

STRUGGLE FOR LIBERTY.

The Manitoba School Question.
Mr. Ewart's Historical Account.

"To the memory of Alex., Archbishop of St. Boniface, O.M.I., my client and friend, this work is inscribed in the hope that it may be of some avail in that struggle for liberty to which was arduously given so much of his failing strength."

It is with this dedication that Mr. John S. Ewart prefaces his valuable compilation of the documents bearing upon the history of the struggle of the Manitoba Catholics for their rights in school matters. The volume opens with the recitation of the British North America Act, the Manitoba Act, the Manitoba School acts. These are followed by statements of the cases of Barrett and Logan against the city of Winnipeg.

We are then presented with an arsenal from which may be drawn vast quantities of ammunition for use in discussion of this question. First comes Archbishop Tache's letter reviewing the report of the English Royal Commission appointed to enquire into the working of the Elementary Education acts in England and Wales. We extract an interesting paragraph:

"After hearing the arguments for a wholly secular education, we have come to the following conclusions: 1. that it is of the highest importance that all children should receive religious and moral training. 2. That the evidence does not warrant the conclusion that such religious and moral training can be amply provided otherwise than through the medium of elementary schools. 3. That in schools of a denominational character to which parents are compelled to send their children, the parents have a right to require an operative conscience clause, so that care be taken that children shall not suffer in anyway in consequence of taking advantage of the conscience clause. 4. That inasmuch as parents are compelled to send their children to school, it is just and desirable that, as far as possible, they should be enabled to send them to a school suitable to their religious connections or preferences. 5. We are also of opinion that it is of the highest importance that the teachers who are charged with the moral training of the schools should continue to take part in their religious instruction. We should regard any separation of the teacher from the religious teaching of the school as injurious to the moral and secular training of the scholars." And again:

"That while we desire to secure for the children in the public elementary schools the best and most thorough instruction in secular subjects, suitable to their years and in harmony with the requirements of their future life, we are also unanimously of opinion what their religious and moral training is a matter of still higher importance, alike to the children, the parents and the nation."

To the charge that a system of Separate Schools interferes with cordial social relations between Protestants and Catholics there could scarcely be a more emphatic denial than the following, written by Mr. J. B. Somerset in 1866, he being then Superintendent of the Protestant schools.

"It is gratifying to all lovers of good citizenship, as well as of educational progress, to note that from the organization of this system of management in 1871, at which period the Protestant schools numbered sixteen and the Catholic seventeen, to the present there has been almost entire absence of the friction and disagreement that have marked the progress of education in some of the sister provinces."

The Anglican Bishop of Rupert's Land speaking in 1889 concerning secular education said:

"Under proper restrictions I see a measure of justice and no injustice in Separate Schools, and I do not think it will be easy to do away with them."

However the Roman Catholic authorities may approve of the subjects of religious teaching that Protestants would agree upon, they will accept no teachers but their own. The great majority of Roman Catholic children will, therefore, be sent to their own private schools, however inferior, rather than to State Schools not under Roman Catholic instructors, whether there be religious teaching in them or not. If there is no religious teaching there will be but the stronger expressions of dislike. The day will come when one if not both political parties will discover that it is undesirable for the state to have this inferior secular instruction, and unjust to the Roman Catholic section of the community, that while getting no State aid for its private schools it should have to contribute to the support of the state schools. And the separate schools will re-appear, possibly in an objectionable form."

Hamilton.

The Separate School Board drafted the following resolution expressing its regret to the wife and family of the late Cornelius Donovan, at their deep loss. It is but an echo of the feelings of everyone acquainted with the deceased gentleman: "The members of the Roman Catholic Separate School Board desire to express the sincere grief which they feel and the deep loss which they have sustained by the lamented demise of Cornelius Donovan in the prime of life and in the full height of his career of usefulness. While he was personally dear to us as a citizen he was moreover closely associated with us during the greater part of his life, having received his early education in our schools, in which afterwards he became a teacher and later visited frequently in his office of Government inspector.

"To fine talents were added great industry and a strong sense of duty, and those qualities he employed with enthusiasm in the cause of Catholic education. His was indeed a labor of love, and though not robust, he yet allowed neither health nor personal considerations to interfere with the conscientious performance of the noble work with which he was entrusted.

"To his widow and children, from whom a faithful husband and kind father has been removed, we tender our heartfelt sympathy in their deep affliction."

Rev. Father Oraven has charge of the Orphan's Festival this year. From this we may be sure that it will again be a success. He has secured some of the best talent in the province.

Mgr. McEvay, Rector of St. Mary's Cathedral, last Sunday evening gave the second of a series of sermons on Rome and the Holy Land. He spoke of the many miracles wrought in some of the holy places, and the difficulty a great many people find in crediting miracles. They seem to forget that God who is the author of all law, and who arranges Nature's working can at any time suspend those laws. They are very quick to mock and scorn miracles, but very ready to believe any pagan wonder, and take great interest in the description of an Egyptian mummy. He gave an account of the translations of the house occupied by the Holy Family.

His Lordship Bishop Dowling gave a lecture on Rome and the Holy Land in his usually interesting and eloquent style, at St. Patrick's Church, Caledonia last week. The church was crowded.

At all the masses in the Four Catholic Churches the letters from Very Rev. J. Ailard, O. M. I., administrators of the Archdiocese of St. Boniface, Manitoba, in regard to the petition to be presented to the Gov. Gen. in Council, and the petition itself were read last Sunday. As the congregations passed out they could sign the petition at the rear of the Church. A committee has been appointed to canvass the different parishes.



Nervous Prostration, Sleeplessness and Weakness. G

Went Brotherton, Quebec, Oct. 1, 1900.
The Pastor Koenig's Nerve Tonic (I ordered) was for a young lady of my house. She was at most just too to herself in bed, and she had a letter you prostrate on the possession of the tonic. Today there is a change. The young lady is now so much better, stronger and less nervous. She will continue to use your medicine. I think it is very good. F. S. VIVIER, Catholic Priest.

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