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MR. C. R. DEVLIN IN IRELAND.

He Writes a Second Letter to the "Dublin Nation."

A Spirited Defence of Mr. Laurier—The Reply to the Statement of Canada's Agent—The System of Administration in Manitoba Declared to be Intolerant.

The controversy between Mr. C. R. Devlin, the representative of Canada in Ireland in connection with the emigration projects of the Ottawa Government, and the Dublin Nation, is evidently going to be a warm one, judging by the vigorous style in which Mr. Devlin writes his second letter.

We now give both the statement of Mr. Devlin and the reply of the Dublin nation.

MR. DEVLIN'S LETTER.

Sir,—Your second article dealing with the duties of my office has just come under my notice, and, although very severe, is, nevertheless, more temperate in tone than the first. A small favor for which I am at once return thanks. You are an Irishman; so am I. According to your views you are fighting for the cause of Ireland. In my own humble way, and in the sphere in which I worked before coming to Ireland, I strove to do my duty as an Irish Canadian. There should, therefore, be no quarrel between us, and as for harsh language, it must remain entirely on your side. You are aware that you have denounced me to the clergy and to the people of Ireland; you have represented me as a sort of professed Catholic; you have treated me with the greatest contempt possible, without provocation on my part.

I am a Roman Catholic—of course not as good a one as you are. Were I to speak otherwise, in your own witty way you might remind me of that distinguished departed Pharisee, of whom it is said that he stood in the foremost place of the Temple proudly thanking God that he was not like other men; thanking Him that he was always a good, first in prayer, first in good works, and invariably first to say so. He was not a mere professed Catholic.

Having condemned, and, to your satisfaction, damned me, you now undertake to destroy the reputation and the character of Wilfrid Laurier, the Premier of Canada. You speak of a man you know not, and of matters with which you are not familiar. As an Irishman as well as a Canadian, I protest against your unjust criticism of Mr. Laurier. He does not deserve at your hands such brutal treatment.

IRELAND REQUIRES GOOD AND STOUT DEFENDERS AT HOME.

Ireland is happy to have friends abroad, and one of these Mr. Laurier always has been. Some of his most eloquent utterances are those delivered upon the subject of Ireland, and whenever propositions of Irishmen came up for discussion in the Canadian House of Commons his sympathy never failed, his language was pronounced, his loyalty to freedom round, his doctrine such as to arouse the enthusiasm of Irishmen of every party. Why, then, do you consider him a foe? Because of the manner in which he has settled the Manitoba School difficulty you call into doubt his sincerity as a Catholic. What are the facts? The Dominion of Canada comprises many provinces: Quebec, Ontario, New Brunswick, Nova Scotia, Prince Edward Island, British Columbia, Manitoba, and the North-West Territories. Kindly and carefully note this as well as the following figures:

The population of the Dominion is about five millions; that of Manitoba one hundred and fifty thousand. The area of Canada is 3,458,383 square miles; that of Manitoba about 74,000 square miles. The Roman Catholic population of Manitoba is in the vicinity of twenty thousand.

Manitoba entered the Dominion of Canada in the year 1870. At that time there was about an equal number of Roman Catholics and Protestants, and one of the first acts of the Local Legislature was to establish a system of education granting separate schools. The Protestants had their schools, the Catholics theirs, and both were State aided. Twenty years afterwards an Act was passed establishing what is known as the National Schools of Manitoba.

THE CATHOLIC MINORITY OF MANITOBA appealed to the Federal Government to disallow the Act, and afterwards, acting upon the advice of the Government of Canada, carried their case into Court. Then began a long struggle which closed with the decision of the Privy Council affirming that the Catholics of Manitoba had a grievance which could be corrected by supplementary legislation to the Act establishing the system of National Schools. During this time many changes took place. Sir John Macdonald, who was Premier, when the difficulty arose, had disappeared; so had Sir John Abbott, so had Sir John Thompson—all distinguished and able men who had to

deal with the question in one form or another. At the time of the decision of the Privy Council, Sir Mackenzie Bowell was Premier. He issued a Remedial Order which was disobeyed by Manitoba. A Session of the Dominion Parliament ensued. Nothing was done beyond the giving out of a solemn promise that if, by the second day of January, 1896, the grievance of which the Manitoba minority complained was not settled, the Government would introduce a Remedial Bill removing the grievance. Owing to political difficulties and dissensions, the introduction of the Bill was postponed until March. Then a lengthy discussion upon the merits of the measure followed, and some three weeks afterwards, as the term of Parliament was about to expire, the Bill was withdrawn. Mr. Laurier opposed the Bill, claiming that it was (1st) coercive, and would not be accepted by Manitoba; (2nd) defective and remedied nothing; (3rd) that conciliatory methods would obtain for the minority more practical results. You must bear in mind that the leading feature of the Bill was to exempt Roman Catholic supporters of separate schools from being subject to taxation for the support of the National school; but it also imposed, as a consequence, many most undesirable restrictions. The Remedial Bill did not offer one dollar of aid to Catholic Schools. At the General Elections

MR. LAURIER'S POLICY

prevailed, and in no section of Canada was his triumph more signal than in the Roman Catholic Province of Quebec. Last July he was sworn in as Premier of Canada, and as early as November he announced the terms of his settlement of the Manitoba School question. Here they are, and since the Nation has spoken so strongly, your readers may be interested in them.

I. Legislation will be introduced and passed at the next regular session of the Legislature of Manitoba, embodying the provisions hereinafter set forth in amendment to the "Public School Act," for the purpose of settling the educational questions that have been in dispute in that Province.

II. 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 conducted by any Christian clergyman whose charge includes any portion of the school district, 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 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 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 Catholics, engage a 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 schools 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 certified 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 school, and the school-room accommodation does not permit of the pupils being placed in separate rooms for the purpose of religious teaching, provision shall be made by 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 religious teaching of the Roman Catholic children shall 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, or for 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 school-room accommodation at the disposal of the trustees permits, instead of allotting different days of the week to 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. When 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 bi-lingual 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.

The concessions above-mentioned affect the

STATE FOR NATIONAL SCHOOLS OF MANITOBA,

to which province the school question has been confined. Hence my reason for giving you early in this letter the extent of territory and population affected. You have millions of your countrymen in the United States of America. Yet the constitution governing the public schools of that country is not as favorable to Catholics as the terms of settlement which you describe as worse than the old Penal Laws in Ireland. But do the Catholics of Canada condemn the settlement? My resignation as member for the County of Wright necessitated an election, and the result proved a victory for Mr. Laurier; and in the County of Bonaventure a similar verdict was rendered. Bear in mind that both constituencies are overwhelmingly Roman Catholic. You will admit with me that in no part of the world have Roman Catholics greater privileges in respect to education than they enjoy in the older Provinces of the Dominion. In Ontario, in Quebec, the two great provinces of Canada, they have their own system, which they direct according to their own views. Politicians have from time to time charged that in Ontario the privileges extended to Catholics in the matter of education should be curtailed, but Sir Oliver Mowat maintained intact their rights and privileges.

Although you were pleased to assert that laws worse than the Penal Laws prevail in Manitoba, the Catholics of that province have a perfect right to have schools exclusively their own—and as a matter of fact they have such institutions. In the City of Winnipeg, which is the capital of Manitoba, you will find a number of Roman

CATHOLIC SCHOOLS WHICH EQUAL THOSE OF ANY COUNTRY.

A convent of magnificent proportions, and where the training is of the highest order, is in that city, and on the opposite side of the Red River the Jesuit Fathers have a college worthy of their Society—and that is not saying a little. Catholic churches and Catholic schools exist and flourish wherever there is a Catholic population.

The terms of the school settlement may not please you, and I confess that I would prefer separate schools pure and simple. But long agitation had provoked strong national and religious prejudices, and when the Premier agreed to the terms of settlement, he had in view the pacification of the public mind, the happiness and prosperity of the country.

At the present moment in as far as Catholics are concerned the question is "sub judice." His Holiness the Pope has delegated Mr. Merry Del Val to inquire into that as well as other matters; and it is premature to condemn where perhaps a judgment of a different nature may be rendered by the Holy See. Let contradict the fabrication that Mr. Laurier is fighting the Bishops. Read his speeches, and you will observe the great respect he has for the Bishops and the authorities of the Church. He is a Catholic, the first French Canadian who has attained the high position of Premier of the Dominion of Canada. A man of exceptional attainments, firm character, broad and generous views, kindly disposition, keen discernment, possessing a knowledge of men so essential to a statesman, and worthily styled the silver-tongued orator of Canada, he holds the affection and enjoys the esteem of Canadians, no matter what their origin, nationality or religious belief may be. You sneer at him, and call him a "Britisher."

HE IS A SUBJECT OF THE QUEEN,

one of her advisers, and, as I have already stated, Premier of Canada. It is amusing as well as instructive to hear you reproach him because he is a "Britisher." His opponents in Canada claim that he is not sufficiently British—and I am sure the next time the charge is made against him he will read from the Nation in self-defence. You charge him with having dealt a blow at the protective tariff which has been in force in Canada for the last nineteen years, and you do not stop to consider that one of the planks of his platform was to reduce the high tariff. He is simply carrying out the will of the electorate as expressed last June when

he lowers the tariff. In Canada the Conservative Party champion a high tariff the Liberals a tariff that will give sufficient revenue to meet the requirements of the country.

In my next letter I will state fully what my mission is, since you are so anxious to know all about it, and at the same time defend Canada, which you have insulted in so serious a manner. Meantime accept my best wishes, and believe me always, yours faithfully,
C. R. DEVLIN.

THE 'NATION'S' REPLY

Under the heading of "Mr. Devlin's Mission," the Nation replies to the foregoing letter as follows:—

"It will be seen by the further letter which we publish elsewhere that Mr. Devlin, the principal of the two Canadian Commissioners recently sent to this country, is under the impression that we have 'insulted' Canada. We can only ascribe Mr. Devlin's erroneous impression that he has read our article of last week somewhat carelessly. The probability of this supposition being correct is strengthened by the fact that our correspondent asserts that we described Mr. Laurier, the present Premier of the Dominion, whose representative and political follower Mr. Devlin is, as 'a Britisher.' We did nothing of the kind! We quoted Mr. Laurier's own words uttered in the Canadian Parliament when he expressed belief that, were he a younger man, he would have hopes of sitting at Westminster as a Canadian representative and declared himself 'a Britisher.' If Mr. Devlin wants to read the words referred to in full, he will find them in the London Saturday Review of May 1st. It seems clear that the Canadian Commissioner, brief as has been his absence from the Dominion, has lost touch with the existing state of political developments in his own country. We are far from denying that our correspondent is an adroit controversialist, but he really presumes too much on the ignorance of Irish journalists if he fancies that his vague assertions are likely to be accepted in this kingdom without analysis or exposure of their want of accuracy. Our readers will notice that Mr. Devlin takes us to task for having denounced the proposals formulated by the Liberal Ministry for the

SO CALLED 'SETTLEMENT' OF THE MANITOBA SCHOOL QUESTION,

and that he provides us with the actual text of the proposals referred to. We are grateful for the courtesy, because it fully and completely justifies our words. The enactment referred to reads as follows:—
"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.
"Such religious teaching to take place between the hours of 3.30 and 4 o'clock in the afternoon, and to be conducted by any Christian clergyman whose charge includes any portion of the school district, or by a teacher when so authorized."
Everyone, of course, who knows anything of children will appreciate the kindness and the desire of the Government to promote religious teaching of an efficacious kind when it proposes to keep the little ones in the school-room—at the close of their long lessons—for an additional half hour, from half-past three to four o'clock, for religious instruction! Bearing in mind the shortness of the summer and the length of the winter in Manitoba, as well as the distances which many of the children have to travel to and from school, the suggested arrangement was and is insulting, and the

ACTION OF THE BISHOPS OF CANADA IN REJECTING IT

will be approved in Ireland. It is really difficult to deal with a controversialist of the type of Mr. Devlin. In his letter he tells us that the Catholics of Manitoba "have a perfect right to have schools exclusively their own—and as a matter of fact they have such institutions. In the city of Winnipeg, which is the capital of Manitoba, you will find a number of Roman Catholic schools which equal those of any country. A convent of magnificent proportions, and where the training is of the highest order, is in that city, and on the opposite side of the Red River the Jesuit Fathers have a college worthy of their Society—and that is not saying a little. Catholic churches and Catholic schools exist and flourish wherever there is a Catholic population." We were aware of the facts here set out before Mr. Devlin called our attention to them, but what do they prove or how do they help our correspondent? His assertions simply convey the information that the Legislature of the Province of Manitoba have not as yet, at all events, ventured upon the perilous step of refusing to allow Catholics to maintain, at their own expense, schools which are

COMPELLED TO STRUGGLE FOR EXISTENCE

in opposition to the Godless and well equipped and endowed schools maintained by the Government out of the public taxes!
The truth is that Mr. Devlin's letter bears out in the most ample manner the position which we have taken up, as

well as that adopted by the spiritual rulers of the Catholics of Manitoba. We read as follows:—

"Manitoba entered the Dominion of Canada in the year 1870. At that time there was about an equal number of Roman Catholics and Protestants, and one of the first acts of the local Legislature was to establish a system of education granting separate schools. The Protestants had their schools, the Catholics theirs, and both were State aided. Twenty years afterwards an Act was passed establishing what is known as the National Schools of Manitoba."
What would happen in Ireland should the Westminster Parliament decide to-morrow to amalgamate (Protestant and Catholic National Schools), and to decree that distinctive religious teaching should only be given therein between the hours of half-past three and four o'clock? Yet this is almost precisely what has taken place in Manitoba, and for our denunciation of it Mr. Devlin takes us to task.

IN THE MAINTENANCE OF THE MINED SCHOOLS.

which the Catholics of the province annually expend nearly \$300,000 dollars of public money, a proportion of which is wrung from the persecuted Catholics. We are informed, indeed, by Mr. Devlin that "at the present moment in as far as Catholics are concerned the question is sub judice. His Holiness the Pope has delegated Mr. Merry Del Val to inquire into that as well as other matters; and it is premature to condemn where perhaps a judgment of a different nature may be rendered by the Holy See." The plea is an ingenious one, but it does not hold water. We are far from attempting to prejudice a matter awaiting decision by the Holy See, but we know our rights and liberties as Catholics sufficiently well to be aware that it is no part of our duty to remain silent while effort is being made to inveigle the Catholic peasantry of Ireland to submit themselves to the tender mercies of such an unscrupulous and intolerant system of administration as that which prevails in Manitoba. We await the further communication which Mr. Devlin promises us with some interest.

EDUCATION IN QUEBEC.

A Reorganization Scheme Probable Under the New Government.

The Catholic Committee of Public Instruction Hold a Council Meeting—The Question of the Inspection of Schools Postponed.

QUEBEC, May 24.—It is stated here that shortly after the new Quebec Government assumes the administration of affairs the Department of Education will be placed under a political head, as is the case in Ontario. There is also a rumor that Mr. Marchand has a desire to eventually preside over this department, but as a session will first have to be held, the Premier will take one of the present portfolios in the meantime until the reorganization can be brought about. At the meeting of the Catholic Committee of the Council of Public Instruction, held in this city on Wednesday and Thursday, the organization of a central board of examiners was completed, and the regulations were ordered to be printed. The election of members to compose this board was left over for further consideration. Hon. Mr. Masson's motion that school inspectors should hold conferences with the teachers in their respective districts was carried, and teachers will be paid an indemnity for the two days on which said conference will be held, provided that they have to travel out of their locality. The amendments to the Pension Fund by Hon. Mr. Oulmet were carried. The motion that all academies, model and elementary schools receiving government grants shall be inspected, whether under lay or clerical control, was withdrawn by Hon. Mr. Masson, at the request of the administrator of the diocese of Montreal, until such time as the new archbishop has been appointed. The books given as prizes to the pupils came under some very adverse criticism, as not being at all adapted to the purpose, and a motion was passed asking the Government to pay more attention to this matter. On the motion of the Hon. Mr. Masson, seconded by Mr. Gray, the age at which teachers, either male or female, would be granted their diplomas and be allowed to teach, even in elementary schools, was raised from 16 to 18 years. As to the raising of teachers' salaries, it was decided that the time was not opportune. Copies of a number of letters from Inspector Lippens were ordered to be distributed to the members of Council prior to next meeting. A discussion took place on the question of the adoption of the Hydeseries of books, printed in Toronto, and it was finally decided to leave the matter over until the September meeting. The lay members of Council were decidedly in favor of their adoption, especially as the lay teachers in the English schools were very desirous of having them. Notice of motion was given with regard to having reports on the sanitary condition of schools in country districts in future sent by the inspectors to the Provincial Board of Health.

FROM THE OLD LAND.

An Appeal For Aid in Behalf of the Parnell Family.

Mr. Harrington Writes to the Priests of Ireland—Again the Emigration Question—A Warning Note from the United States—Other Items of News.

A circular has been issued by the Lord Mayor of Dublin, in which an appeal for aid is made to the Irish people in behalf of the Parnell family. We take the following extracts from the circular:—"Mrs. Delia Stewart Parnell, mother of the Irish leader, and some members of her family are in deep distress. A considerable debt incurred for political purposes; big sums expended in the development of the country, particularly in their native County of Wicklow, largely with the object of giving employment to the people; the reduction of rents consequent on the operation of the Land Acts, by which the tenant farmers of Ireland derived so much relief and benefit, have combined to bring about the unfortunate state of poverty in which the Parnell family are plunged. Today sees in Ireland hundreds of thousands of tenant farmers delivered from the fear of impending eviction and secured in their holdings by the agrarian agitation which shall ever be associated with the name of Charles Stewart Parnell. We are convinced that Irish men and women, and, indeed, lovers of liberty all the world over, will not allow absolute want to overtake the aged mother of the great leader who ameliorated the condition of his fellow creatures by many humane efforts, and raised the name and status of his countrymen in every land."

MR. HARRINGTON, M. P., INTERVIEWED.

Mr. T. Harrington, M. P., has resumed his Parliamentary duties for the first time since his withdrawal from the Parnellite party, and during a recent interview at the House of Commons by the Libby representative of the Press Association, Mr. Harrington stated that he had written a letter to the whip of Mr. Fieldman's party severing his connection with them, but it is not true that he has made any approach towards joining either the Irish Nationalists who follow Mr. Dillon's leadership, or the section more especially associated with Mr. Healy. He prefers for the present to remain in a more independent position, although the chief reason for his recent attitude is a strong desire to bring about a reunion of all Irish Nationalists. Mr. Harrington states that he intends shortly to address the Irish people on the necessity of reuniting the Nationalist forces, and having only one Irish Parliamentary Party. The hon. member expresses his regret that Mr. John Redmond, did not fall in with a recent suggestion that he (Mr. Redmond) should accept the leadership of a united Irish party. Mr. Harrington declared that a short time ago he privately interviewed Mr. Dillon, who conditionally consented, if his followers were willing—as some of them are said to have been—to surrender the chairmanship of the Party to Mr. Redmond, and Mr. Healy is stated to have been at that time favorable to the same proposal. He has also issued the following circular to the priests of Ireland:

REV. DEAR SIR,—By this post I forward you a copy of the present issue of United Ireland, from which you will observe that the paper will be henceforth devoted to the policy of reunion amongst all sections of Irish Nationalists upon the lines of Independent Opposition in Parliament. From my knowledge of the feeling of all sections through the country, I believe the nation is overwhelmingly in favor of such a reunion amongst Irishmen as would blot out the present dissensions and the shameful recriminations which are being daily heaped upon one another by different sections of Irish Nationalists. Certain feelings of jealousy and distrust among political leaders make it clear that reunion cannot come from that quarter. It is my intention to appeal to the people themselves on the subject, to get them to reorganize their ranks, irrespective of present party differences, and at a National and representative gathering to devise a plan which will form the basis for solid union in the Nationalist ranks. As I have separated myself from my own colleagues on this subject, I have no fund behind me to defray the necessary expenses of distributing United Ireland through the country, but my views before the people, or of attending meetings in support of this policy of unity. As the work to which I am devoting myself is of the most supreme national importance and, in my belief, is calculated to put an end to all unworthy strife in Ireland, I appeal with confidence for your assistance.

By a subscription towards the expenses of such a work as I undertake, or by the payment even of one year's subscription (6s. 6d.) in advance for United Ireland, you will be materially helping towards the success of a cause which should be dear to the heart of every Irishman—the restoration of peace and unity in the National life of Ireland.

Continued on fifth page.

St. Gabriel's T. A. & B. Society will hold their annual excursion and picnic to Burlington, Vt., on Dominion Day. Next week we will give further particulars regarding train service.