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THE SCHOOL QUESTION.

TEXT OF THE LAURIER-GREENWAY SO-CALLED SETTLEMENT.

Archbishop Langevin Speaks From the Cathedral of St. Boniface and Rejects the Compromise in its Entirety—He Will Now Take Control of the Schools Himself—He Would be an Unworthy Successor to Mons. Tache Were He to Surrender—Mr. Ewart Interviewed—Opinions of the Press and People.

Following is the text of the so-called settlement of the school question. It was given out today in Winnipeg and at Ottawa:

1. Legislation shall 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.

2. Religious teaching to be conducted as hereinafter provided:

(1) If authorized by 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 school 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 person duly authorized by such clergyman, or by the 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 any 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-Catholic children attending such school and the school-room accommodation does not permit of the pupils being placed in separate rooms for the purposes of religious teaching, provision shall be made by regulations of the department of education (which regulations of 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 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 of each month.

7. The department of education shall have the power to make regulations not inconsistent with the principles of this act and otherwise 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 school room 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, the pupils shall be dismissed before the exercises, or shall remain in another room.

ARCHBISHOP LANGEVIN.

His Grace Archbishop Langevin delivered the following from the cathedral in St. Boniface yesterday. It is his official pronouncement on the so-called settlement of the school question. It was delivered in the cathedral at the high mass.

Taking for his text the words, "That keep which is committed to thy trust," 1 Timothy, 6:20. His Grace said: "Such is, dearly beloved brethren, the motto that I chose on the day of my consecration, and in selecting these words, I meant to indicate that I intended to devote my life to the preservation in its full integrity, of the sacred deposit which was entrusted to me, and, as you are aware, Catholic education occupies the first place in the trust committed to pastors.

"To-day is the saddest, the gloomiest day of my episcopal career. It is therefore with a broken heart that I appear before you.

The negotiations which have taken place between the local authorities of Winnipeg and the Federal authorities of Ottawa, have resulted in an understanding which is spoken of as a settlement of the school question. At the outset, I protest against this word settlement. A disputed question cannot be settled without the consent and agreement of both parties. We are, without doubt, the parties the most interested in the Manitoba school question. It is for us a most vital matter, a matter of conscience, a matter of life or death.

The majority which enjoys the schools established in 1890 are satisfied, and we do not wish to take from them anything of their rights and privileges; we ask simply to enjoy our legitimate rights as they do theirs; the possession of which has given us nearly twenty years of peace, after the Manitoba act of 1870. The minority has, moreover, obtained a favorable judgment from the Privy Council upon which they may found their claims for a restoration of the rights of which they have been deprived. But what has been the result? Instead of treating with us, negotiations have been carried on with those who have taken away our rights, and when the time came to finish the matter, it was not to us that the so-called settlement was shown, but to our worst enemies, to know if it was agreeable to them. And when the men whose programme has been the abolition of separate schools in Manitoba, and afterwards

in Ontario, have said "It is well, the settlement is satisfactory to us," the news has gone out that the question is settled, and the text of the settlement is given to the newspapers.

I would like to know whether the Catholic minority has authorized any man, or any set of men, to accept this pretended settlement. Allow me to tell you, my friends, that I have cherished the hope that we would receive the full and complete justice which was solemnly promised to us. We would have gladly accepted any fair arrangement; we would even have accepted any substantial concessions; although we might at the same time have retained the right to claim all our rights.

But what is the position that they would impose upon us. There are items in the document, of which the first provides for a provincial law, eight others have reference to the religious instruction, and two others deal with instructions in languages other than English.

A resume of the eight articles concerning religious instruction is the official proclamation of the principle of common and neutral schools. Article eight is well framed: "No separation of the pupils by religious denominations shall take place during the secular school work." Thus it will be necessary that in the mixed centres of population, like Winnipeg, and elsewhere, the children be united in the same public schools, and it is forbidden to speak of God during the hours of secular instruction, but only after half-past three o'clock; and then a formal request of the parents or guardians of the children is necessary. Allow me to say to you at once, my friends, that the common and neutral schools have been condemned by the church. We have the encyclicals of the Popes, and particularly that one addressed to France by the Pope Leo, XIII. "Noli sima Gallorum Gens"; and the directions of the sacred congregation of the Propaganda to the bishops of Canada, of the 16th March 1895. No Catholic can approve of these schools unless he wishes to separate himself from the church.

What do we understand by religious instruction? Is it instruction in the catholicism? Yes, and more than that. The spirit of the child ought to be penetrated by the Christian seed. The catholicism does not suffice for that. If, during the larger part of the day, the child only hears of secular matters, do you think that the poor half hour will suffice to counterbalance the disastrous effect of the moral lessons. Our separated brethren in England believe in religious instruction during the classes, and in order to avoid the divorce between religious and secular instruction, the Anglicans and others have established voluntary schools in the same manner as the Catholics. Thousands of schools in France and the United States have been established in order to safeguard the same principle, and we, who have a right to separate schools by the constitution—shall we accept common and neutral schools? The Catholic conscience forbids it. For the rest, the details of the pretended settlement betrays the real meaning of its authors. There are minute, petty, odious provisions brought in under the peridious pretext of respecting the liberty of the parents, but at bottom, they practically reduce to nothing the derisive homage seemingly rendered to religious instructions.

JUDGE FOR YOURSELVES.

1.—One-half hour only after half-past three, and then only, can religious instruction be given by the priest, some authorized by him, or the teachers.

2.—This can take place, too, only after a resolution of the school trustees, or upon a petition of the parents or guardians of ten children for rural schools, and of 15 children for those of towns and villages.

3.—And this religious instruction may not be given every day (sec. 4).

4.—Moreover, in order to have a Catholic teacher, it is necessary in the schools in towns and cities that there shall be at least 40 Catholic children in attendance, which supposes 55 on the rolls; and in the village schools a minimum of 25 Catholic children in attendance, which means 40 on the roll. So that in Winnipeg and several other places we will not have Catholic teachers because the children, divided up among the different schools will not be sufficiently numerous, and I do not wish to abandon these Catholics who have always been faithful to their duty. This is not all, it is necessary yet, that there should be a petition of the parents or guardians of at least 10, 25 or 40 children, according to the school, or there will be no religious instruction and no Catholic teacher.

5.—Finally, if there are in a school both Protestant and Catholic children, and there is not accommodation sufficient to separate them for religious instruction, then the days are

to be divided between each denomination; and so instead of a half-hour on each day, it will be a half-hour on every second day. So may I not repeat the words of an eminent member of an English church in Winnipeg, giving them, perhaps, a more extended signification: "They take away with one hand what they give with the other."

And are we now to thank them for these miserable crumbs that they have thrown derisively at us. They are truly cynical. That alone renders the "settlement" unacceptable. The hot blood rises to the head, indignation makes the heart burst when one reads these details. These are not concessions, but odious restrictions. Formerly we had complete right to teach in French. To-day this is reduced to a moiety, and we, who were the first to come to this country, who discovered it by our ancestors, we have not more than those who came after us. We whose rights are guaranteed by constitution are put on the same footing as those who came from Iceland or from the wilds of Russia; we are not better treated than the Chinese or the Japanese. More than that, they do not permit us to teach French except as a means to learn English. Yes we wish to know English. It is necessary from every point of view. But there is nothing new in that for only to speak of St. Boniface, our little Canadian girls of the Tache Academy learn English and speak it very correctly. The study of English occupies in this house an important place; one cultivates it the same as French; mathematics are taught in English. We are anxious then to learn English; but we do not wish to sacrifice our rights. This pretended compromise does not guarantee to us our French books; we are to have mixed books, half French, half English, some protestants some atheistic, perhaps, like the manual of Paul Bert, which they will translate in part for us. What would permit us to suppose that they would not do it. Do we not know them and are we not in their hands? They say that the French language is safeguarded, and a public man has dared to write the following words in a Montreal journal: "Those who would refuse to help to put in operation the amendments which the Greenway cabinet has consented to make would commit a criminal act." Such words make my blood run cold as bishop and as French Canadian. I protest that they make game of nationality. Are we, yes or no, Catholic before all and our faith is the best safeguard of our national liberties. We ought to be Catholics first and Canadians after. Now our faith is outraged, our religious rights sacrificed, and while in fact French, we are not accorded anything but that which is given to any new comer. We will obtain more afterwards, perhaps you will say; moreover, the circumstances are changeable. This is true, circumstances change, but principles do not, and who is there that promises you that you will obtain more in the future? No, do not insult our misfortune. Let no one seek to play with conscience, and the sacred sentiment of nationality. I protest against this abuse of sacred things. Our poverty is not a reason for insulting our misery, for it will never force us to accept a shameful compromise. We wish in the first place, the control of our schools; secondly Catholic school districts everywhere; thirdly, our Catholic histories and reading books at the least; fourthly, our Catholic inspectors; fifthly, competent Catholic teachers instructed by us; sixthly, our taxes and exemption from taxes from other schools. The remedial bill gave us all that in principle. Opposition was made to it because it did not give enough; but what has been given us in its place? Not one of our sacred rights, not a single one. As British subjects we have appealed to Her Majesty who has accorded us a favorable judgment. As the Apostle Paul says to us, "Ad tribunal Caesaris sto," we stand on this judgment. As Catholics we have the Pope and the Episcopate to direct our conscience, and neither the Pope or the episcopate approve of this so-called settlement. But will they say to us that we are in distress and that already 51 schools are closed. It is true that 51 school districts are without schools, out of these 51, fifteen are not able to have one because they have never been opened, or because there are not enough children to open one. Out of the 36 schools which remain, 10 will be opened in a few days, and as for the 26 others they will all be opened if we can get the necessary assistance. Up to the present I have made no strenuous efforts because I expected from time to time an equitable settlement of this matter. Now that is over, and I take control of the schools. I am not a man of one party. I am free of all attachment. I am

Archbishop in order to safeguard the interests of souls, and do not think I shall compromise a sacred cause for miserable party interests. God keep me from such misfortune! I have taken for my motto: "Deposita custodi" and I ought to suffer everything rather than abandon it. If I yielded the spirit of Mgr. Provencher and that of Mgr. Tache would have the right to appear before me, and say: "Bishop, thou hast betrayed thy mandate, you have forfeited honor and duty." If I yielded, I would not any longer have the right to have carried before me the Archiepiscopal Cross, this symbol of suffering and justice. But no, with the help of God, I shall remain firm before the tempest and you recall the words of Judas Macchabeus "Potius mori quam feodari"—rather to die than be dishonored. Be faithful to your flag. Do not separate from the clergy. Today no one has a right to be neutral. It is necessary by your conduct, by your words, by your acts, to show that you are with your Archbishop, and he who is not with us is against us. Allow me to hope my brethren that it is not in vain that you have so often assured me of your filial obedience and that you know how to remember your promises. Moreover life is too short to forget our most sacred duties. Let us put ourselves in presence of our eternity and let us act now as we would wish we had acted when the hour of death arrives. I bless you all. From the Daily Nor'-Wester.

Speaking at the Church of the Immaculate Conception yesterday morning, the Rev. Father Charrier said:

Catholic schools are to the young what the church is to the whole world, and the church, by the teaching of the young, and especially the poor and needy, accomplishes a work for which all generations past and to come should feel extremely grateful. It is a great gift, a most necessary gift, which is extended to all, that the church offers in the work of Catholic schools. There may be amongst my hearers some who do not share in the Catholic faith, but at least they share in this much, that they have a soul as we have, a soul created to the image and likeness of God, immortal, and destined to enjoy the pleasures and the glory of eternity, a soul redeemed at the cost of the precious blood of our divine Saviour, a soul which it is the aim of the Holy Ghost to sanctify. Now, it is necessary for all to receive what shall be to the saving of the soul, and it is particularly in the Catholic school that that necessary work is done. Christ said to the apostles: "Go and Teach," and the apostles who form the governing body of the church say, in turn, to those who have the care of schools: "Have in those schools sound, Christian Catholic teaching for the growing generation." Truly the Catholic teaching is the greatest of all gifts that God can impart to individuals, to families, to society, to the whole world. Why should it be that Christ, whose teaching is extended over the whole world, should see a door closed on them, and that the door of a school house? Who were they to limit the rule of Christ to a half-hour per day or whatever little time it may please the rulers of this earth to grant Him? These powers, that be on earth rule only by the power of Jesus Christ, and it is not Jesus Christ who is to be ruled by their good will. The authority of Jesus Christ extends over the whole world, and it cannot be limited, hence bounds of time must not be set as a limit to Christian Catholic teaching. Christian families, too, ought to be free to give their children a Christian Catholic education also; there is no power on earth that has authority to deprive us of that right, because it is a gift from God Himself. And what is a true of families is true also of society. It is only a few days ago that I was called to join in a meeting, the object of which was to promote the morality of this city, and that step was taken, because, according to the knowledge of some leading men who were at that gathering, our city had got to a state of depravity truly alarming. What is the real cause of this? Oh! there are many who will not now see it, but who will have their eyes opened when it is too late—it is because the young are not trained as they should be in the fear of God, the authority of His Divine law, and the necessity of serving Him. Now the church of God—the Catholic church—will never depart from the discharge of this duty, and cost what it will, we will never give up such a sacred right. We cannot be satisfied with a system that will give a short and limited time for religious instruction. It is not by taking half an hour a day that the hearts of the little ones can be formed to the practice of lives of virtue or their

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