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CALENDAR FOR NEXT WEEK.

1897. JANUARY.

- 10 Sunday within the octave of the Epiphany.
11 Monday—Fifth day of the octave.
12 Tuesday—Sixth day of the octave.
13 Wednesday—Octave of the Epiphany.
14 Thursday—St. Hilary, Bishop, Doctor.
15 Friday—St. Paul, the first hermit.
16 Saturday—St. Marcellus, Pope, Martyr.

CITY AND ELSEWHERE.

Classes will be resumed at St. Boniface College on Friday, the 8th inst.

Rev. Father Grenier, S. J., went to Stony Mountain last Saturday for the Sunday service.

Rev. Father LaRue, S. J., sang High Mass and preached at Portage la Prairie on New Year's Day and last Sunday.

Mr. Thomas Jobin, the Main street grocer, has gone East for the benefit of his health.

The Catholics schools of the city all re-opened on Monday after the Christmas holidays.

Rev. Father Woodcutter will preach a sermon to German speaking Catholics at the Church of the Immaculate Conception on Sunday afternoon next.

Last evening at their regular meeting the newly elected officers of branch No. 163, C.M.B.A., were installed and to-night the same ceremony will take place at Branch No. 52.

The great hockey match for the championship of the world, which took place in this city on Wednesday between the Winnipeg Victorias (who held the cup) and the Montreal Victorias, resulted, after a hard tussle, in a victory for the visiting team by 6 goals to 5. The Montreal scored two of their goals while the home team were playing one man short, the referee having ruled off a couple of Winnipeg players for infringements of the rules of the game. However, during the latter half of the contest, the visitors put up a great game and outplayed their opponents. On Saturday evening the Montreal team met the Winnipeg, whom they defeated by 3 goals to two. This was even a harder fought match than that of Wednesday, and the victors scored their last and winning goal just as time was called. Up to that moment it was anybody's game, the teams being very evenly matched, and we think the local players suffered somewhat from the ruffings of the referee. There can be no doubt that the result of these matches will cause Winnipeg players to brace up and next year make another attempt to bring the Stanley cup west again.

A BELGIAN EXAMPLE.

(From the Casket.)

A friend has sent us a copy of The Monetary Times, Toronto, directing our attention to the editor's comment on Archbishop Langevin's resolute stand on the school question. We quote:

"Will the Archbishop be able to force all the children of Catholic parents into his schools? If so, he will be more successful than were the clergy of Belgium under a school law which is described as identical with that which the Manitoba Government has undertaken to pass, as regards the attendance of the clergy. Under the Belgian law of 1879 children of Catholic parents went to the forbidden State schools. The result was that parents, teachers and all concerned were excommunicated. Archbishop Langevin will surely pause before following this example, Belgium, where about one-third of the children were previously without the benefit of any education, does not offer an acceptable precedent for any part of Canada."

Should you ask a man if he has shed his horns, he can answer neither Yes or No without "putting his foot in it." Of such a character is the insidious question with which this quotation opens. The Archbishop will not try to "force" anyone. He could not if he would, and he would not if he could. He will use the spiritual authority with which the Holy Ghost has clothed him "to rule the Church of God;" he will appeal to the consciences of his flock, and late despatches from Winnipeg indicate that he has been doing so already to some purpose. So much for this captious query.

As for the reference to the school question in Belgium and the action of the Belgian clergy it is grossly misleading, to use a mild phrase. From 1830, when the country proclaimed its independence, until 1842 there were no State-aided schools in Belgium. It was a fundamental law of the realm that there should be no intervention on the part of the State in the intellectual, moral and religious direction of the country. The law of 1842 established a system of denominational schools supported by the State. Article 6 declared that, "Primary instruction necessarily embraces the teaching of religion and morals." In 1879, the ministry of Vanbunbeck passed a new law, abrogating that of 1842, and establishing neutral State schools. Provision was made for imparting religious instruction before or after school hours, which was modified later on so as to allow of such instruction being given within school hours. This was a sop to the Catholic conscience, but it failed of its purpose. Immediately upon the passage of the new law the Belgian bishops issued a joint pastoral, denouncing it as an "attack upon faith, upon piety, and upon the religious rights of the Belgian people." They forbade all teachers without exception to give religious instruction in neutral State schools on the ground that the Church "cannot allow Catholic doctrine to be taught in her name in schools which are in themselves objectionable, opposed to the tenets of Catholic belief, and established to the injury of religion."

Then began the grand struggle for religious education, wherein the Catholics of Belgium have set an enduring example to their co-religionists in other lands. "We shall make the earth produce millions," cried M. Maheu, the parliamentary leader of the Catholics, "that we may combat this infamous law, these Godless schools, and erect a Catholic school in the shadow of every church." His cry found an echo in the heart of Catholic Belgium. "In less than four years," writes Professor Schroeder, of the Catholic University, in the American Ecclesiastical Review for May, 1892, "more than 3,000 Catholic schools were erected in that little country with its small population of only six millions, while official State schools were more and more deserted, and especially country school teachers had often to face empty benches. Five years after, in 1884, when the Liberal administration who framed this law went to the country, they were driven from power by what was not less picturesquely than truly called "the suffrage of universal indignation." Then was re-established "the Christian and national schools of 1842." The political party which sought to fasten on the people of Belgium a system of secular schools has since been all but swept out of existence, while the party which took religious education for its watchword has been triumphantly sustained in every electoral contest during the past twelve years, and has now an overwhelming majority in both branches of the Belgian Legislature.

Such in brief is the history of the school question in Belgium. The editor of The Monetary Times tells his readers that Catholic parents who sent their children to the State schools under the law of 1879, as well as the teachers in these schools and "all concerned," were excommunicated. If this be so, it is the first we have heard of it. Certain it is, at any rate, that it was not Catholics cut off from the Church's communion, but Catholics in closest union with their clergy who routed the secularists in Belgium, and achieved so signal a triumph for the cause of religious education. There may have been in that country at the time a few truckling politicians, Catholics by the accident of birth, who sought to bully their bishops into unconditional acceptance of the new law. It is not unlikely that there were also some learned lay theologians who felt they had a special mission to make plain, by the light of their superior wisdom, the folly of the bishops in refusing to come to terms with the Belgian Government. But the great bulk of the Catholics of Belgium, scornful to follow the lead of demagogues and spurning the counsel of the worldly-wise, stood by their Bishops from the first.

There is not in the world today another country where parental rights and the rights of conscience are so jealously safe-guarded as in Catholic Belgium. The right of the present to determine the kind of instruction his child shall receive in the secular branches, in morality, and in religion, is fully recognized by the law of the land. We know not what was the percentage of children in Belgium before 1879 who were without the benefit of schooling, nor are we disposed to take the editor of The Monetary Times as an authority on the point. But we do know on such excellent authority as Mulhall (Dictionary of Statistics 1892) that while in Belgium the average attendance of children per 1,000 of the population was 135, when these statistics were published, in the United States it was but 100, in Great Britain 123, and in Canada but 100.

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