**Memorandum re Settlement of School Question.**  
 (1) Legislation shall be introduced and passed at the next regular session of the Legislature of Manitoba embodying the provisions hereinafter set forth in an amendment to the "Public Schools Act," for the purpose of settling the educational questions that have been in dispute in that Province.  
 (2) Religious teaching to be conducted as hereinafter provided:—(1) If authorized by a resolution passed by a majority of the School Trustees, or (2) if a petition be presented to the Board of School Trustees asking for religious teaching and signed by the parents or guardians of at least ten children attending the school in the case of a rural district, or by the parents or guardians of at least twenty-five children attending the school in a city, town or village.  
 (3) Such religious teaching to take place between the hours of 3.30 and 4 o'clock in the afternoon, and to be con-

ducted by any Christian clergyman whose charge includes any portion of the school district, or by a person duly authorized by such clergyman, or by a teacher when so authorized.  
 (4) Where so specified in such resolution of the Trustees, or where so required by the petition of the parents or guardians, religious teaching during the prescribed period may take place only on certain specified days of the week instead of on every teaching day.  
 (5) In any school in towns and cities where the average attendance of Roman Catholic children is forty or upwards, and in villages and rural districts where the average attendance of such children is twenty-five or upwards, the Trustees shall, if required by the petition of the parents or guardians of such number of Roman Catholic children respectively, employ at least one duly certificated Roman Catholic teacher in such school. In any school in towns and cities where the average attendance of non-Roman Catholic children is forty or upwards, and in villages and rural districts where the average attendance of such children is twenty-five or upwards, the Trustees, shall, if required by the petition of the parents or guardians of such children, employ at least one duly certificated non-Roman Catholic teacher.  
 (6) Where religious teaching is required to be carried on in any school in pursuance of the foregoing provisions and there are Roman Catholic children and non-Roman Catholic children attending such school, and the schoolroom accommodation does not permit of the pupils being placed in separate rooms for the purpose of religious teaching, provisions shall be made by the regulations of the Department of Education (which regulations the Board of School Trustees shall observe) whereby the time allotted for religious teaching shall be divided in such a way that the religious teaching of the Roman Catholic children may be carried on during the prescribed period on one-half of the teaching days in each month, and the religious teaching of the non-Roman Catholic children may be carried on during the prescribed period on one-half of the teaching days in each month.  
 (7) The Department of Education shall have the power to make regulations, not inconsistent with the principles of this act, for the carrying into effect the provisions of this act.  
 (8) No separation of the pupils by religious denominations shall take place during the secular school work.  
 (9) Where the schoolroom accommodation at the disposal of the Trustees permits, instead of allotting different days of the week to the different denominations for the purpose of religious teaching, the pupils may be separated when the hour for religious teaching arrives and placed in separate rooms.  
 (10) Where ten of the pupils in any school speak the French language (or any language other than English) as their native language, the teaching of such pupils shall be conducted in French (or such other language) and English upon the bilingual system.  
 (11) No pupils to be permitted to be present at any religious teaching unless the parents or guardians of such pupils desire it. In case the parents or guardians do not desire the attendance of the pupils at such religious teaching, then the pupils shall be dismissed before the exercises or shall remain in another room.

How the "Settlement" is Viewed.  
 Archbishop Langevin, on being interviewed, said:  
 "How we have been sold! How Quebec has been betrayed! A French-Canadian and a Catholic, who ridiculed the Dickey Bill, who rode into power on false promises, to sell us into the hands of our enemies. Too bad, too bad! But, I tell you there will be a revolution in Quebec, which will ring throughout Canada, and those men who to-day are triumphant will be cast down. This settlement is a farce. The fight has only begun."  
 His Grace also stated that he had in his possession the official endorsement of the Vatican on his stand on the school question.  
 Archbishop O'Brien, of Halifax, expressed himself as follows:  
 "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 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 to-day, 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 assuredly 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 constitution, or will accept as a settlement of a grave constitutional question this feeble compact of incompetent expediency."  
 La Minerve hits the nail on the head when it says: "Laurier capitulates; Greenway triumphs. Far from being, as they call it, a settlement, it is a surrender. The Laurier Government promised full and complete justice to the Catholic minority. They have refused justice to that minority and have, on

the contrary, sacrificed their most sacred rights. Catholics remain despoiled of their schools, and have to pay taxes for schools that are under Protestant control."

Rev. Father Cherrier, preaching in Winnipeg on Sunday, referred to the "settlement." He said that it was contemptible to refuse fair play to the Catholics. There would be a page in the history of this country that would be to the shame of those who were guilty of this outrage, and they would be held responsible before the generations to come until they would have to answer for it before the judgment seat of God. The duty of all Catholics now was to stand united in defence of their rights and be prepared for fresh sacrifices, for, cost what it might, they must have Catholic schools. For himself, he could only say that should the necessity arise, he would willingly undertake the task of teaching their children.

Le Manitoba, the organ of the French-Canadian minority in Manitoba, claims, with justice, that that minority have been betrayed by the Laurier Government. It continues: "Our cause is cowardly abandoned. Tarte, sent here to settle this question, has shamefully capitulated before the enemy. He has sacrificed our legitimate rights in order to secure a triumph for McCarthy, Greenway, Sifton & Co. No separate schools for us Catholics, despite the undeniable right we have in their re-establishment. No French schools for us French-Canadians, French Metis, French from old France, Belgians and Swiss. They will permit, and that is all, the use of a little French-English vocabulary in schools where the children will not speak French, and this only to facilitate the study of English. This is the settlement, or the pretended settlement, that Mr. Tarte has made with Greenway, and that the Federal Government has approved at Ottawa, after having submitted it to the Liberals and the McCarthyites of Brandon, after having submitted it to Dalton McCarthy himself, who has expressed himself perfectly satisfied. And he has reason, for it is the triumph of the war which he has made upon us since 1889; it is the triumph of his work. They have taken care not to show this form of settlement to Monsignor Langevin; they have not consulted the members of the National Congress; they have not asked the opinion of the Catholic School Commission of Winnipeg, nor that of St. Boniface; but they have taken good care to address themselves to our sworn enemies, to McCarthy and his partisans. And it is Judas Iscariot Tarte, as he was recently called by Le Quotidien, of Levis, who has come here to do the dirty work of Mr. Laurier, and who has fled soon afterwards to British Columbia. Needless to say, the Catholics of Manitoba will not accept this compromise, for it is nothing but a compromise. There can be no settlement which does not give us justice."

La Presse deals with the subject in its usual half-hearted, "fencey" fashion. The arrangement, it declares, may turn out to be good and it may turn out to be bad; "it may give rise to peace or to persecutions more odious because legal."  
 Le Monde asserts boldly that the Catholic minority in Manitoba has been "betrayed by those in whom the Catholics of French race had reposed full confidence. The Liberals have violated their promises, and yielded cowardly, without striking a blow, to the fanatical persecutors of the French Canadians. If ever a people had the right to rebel against their oppressors it is when it is sought to rob them of the souls of their children."  
 Le Courrier du Canada also claims that the French Canadian minority in Manitoba has been betrayed by the Laurier Government. The "settlement," it adds, is "a mockery of common sense."

Sir Adolphe Caron denounces the arrangement as a surrender by the Dominion Government of the rights of the Catholic minority in Manitoba, and asserts that Mr. Laurier has secured for that minority less than the deputation sent to Winnipeg by the Conservative Government last March tried to secure for them.  
 The Mail and Empire, of Toronto, characterizes the arrangement as a farce. "It is," it states, "as a matter of fact, only an arrangement between two Liberal Governments having self-interests to conserve, carefully drawn, and designed to strengthen each other's hands politically. With the people who are so vitally and deeply interested over the question at issue, a settlement can only be reached by an agreement between the contending parties, which it will be understood, are the Protestant element and the Roman Catholic minority. It is mere twaddle to say any settlement between Greenway and Laurier, therefore, can be a settlement of the school question, which involves a contention between the Government of Manitoba and the Catholic minority."

On the other hand, Dalton McCarthy, Clarke Wallace, the Toronto Globe, the Montreal Witness and Herald, and all the other avowed enemies of our Catholic schools, are delighted with the "settlement" and are jubilant over the fact that

the rights of the Catholic minority in Manitoba have been brutally crushed by the Laurier and Greenway Governments.

## THE COMING CONSISTORY.

NEW CARDINALS TO BE CREATED BY THE POPE.

TWO ITALIAN PRIESTS ALREADY NOTIFIED THAT THEY WILL BE APPOINTED MEMBERS OF THE SACRED COLLEGE.  
 This week is to be held the Consistory for the creation of new Cardinals, and for the bestowal of the red hat on the Cardinals recently created, among whom are Cardinals Satolli, late Delegate Apostolic to the United States; Jacobini, Nunci to Portugal; Ferrata, Nuncio to France; Cretoni, to Spain, and Agliardi, to Vienna. The spectacle will have a new and absorbing interest on account of the recipients of this final distinction in their appointment to the Cardinalate.  
 Leo XIII. has, according to the Rome correspondent of the Boston Pilot, already sent notifications of their appointment to the Sacred College of Cardinals to two priests in Italy. These are the Very Rev. Father Master Raphael Pierotti, of the Order of Preachers, Master of the Sacred Palaces, and the Rev. Giuseppe Prisco, Canon of the Metropolitan Church of Naples. In Rome the name of the former is well known—it may be seen appended to every Catholic work published there, if the author desires the judgment of the Church on the publication. Father Pierotti is "Perpetual Assistant" of the Congregation of the Index. The very nature of the office suggests the character and the qualities requisite for the due fulfilment of its duties. To those who know him, Father Pierotti is a member of one of the great Religious Orders of the Church—the Dominicans, always distinguished for the learning of its members,—is one of the mildest and gentlest of men. The comparatively rare quality of humility, which is still to be met with in Rome, is high; but his admirable fitness for the high office of Cardinal is known to Leo XIII., who has thus chosen him.  
 The name of Canon Prisco is almost wholly unknown to the dwellers in Rome, and yet he is a celebrity. That a simple Canon, however greatly esteemed in his own land, should be raised to the dignity of Cardinal, set people thinking of his merits. From a Neapolitan account of him we learn that he is now between fifty-four and fifty-five years of age; that he was born at Bosco Trecese, a village in the vicinity of Naples, or, to be more accurate, on the southern outward slopes of Vesuvius, which was frequently overwhelmed with burning lava in the more violent eruptions of that active volcano. He went through the ordinary course of ecclesiastical studies at the Archiepiscopal Seminary of Naples, with more than usual brilliancy. The penetrative and comprehensive genius of the man soon became evident, and his lectures on the doctrines of St. Thomas in the Archiepiscopal Seminary showed him to be a profound and accurate thinker. He published a series of works on Philosophy which revealed still more the extent and depth of his genius. Elementary Philosophy, the Elements of Speculative Philosophy, in two large volumes, which has gone through five editions; the Metaphysics of Morality; Hegelianism; Gioberti and Anthropology; the Supposed Tendency of Ancient and Modern Philosophy; the Metaphysics of St. Thomas Aquinas; the State According to Right and Comments on the Encyclical Letter Regarding the Christian Constitution of States. Darwinism Exposed and Examined; the Origin of Life; I the Principles of St. Thomas Summa I; Confute Darwinism. These are the works of Canon Prisco. That he is a priest of immense learning and genius is recognized by those who know him, and by no one more than by Leo XIII.

## HIBERNIANS CELEBRATE.

The Anniversary of the Execution of the Manchester Martyrs.

Grand Church Parade to St. Mary's on Sunday—Rev. Father Heffernan's Eloquent Discourse—A Monster Demonstration on Monday Evening at the Windsor Hall—Mr. E. B. Devlin's Able Deliverance.  
 The members of the A.O.H. held their first church parade last Sunday, to St. Mary's, on Craig street. They mustered nearly 800, and created great enthusiasm as they marched from Chaboillez Square to the church. They were accompanied by the St. Gabriel Pipe and Drum Band, which played several very inspiring national airs along the route. The men presented a very fine appearance.  
 On entering the church they were welcomed by the pastor, Rev. P. F. O'Donnell, who spoke in flattering terms of their undying fidelity to their faith and fatherland, and looked upon it as a good augury that their first public religious demonstration was to the shrine of Our Lady of Good Counsel.  
 Rev. Father Heffernan delivered an eloquent sermon, taking for his text:—  
 "By their works you shall know them.—St. Matt., vii, 16."  
 My dearly beloved friends.—Assembled here to-day, in the veiled presence of Our Divine Lord and Saviour, and in the midst of this vast concourse of faithful, I judge it most opportune to apply to you, members of the Ancient Order of Hibernians, these words of Holy Writ:—  
 "By their works you shall know them." When your deeds are such as are pleasing to the heart of Our God, whose greatest wish it was, and is, that we, by our works, should cooperate with Him for the attaining of our ultimate end—to see, love and enjoy God forever in Heaven—what pleasure, what joy, what satisfaction, what sense of rectitude must not be yours. Banded together for God's greater honor and glory, be it your consoling thought to know that you comply with Christ's express command to let your works shine forth in order that they may be seen by men and that, they, seeing them, may follow your example, for you are not unfruitful of these words of the Master: "Seek first the kingdom of heaven, and all these things will be added unto you."  
 A living and vivid proof of this is the fact that you in your organization have been swayed by a twofold consideration—the consideration of things divine and of things human—of the spiritual and of the temporal—the temporal, however, as it behoveth, dependent upon the spiritual. Like unto Holy Church, in a measure, may you be likened, and the truer the similitude the surer the success to be attained. When Almighty God in the beginning of the world, said unto Himself: "Let us make man to Our image and likeness," breathing upon clay He called into existence a being composed of a body and a soul, there was ushered into time man bearing stamped upon his soul the image of the God-head. Upon man, since he was compound, devolved a twofold duty—corresponding to the twofold end for which he was created—for the temporal end and for the eternal—the temporal ceasing when the soul's all have been summoned to appear before its God to render unto Him an account of every idle word and of every wandering action of which it in unison with the body may have been guilty—the eternal beginning to exist when the temporal shall have ceased—never, never to end, but, on the contrary, prepared on the day of general judgment to take unto itself its partner of its temporal life that it may share with it forever and ever its joy or its misery.  
 You, thus cognizant of your origin, and well aware of your ultimate end, have banded together in order the more securely to ensure your accomplishment of High Heaven's decree. For to-day you go forth, and proudly so, and in vast numbers, sons of the Trine God—whom St. Patrick made known unto our race on the hills and in the valleys of Ireland—you go forth, an enviable band, bearing on your breasts, untarnished, that of all jewels the most precious, the jewel of Holy Faith, entrusted to our forefathers so many hundred years ago; you go forth, a model to be copied,—true and devoted sons of Holy Church, Christ's fairest and immaculate spouse,—loyal and jealous-minded children of dear old Erin, you go, not to seek primarily the riches, honor and glory of this world, but obeying Christ's mandate, to seek first the kingdom of heaven, knowing full well that all these things will be added unto you. You go forth, therefore, the sworn disciples of Jesus Christ—for, my dear friends, "by their works you will know them," and you, following your standard-bearer, in whose hands we behold the scepter which by its lettering of gold, makes known

## WINTER LECTURES.

The directors of the Montreal Free Library announce that their first annual course of lectures on historical, literary and ethical subjects will shortly be delivered in St. Mary's College Hall, 146 Bleury street. Arrangements have been completed with the following distinguished lecturers: The Hon. Bourke Cockran, of New York; Professor Maurice Egar, LL.D. of the Washington University; Conde B. Pallen, Ph.D., LL.D., of St. Louis, Mo.; Henry Austin Adams, M.A., of New York; Richard Malcolm Johnston, LL.D., of Baltimore, Md.; and John Francis Waters, M.A., of Ottawa. The initiation of this valuable work is due to Mr. Henry J. Kavanagh, Q.C., brother of the Rev. Isidore Kavanagh, S.J. The first lecture will be delivered on Thursday evening, December 10, by Mr. Adams, the subject being "Culture and Character." The dates for the other lectures will be published as soon as they have been fixed.

The Catholic Journal of Memphis, Tenn., says:  
 "Here, this thing must stop. Editor Hagaman, of the Topeka (Kan.) Blade comes out boldly in a leading article and declares that 'there is more religion in hell than in the Methodist Church.' The Journal respectfully differs with Editor Hagaman and calls for the proof in support of his allegation."

Concluded on fifth page.