





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.

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.

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.

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 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.

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."

"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."

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.

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."

"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. 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."

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, 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 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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