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The True Witness AND CATHOLIC CHRONICLE

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THE MANITOBA SCHOOLS

Rev. Father Marion of Douglas, Ont., Answers Premier Laurier.

The Settlement Characterized as a "Good Protestant Bill."

The Results of the Proud Boast of the Prime Minister, "I am a Catholic and a Frenchman."

To the Editor of the TRUE WITNESS:

From the very outset I wish it to be understood that my opposition to the Hon. Wilfrid Laurier does not, in the slightest degree, proceed from personal animosity, for not very long ago I counted myself among the number of his admirers. If I stated in my letter of the 20th ult. aught that appears harsh, it was because the honorable gentleman, before an immense audience, quoted incorrectly, in every instance, from the "Memorandum of Settlement," and thus endeavored to rehabilitate a settlement which is reprobated by the Hierarchy of the Dominion and by every impartial man who understands the nature of its provisions.

The Hon. Premier is evidently not in love with his "settlement"; he never reads it before a public gathering; he does not want to speak of it, and when he does speak of it, he appears to be ashamed of it.

Justice for the oppressed and downtrodden minority of Manitoba bade me to say more; charity forbade me to say less.

The question at issue is acknowledged by all to be of supreme importance.

The imperative duty of the Premier is to explain and not to conceal the nature and the true meaning of the settlement, its scope and consequences.

The reader must recollect, that the honorable gentleman, unsolicited by the minority and the Hierarchy of the Dominion, assumed the roll of champion or vindicator of the acknowledged, though sacrificed educational rights of his compatriots in the Province of Manitoba.

Still, what is the fact? The Honorable Premier accepted the "settlement," notwithstanding its preamble indicates it to be a final one, without presenting it to the minority for consideration, or the Episcopacy for examination or approval, and permitted it to be submitted to and receive the endorsation of the electors of the constituency (Brandon) of Dalton McCarthy—the fiercest foe of Catholic educational rights.

Is this not an extraordinary situation? It is, I think, unparalleled in the history of our times.

Few persons in foreign countries can comprehend the situation as it actually exists.

In this country sincere Catholics are so humiliated, amazed and perplexed by the multitudinous and manifold procedures of the Honorable Premier that they are breathlessly awaiting rather than predicting future developments.

The writer's opinion is that the Premier has made out of the sacred rights of the minority a political foot-ball for his own purposes, and, after exploiting it, unconcernedly leaves it to the mercy of the winds.

If I am mistaken in my judgment, and I hope I am, I will humbly apologize and make ample amends. His present attitude, at all events, challenges the electorate, who may at times, but not at all times, be deceived to pronounce, in a constitutional manner, a righteous judgment upon his extraordinary and incomprehensible procedure.

The Honorable Premier, as is well known, took the question out of the hands of Sir Charles Tupper, under the pretext of giving the minority of Manitoba a better settlement of their grievance.

Now, by his lack of diplomacy, using the mildest word at my command, the rights of the minority are in a most perilous position, and by the present "settlement" entirely sacrificed.

The hon. gentleman appears to be working for the minority and is yet found laboring in behalf of the majority. Surely this is confusion.

The Premeir, by his blundering diplomacy, has finally brought the educational question into discredit and ridicule - a question which has occupied the minds of parliamentary legislators more than any other question since Confederation.

The Conservatives, in July, 1895, blundered by procrastination, and again, during the first part of the session of 1896, by pusillanimity.

But the Honorable Premier, as far as Catholic interests are concerned, blundered during the whole period. And finally he blundered in accepting from the hands of Mr. Greenway a settlement which does not contain the essential features of Separate schools.

This barren settlement brings upon the Premier the opprobrium of Catholics, the scorn of liberal-minded Protestants and the ridicule of the enemies of the minority's rights.

Just fancy the answer of an intelligent Protestant to a Catholic who enquired if he liked the School Bill. The prompt answer was, "It is a good Protestant Bill."

If our Premier had the pluck of Sir A. T. Galt, the determination of Protestants generally, we would not be reduced to the humiliating position of begging for crumbs at the feet of Mr. Greenway.

This should not be our position by the history of the question; but we have been brought there by over confidence in the oft-repeated words: "I am a Catholic and a Frenchman."

If a Liberal or a Conservative French member had the courage of a Galt or an English speaking Catholic member the earnestness of a Winthorst, the question would be saved and the Premier necessitated to remember his promises and to twaddle no longer about his having "settled" the question in six months. Surely any child could have "settled" the question as he did.

In my last letter I proved that Clause 5, which was inserted in the memorandum, to secure Catholics teachers, is abortive.

The clause, I showed, requires 25 Catholic children of *average* attendance, etc., and not 25 children, as Mr. Laurier says. I there proved, by the statistics of the 42 mixed schools in the County of Renfrew, having a Catnolic teacher, that the proportion between the *average* and *roll* or *register* attendance for these schools was two and two-thirds; and that, therefore, 25 of *average* attendance means almost 67 children

I further proved from the same figures that only 9 of an *average* attendance is necessary to secure a Catholic teacher.

It is well to remember that the Manitoba School Act requires only 10 children to form a school section. Thus clause 5 is disposed of. It is more barren than the desert Sahara, affording not one single oasis for the enjoyment of Catholic rights.

The Premier might just as well have said: "When you have 300 children attending a school I will permit you to have a Catholic teacher."

I shall now proceed, as indicated in my last letter, to consider the religion clauses.

Bear in mind that by the "settlement" Catholic separate schools have disappeared from the statutes of Manitoba, and are now substituted by Godless, neutral or secular schools. I shall even, at the hazard of lengthening this letter beyond the bounds I contemplated, reproduce all the religion clauses, that the reader may have every facility of judging their value for himself.

Clause 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.

Clause 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 any person duly authorized by such clergyman, or by a teacher when so authorized.

Clause 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 specified days of the week instead of on every teaching day.

Clause 6.—Where religious teaching is required to be carried on in 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.

Clause 9—Where the schoolroom accommodation at the disposal of the Trustees permits, instead of alloting 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.

I notice lengthy discussions in the Province of Quebec as to whether one half an hour a day is sufficient for religious instruction. I think this is trifling with time, for in Catholic minority schools in Manitoba, of the same number as found in my parish, I could as a priest impart religious instruction in each school during only six half hours for the whole year and at most fourteen half hours for the whole year.

The Hon. Mr. Laurier, in his speech at the Windsor Hotel, Montreal, said: "Now, here is the proposition offered by Mr. Greenway: Wherever there are ten Catholic children it will be permitted to "priests" to enter the school at half-past 3 o'clock and give religious teaching."

I shall briefly but clearly show to the Hon. Premier how often that I, as a "priest," might enter in virtue of his "settlement" my schools for the purpose aforesaid.

The careful reader may observe while considering the religion clauses that two legal ways are provided for the introduction of religion into schools and two equally legal methods for determining the number of days of the week on which the said religious instruction may be imparted.

Subsections 1 and 2 of clause 2 prescribes the manner or mode by which religion may be introduced: 1st, By a majority resolution of the Board of Trustees; 2nd, by the petition of the parents or guardians of ten children (not necessarily Catholics) in rural districts, and of 25 in cities, towns and villages.

Observe right here that by these two sub-sections Protestants acquire a new statutory right which is not given them by the present Public School law, while Catholics lose their rights acquired by the legislation of 1871.

These two sub-sections of clause 2 may appear at first sight harmless and necessary for the purpose intended, but on reading clause 4 the reader will be astounded to find that such is really not true.

Clause 3 determines the hour for religious instruction and the persons by whom it may be conducted.

Here again the Protestants acquire a new statutory right and the Catholics lose their acquired rights.

Clause 4, which I shall designate as the "insidious" clause, permits sub sections 1 and 2 to limit the number of teaching days for religious instruction at least to two. Let clause 4 be carefully read and it will definitely exhibit the full meaning of sub sections 1 and 2. For the Board of Trustees, as found in 1, or the petitioners, as found in 2, may, while introducing the teaching of religion in schools, determine or specify, at the same time, the number of days on which religion may be taught.

Now, if the "resolution" or the "petition" did not specify the number of days, religion might be taught on every teaching day, but, if restricted by "resolution" or "petition," then religious teaching would be permitted only on two days of the week.

Since there are five teaching days in the week clause 4, if unlimited by 1 and 2, would give for religious instruction, to Protestants and Catholics combined, 20 days in the month; and, if restricted to two days in the week, 8 days in the month. A clear apprehension of the "insidious" clause 4, is required to understand clause 6.

I will designate clause 6 as the "deceptive" clause. It defines the number of days belonging to Catholics and non-Catholics for imparting religious instruction in mixed schools. The concluding lines of clause 6 are apt to convey the idea that Catholics invariably have 10 days, that is, one-half of the teaching days in a month. As a matter of fact, it gives Catholics just what clause 4 did through sub sections 1 and 2—no more and no less. Thus, if clause 4 restricts the religious teaching days to two a week for Catholics and Protestants combined, clause 6 will permit 8 days a month, or 4 days for Catholics.

That this is the correct construction of clause 6 will be readily seen from its introductory wording: "In pursuance of the foregoing provisions"; and, further on, "whereby the time allotted for religious teaching"; and again, "shall be carrid on during the prescribed period." Moreover, this construction is borne out by the fact that otherwise the Government would be by its own act introducing religion in schools—an intention altogether foreign to the general tenor of the "settlement."

Here again the Protestants acquire a new statutory right and Catholics lose their acquired rights.

Clause 9, which is for schools having more than one room, will not, except on certain suppositions, grant a greater number of days. This clause, in turn, creates a new statutory right for Protestants and forfeits the acquired rights of Catholics.

It is perplexing to notice that the Hon. Premier, by the religion-clauses, gives non Catholics new statutory rights to which they are not entitled by the Public School Act of Manitoba, and at the same time ignores and abrogates the rights of their persecuted brethren—rights which they formerly enjoyed and rights which he promised to restore.

But the perplexity vanishes, in Mr. Greenway's case, when one assumes that his object in the settlement is not to give privileges to Catholics—for it was easily to be foreseen that the Catholics of Manitoba would never accept such a settlement—but non-Catholics the right of teaching religion in schools which had been recognized even by the Privy Council as non-sectarian. Perhaps, after all, the Protestant's ready answer to the enquiry of his Catholic friend is as truthful as witty.

Let Protestants know that no bigotry tinges the writer's pen. I refer to the anomalous position of the Hon. Premier to show Catholics the degradation to which they are subjected by the "settlement."

I shall presently inform the Hon. Premier the number of half hours I am permitted by his "settlement" to enter the schools of my parish as "a priest" for the purpose of giving religious instruction.

By the most liberal construction of the "settlement" Catholics have a right to 10 half hours during each school month. There are 209 school days during the school year. One half of these are nine and it means 103 half hours. Divide 103 by 7, the number of my schools, and the result manifestly is that all the time I might devote, without omitting one day, to teaching religion in each of my schools would be 15 half-hours during the year. I shall now figure out the number of half-hours at my disposal if the number of days for religious purposes by clause 4 were limited to two in the week. I would in that case be entitled to only [illegible] half hour [illegible] week making it [illegible] during the school year. [illegible] these 15 half-hours between my seven schools, and the miserable outcome is that I am entitled to give religious instruction to [illegible] of my schools [illegible] *together*.

How supremely ridiculous would the religious clauses [illegible] Premier [illegible] "Wherever there are seven Catholic children in a district the priest may enter the school in virtue of his "settlement" [illegible] seven and a half hours at a stated time [illegible] certain conditions [illegible] *also* [illegible] Still this settlement [illegible] be perfectly [illegible] schools in M[illegible] —should there be only seven Catholic child attending school in each of the school districts.

When the reader considers the laborious duty of the Catholic ministry, the number of sick calls the priest has at *all hours* to attend, visits to his missions, inclemency of weather, necessary absence, etc., I believe he will feel inclined to reduce the aforesaid number of hours by one half.

The foregoing needs no comment. It brings to our door humiliation and accumulated degradation

Yet it may be said that the Hon. Premier was mystifying his audience or indulging in hyperbole when speaking of the priest alone; for clause 3 enacts that religious instruction may be given not only by the priest and minister in charge of a district but also by any person duly authorized by such clergyman or by a teacher when so authorized.

The priest's assistant, or deputy, in rural districts, is a myth.

Anybody familiar with the requirements of the office of religious instructor will perceive that the mention of the priest's deputy in the Act is for the purpose of effect.

The Catholic teacher is an important factor, and the value of the religion clauses depends on his presence. When he disappears from the school section, so also does religious instruction. But since clause 5 does not give Catholics more teachers than they had without the settlement, the religion clauses lose whatever little value they might have possessed. Moreover by the settlement. Catholic school sections having but one Protestant pupil may claim the services of a Catholic teacher for only half the teaching hours.

In my next letter I may show the difference that exists between the Smith-Dickey-Desjardin propositions and the so called Act of Settlement. The comparison of one with the other will be the comparison of a leafy oak with a withered briar bush.

H. S. MARION, P.P.,
Douglas, Ont.

Religious News Items.

The Capuchin Order has sustained a great loss by the death of the Very Rev. Father Louis, first definitor of the English Franciscan Capuchin province and ex-provincial. The deceased was born in Italy in 1836.

The perpetual adoration of the Blessed Sacrament has been inaugurated in St. Patrick's Cathedral, New York. The Blessed Sacrament is exposed all day, and adorers replace each other continually from 9 o'clock in the morning till 9 o'clock at night.

The Liverpool Catholic Times says, rumour is abroad that the Sacred Congregation of the Propaganda is considering the idea of raising one of the north of England dioceses to the rank of an Archbishopric. This project is motived by the growth of the Church within recent years in England.

The Papal bull announcing the appointment of the Rev. Father Quigley as Bishop of Buffalo, has been received and was read in the churches of the diocese. The consecration will be held Feb. 24. Archbishop Corrigan will be the celebrant, assisted by two Bishops of the Archbishopric. The ceremony will take place in St. Joseph's Cathedral at Buffalo.

Cardinal Gibbons started on a ten days' trip through the South on Sunday night, January 31st. His objective point is New Orleans, where he will be the guest of his brother, Mr. John T. Gibbons. The Cardinal's trip is for rest and recreation. He has as his guests in a private car the Rev. W. A. Fletcher, Rev. John A. Cunningham and Mr. Frank Murphy.

On the third of February, the feast of St. Blase, one of the early bishops and martyrs of the Church, the ceremony of the blessing of throats took place in several of our churches. In St. Ann's the attendance was large throughout the day, and the Redemptorist Fathers gave the special blessing of St. Blase to many mothers who sought for themselves and their little ones the protection of the saint against all affections of the throat. In St. Patrick's and St. Gabriel's the same ceremony was performed after the early Mass, and a large number availed themselves of the opportunity to receive the blessing that was bestowed.

A Roman correspondent states that the best proof of the baseless character of the alarming reports concerning the health of the Pope is to be found in the fact that his Holiness continues to give public audiences. On the feast of Epiphany he received no less than seventy visitors, and chatted freely with most of them—an ordeal from which many a man of less than half his age would shrink.

In England and Wales there are seventeen bishops including the Apostolic Vicar of Wales. There are seven bishops [illegible] In the Parish lists there are [illegible] congregations [illegible] priests [illegible] Catholics [illegible] priests [illegible] *regulars* [illegible] secular priests [illegible] Franciscans [illegible] Redemptorists [illegible] Benedictines [illegible] Oratorians [illegible] Eudists [illegible] Premonstratensians [illegible] Trappists [illegible] Cistercians [illegible] Canons Regular [illegible] Canons Regular of St. Augustine [illegible] Canons Regular of the Lateran [illegible] Premonstratensians [illegible] Benedictines [illegible] Cistercians [illegible] Augustinians [illegible] Servites [illegible] Carmelites [illegible] Oratorians [illegible] Redemptorists [illegible] Passionists [illegible] Eudists [illegible] Marists [illegible] Salesians [illegible] Mill Hill Fathers [illegible] Australia, Canada, Ireland, England, Scotland and Belgium. The youngest cardinal in the college is Cardinal Sarnatelli, who is only 46. The oldest is Cardinal Mazella, who is older than Pope Leo XIII.

ST. ANN'S SCHOOL.

ROLL OF HONOR FOR JANUARY.

First Class—Jas. Phelan, J. Nolan, Bernard Healy, Jas. McCarron, Edward Kennedy, Jn. Lynch, Owen O'Neill.

Second Class—James Stafford, Joseph Paré, Charles McGuire, Frank Hutchinson, John Boles, Timothy Higgins, Arthur Pujos.

Third Class—Michael McMahon, E. T. Charbonneau, J. Driscoll, Frank Forrester, Wm. Hamill, Ed. Maillox, John Ryan, Wm. Gannon, Michael Foley, Jno. Moss, Geo. Murphy, J. Mullins, Geo. McNamara, H. Manning, J. Coleman, M. Kelly.

Fourth Class—P. Cunningham, J. Callaghan, R. Lennon, M. O'Brien, A. Brabant, W. Kennedy, F. Brown, W. O'Flaherty, F. Healy.

CLASSES OF PARISHIONERS

FOUND IN EVERY DISTRICT—THE ACTIVE AND LETHARGIC TYPES.

Parishioners may be divided into two classes. One class is composed of the faithful people who are a help and an ornament to the church and whose praise is in the hearts and on the lips of all who know them. They are a precious comfort to the pastor and the mainstay of the parish. They are always in their places during divine services unless hindered by some necessity, ready over with aid and sympathy and appreciative ness, and invariably to be depended upon to support every noble undertaking. In them we have the valuable parishioners.

The other class consists of those who, though their names are on the roll of communicants, are of no real account to their parish. Indeed, the parish is scarcely theirs except in a most remote sense. Nothing pertaining to the church arouses their interest. At the best they are spectators and not very inspiring ones either. They do not know what is going on and they do not care and nobody expects them to do anything. "They are the tares among the wheat." Not everyone who says: "Lord, Lord, shall enter the kingdom of heaven, but those who do the will of My Father in heaven."—Angelus.

CANONIZATION OF FATHER OLIER,

FOUNDER OF ST. SULPICE.

In our next issue we will endeavor to give a translation of the petition to our Holy Father Leo XIII., drawn up by several French Canadian gentlemen of Montreal, earnestly requesting the Holy Father for the speedy advancement of the process of canonization, already introduced at Rome, of the saintly founder of the Society of St. Sulpice.

This petition is numerously signed by our fellow Catholics speaking the French language, and it is only proper that our English speaking people should have an opportunity of joining with them in so laudable a purpose. The story of Father Olier's life and work is familiar to many citizens in Montreal, but as there are few works in English which speak of him, our people are at a disadvantage in this matter.

The translation above referred to gives a fair summary of the reasons on which the petition is based. Those who desire to add their signatures will find the lists awaiting them for a reasonable period in St. Patrick's Presbytery.

SCHUBERT HONORED.

VIENNA CELEBRATED THE CENTENNIAL OF HIS BIRTH.

A Schubert celebration was held in Vienna on January 31, the hundredth anniversary of the composer's birth. There were concerts of Schubert music and an exhibition of his manuscripts and letters and of the battered piano which he used, the only article belonging to him which is known to exist, as he died in extreme poverty.

THE OBSTACLES TO UNITY.

HON. EDWARD BLAKE GIVES AN OPINION ON THE SUBJECT.

HE STRONGLY ADVOCATES THE CLAIMS FOR A CATHOLIC UNIVERSITY.

Hon. Edward Blake, in a recent speech, made the following statement in regard to the question of unity in the ranks of the Irish Party:—

"Now, gentlemen, I have watched for four years these contentions. I have taken as little part in them as possible. I have witnessed them, taking the part I thought right from time to time, and I state to you my profound conviction that there exists to-day no question of principle, no question of politics, no question of policy, no question of measures which reasonable men agreeing in other objects could not settle if they cared to meet an hour over the table."

"Then it is a question of persons?"

Mr. Blake—Yes, the question of persons remains, and the question for the Irish people is whether they will allow questions of persons to dominate questions of principle. I do not profess to you that my hopes are high, but I do not abandon them. I still maintain the hope that better counsels shall prevail, and I will maintain that hope until the day and hour arrive when it is demonstrated that questions of persons are to dominate those of principle and override the Irish cause. If it should be that they are to override questions of principle, then there remains to us the other duty to gather together as men who will agree to work together—men prepared to bear with each other's infirmities, to take counsel with each other, and, having reached conclusions, press them on as one man and one mind."

In another address he discussed the project of an Irish University in the following candid and precise manner. He said it was 'outrageous that there should be an ample endowment provided for facilitating the educational requirements of a small minority of the population, while, so far as the great mass of the people are concerned, that method of obtaining a higher education to which they cling conscientiously should be denied them." The "small minority" is, of course, the Protestant section of the population, and the "mass" is the Catholic majority. For the small minority two Universities richly endowed out of public funds—for the mass no endowments at all. This is the situation in Ireland, which Mr. Blake properly denounces as "outrageous." The remedy he insists upon is the simple and obviously just one of equality. "You ask," says he, "for nothing more than equality, and equality you certainly ought to have."

THE CAUSE OF AMNESTY

To Irish Political Prisoners Before the British Parliament.

The question of amnesty to the Irish political prisoners was introduced in the British Parliament recently by Mr. P. O'Brien, who moved his amnesty resolution. Various Irish members took part in the succeeding debate. Sir Matthew White Ridley, in the course of his reply, said he could not give any assurance regarding the cases of the treason-felony prisoners now in Portland which would be satisfactory to the Irish members. He repudiated the suggestion that Irish members were treated differently from those of any other nationality. Mr. Davitt could not concur with this repudiation, and declared that he had a more intimate knowledge of the kind of treatment in penal servitude than the Home Secretary had. Finally, 132 members voted for Amnesty and 204 against. The announcement of the figures showing decided signs of reaction in favor of mercy was welcomed by loud cheers from below the gangway. A more signal victory, however, was that gained on Monday when the amendment blaming the Home Office for the release of Daly, Gallagher and the others was rejected without a division. Sir Henry Howorth, who was responsible for the amendment, must be acknowledged to be brave if not discreet. He gave Irish members a magnificent opportunity, of which they availed themselves to the full. Mr Davitt especially speaking out of the bitterness of his own experience, delivered himself of so forcible an appeal for mercy that he won the applause of every section of the House. There can be little doubt that his speech will have an enduring effect among all who heard it. Mr. Healy too, made a telling speech, pouring out a flood of biting sarcasm on the luckless gentleman who, almost alone, had ventured on that dangerous ground. At the close Sir Henry begged to be allowed to withdraw his amendment, but permission was refused, and on the putting of the question the "ayes" were so few, and the "noes" so many and so vigorous, that the motion was rejected without a division

ST. PATRICK'S PARISH RELIEF.

St. Bridget's Night Refuge, St. Patrick's parish, reports for the week ending Sunday, February 7, relief given as follows:—Males, 418; females, 53; total, 284. French Canadians, 152; English, 69; Scotch and other nationalities, 29; Catholics, 456; Protestants, 78.