

Northwest Review.

Senate Reading Rm Jan 7

"AD MAJOREM DEI GLORIAM."

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THE CLERGY

PASS RESOLUTIONS OF COMPLETE CONFORMITY WITH HIS GRACE.

On Wednesday evening, the 2nd inst., was held at the Archbishop's palace, by all the secular and regular clergy of the diocese, a meeting at which it was

Resolved, That all the priests of the diocese without exception take this opportunity of affirming that they are united with His Grace on the school question; that all of them profess the doctrine publicly expounded by the Archbishop of St. Boniface in his sermons in St. Boniface and Winnipeg, a doctrine approved, moreover, by the entire episcopate and by the Sovereign Pontiff;

That all the priests of the diocese enter a solemn protest against all the insults offered to His Grace by certain newspapers and politicians on account of his attitude on the school question; and that all the priests in the diocese without exception, being determined to take the same Catholic and patriotic stand, consider these insults as offered to themselves.

CATHOLIC PROTEST.

THE SO CALLED SCHOOL SETTLEMENT BITTERLY DENOUNCED.

Winnipeg Roman Catholics Meet and Unanimously Pass Resolutions Condemning the Laurier Government—They Endorse the Stand Taken by Archbishop Langevin.

Wednesday evening, the Catholics of Winnipeg assembled in St. Mary's school house, to discuss the injustice which they say has been done them by the Laurier government in connection with the so-called settlement of the school question. With one or two exceptions, all the Catholic families of the city were represented. The enthusiasm which was manifested at different stages of the proceeding made it quite conclusive that His Grace of St. Boniface has the loyal support of his Winnipeg flock on the stand he has taken on the school question. The speeches delivered by the several leading Catholics were all loud protestations against the treachery of the Laurier-Tarte combination.

RESOLUTIONS.

The following series of resolutions were moved clause by clause, by prominent Catholics and were carried unanimously.

We, the Catholics of Winnipeg assembled at this meeting of Roman Catholic ratepayers in the city of Winnipeg, called by public notice, for the purpose of giving expression to the opinion of the Roman Catholic minority of this city on the arrangement recently concluded between the Provincial and Federal governments on the Manitoba school question, resolve as follows:—

1.—Very respectfully but most firmly we protest against the terms of that arrangement. We affirm that they are wholly insufficient to redress our wrongs, while they utterly fail to make good the pledges solemnly made to the electorate by members of the Federal Cabinet and of parliament.

2.—We condemn Federal ministers for trying to force on the Roman Catholic minority a proposal so inadequate, and in the negotiations for which, the minority itself were not consulted. We resent the insult offered to the most prominent and most trusted representative of the minority in this controversy—the Rev. Archbishop of St. Boniface—who, as openly avowed by one of the ministers, was designedly ignored in the negotiations. A policy of conciliation for reaching a settlement we indeed approve, but it is a farce to call it conciliation, when only one party to the controversy is approached in that spirit, while the other party, and that the one which has been wronged, is treated with undignified contempt.

3.—As loyal subjects of a British country, we ask for British justice, no more, no less; as devoted upholders of British institutions, whose mainstay is an honorable adherence to the spirit of the British constitution, we demand that the constitution of our country be respected, and that its protection be extended to the minority, whose rights in educational matters were thereby specifically safeguarded.

4.—We declare our most earnest desire to live in harmony with our fellow citizens of all creeds. In the matter of secular education we are most

willing to submit, under reasonable conditions, to state inspection, but we claim that Roman Catholics ought, wherever in sufficient number, as in the case particularly in Winnipeg, to have the privilege of sending their children to schools which, while maintaining a standard of proficiency second to none under secular conditions, conform to our well understood laws as to religious and moral training.

5.—Under the law of the province, prior to 1890, we had this privilege, but we do not call for the re-enactment of the old law in its precise terms. We demand, however, that by amendment and modification, as suggested by the judges of the Privy Council, our grievances be removed and our essential rights in this respect be restored.

6.—Through the proceedings in appeal, the parliament of Canada is now empowered to deal with the question, and give us relief. We recognize that by provincial legislation a more easy remedy could be secured, but this being denied us, we can but look to parliament for justice, and we appeal with confidence, not only to our coreligionists in the other provinces, but to all lovers of British fair play, for their sympathy and support.

7.—We protest against the vicious and absurd theory that Federal legislation is to be taken as coercive, or as a menace to provincial rights, in a case where Federal legislation is not only clearly contemplated, but is in express terms provided for by the constitution. Appellate bodies, charged with the duty of extending protection to either communities or individuals, must wholly fail in their duty, if they are deterred from reviewing the acts of the bodies appealed against by a consideration of the tenacity with which these bodies cling to their acts.

8.—To our Protestant brethren, we would recall the fact that this provision for appeal to parliament, was put in the constitution at the instance of the Protestant representatives of Quebec, for the express purpose of affording protection to the Protestant minority in that province. We remind them too of the fact that the same Protestant minority was the first to avail itself of this right of appeal against an alleged deprivation of their educational rights by the Roman Catholic legislature of Quebec, and that the appeal led to a speedy restoration of those rights by that Catholic legislature.

Should the educational rights of Protestants in that province be again prejudicially affected in the future, by an act of its legislature, and another appeal to Ottawa by Protestants become necessary, we are sure that Protestants throughout the Dominion would not willingly see justice denied because of a cry against interference with Quebec's provincial rights. The Roman Catholic minority of Manitoba in such a case would be the first to deprecate a failure of justice through such a cry. And the Christian principle of doing to others as they would wish others do to them, will suggest to our Protestant brethren that a like cry ought not to be the cause for withholding justice from us in the present case.

9.—That these resolutions, signed by the chairman and secretary, be printed and that copies be mailed to His Excellency the Governor-General, to the Hon. Wilfrid Laurier, and several colleagues, to Sir Charles Tupper and the several members of his late cabinet, and to such other persons as the chairman and secretary may think proper.

The resolutions were moved, clause by clause, by the following:—

MOVERS OF RESOLUTIONS.

Resolution number one was moved by E. Cass, seconded by Frank McPhillips.

Mr. Cass spoke at length on the campaign carried on by Mr. Laurier and his friends, during the late elections. They had promised that the rights of the Catholic minority of Manitoba would be restored. Everyone knew how shamefully these promises had been disregarded. He referred also to the harm the agitation of the past six years had done to the material interest of Canada. He declared that the present government was responsible for whatever might result from the present dissatisfaction.

2.—Moved by N. Bawlf seconded by Thomas Kelly. Mr. Bawlf, in moving the resolution, made a vigorous speech. Heretofore his voice had been heard urging upon a conservative government their duty to give his coreligionists their rights, but now, not only as a Roman Catholic, but also as a leading liberal, he stood up on behalf of the minority. Mr. Bawlf said the Catholics of Manitoba had been promised by Laurier something more than that which was now offered them. The "goods" had been sold but not "delivered." Relief must and will come, all opposition notwithstanding. Catholics had battled for their rights for six long years, and they were not now going to give up the fight for what the constitution guaranteed them.

They were law-abiding citizens, and would stand by the constitution of their country. But they did not propose to be hoodwinked by any such paltry offer as this. Mr. Bawlf's remarks were loudly cheered.

No. 3.—Moved by Mr. J. J. Golden, seconded by Mr. M. Kelly. Mr. Golden said that this resolution spoke of loyalty, and as Roman Catholics, it was a sufficient guarantee of their loyalty. There was no disputing the loyalty of a Catholic citizen. He is loyal equally to the existing institutions, to his country, and his Queen. But, as well, he must be loyal to generations unborn, whose rights are to-night in our charge. (Hear, hear.) Catholics have in their favor the constitution. They feared nothing. They had been calm and confident, because they had law and right on their side. We, as citizens, feel that we have nothing to fear. Nevertheless, we are slightly uneasy, because our pockets are touched temporarily. As His Grace had said, "Justice must be done." (Hear, hear.) The speaker felt that two hours and a half would not be enough to deal with this momentous question. A monstrous injustice to the rights of the Manitoba minority had been done. Catholics had right and law on their side, and the day was not far distant when the majority would be of their side. (Applause.)

No. 4.—Moved by Mr. T. W. Deegan, seconded by Mr. M. McManus.

Mr. Deegan stated that clause five of the so-called school settlement, guaranteed but one Catholic teacher for a large community. He considered the "terms" a mere pretence. The fathers of the settlement admitted a principle, but made its operation impracticable.

Hon. Joseph Burke said that the concessions asked for by the government were impossible to any true Catholic. The division of the seventy-two Catholic school sections proposed would be absolutely impracticable.

No. 5.—Moved by Mr. F. W. Russell, seconded by Mr. A. McKinnon.

Mr. Russell stated incidentally that too much abuse had been levelled against the present Catholic school system. It was not merited.

No. 6.—Moved by Mr. Joseph Dumouchelle, seconded by P. Klinkhammer.

No. 7.—Moved by Mr. Marrin, seconded by Mr. R. Murphy.

Mr. Marrin stated that the Privy Council had already adjudicated in favor of the Roman Catholic minority. The fathers of confederation, among them Sir John A. Macdonald, had considered that as it was possible a majority might eventually attempt to impose upon their weaker countrymen, a provision of some kind was necessary. The late government had brought a bill before the house on the question of Separate Schools. Some thought Manitoba Catholics did not amount to much. As a matter of fact they had turned the scale in the late election. Mr. Laurier had promised relief to the Roman Catholics, but what had he done? His so-called settlement did not settle. The document itself was not the result of a master hand. No Catholic conceded that a settlement had been made. The minority of Manitoba had not been consulted. Every fair-minded man must say, "If this is a settlement, what was there to settle?" After all the fuss and consultation with Dalton McCarthy and conferences with farmers, this only was the result. Catholics want more, and more they shall have. (Loud applause.)

No. 8.—Moved by Mr. Carroll, seconded by M. R. Driscoll.

The carriage of Mr. Carroll's resolution was so thunderously enthusiastic, that he said, "I think this meeting settles the school question." (Applause.)

No. 9.—Moved by Mr. D. B. McIlroy, seconded by Mr. Thos. Jobin.

Mr. D. Deegan then moved, seconded by Mr. J. Burke, that a committee be appointed to have the above series of resolutions printed and circulated, this committee to consist of Messrs. Golden, Carroll, Marrin, Cass and Russell.

Mr. Deegan's resolution was unanimously adopted.

Mr. N. Bawlf said that he thought the Catholics were bettered in every way by their continued support of their own schools. He would like to hear from other speakers as to the future maintenance of these schools.

Mr. J. J. Golden stated that when the clause guaranteeing protection to the Catholic minority was inserted in the constitution, the minority in Manitoba were Protestant.

The chairman stated that he was glad to notice that no tincture of politics characterized the present meeting.

Hon. Mr. Burke explained further why the so-called settlement was impossible. Very few districts could afford twenty-five pupils without which there could be no Catholic teacher. The number, twenty-five, was a principal matter of dispute. Seven chil-

dren would not allow of a Catholic teacher. He thought Mr. Tarte must be in the D. Ts. when he endorses such a settlement. (Laughter, and cries of give it to him.) He at least must have had too much champagne, or been troubled with mental aberration.

Chairman Carroll said that it had struck him during the evening, while listening to the various speakers, that instead of the school question having been settled, it had simply been intensified. (Applause.)

Mr. N. Bawlf thought commendation should be given to the Catholic school board. Anything he could do in its interests would be done.

Mr. Marrin thanked Mr. Bawlf, and declared that in the future, as in the past, the school board committee would always be very active in the best interests of Catholic education.

Mr. Joseph Carroll occupied the chair, and Mr. P. Marrin acted as secretary.

After a hearty vote of thanks had been tendered, the chairman and secretary, the meeting was closed by the singing, with great enthusiasm, of "God Save the Queen."

THE SETTLEMENT OF THE MANITOBA SCHOOL QUESTION.

From the Western Churchman.

In our school days, we were wont to hear an old fable about a mountain, which was kept in the throes of labor for a long time, and then—brought forth a mouse. We could not help being reminded of this when we read what has been called—The Settlement of the Manitoba School Question. For several years this question has been prominently before the public; upon it turned the issue of the last election to the House of Commons at Ottawa; it has threatened, on several occasions, to break up the Canadian Confederation; it has been the great bone of contention between the two leading political parties; and now it is said to be settled. But by whom? By the cabinet at Ottawa and the ministers of the Manitoba Legislature, without any reference to the Roman Catholic prelate, whose diocese is to be effected by the settlement—without the slightest consultation with the minority who have made such a bold struggle for the spiritual education of their children. It seems quite evident that from the very start the Liberal government at Ottawa never meant to do other than they have done, and so we may well ask: "Why all this delay? Why keep the province in suspense, when this was all the concession to be made? Some people, who know no better, speak as if the Roman Catholic minority had got more than they had any reason to expect. The whole thing, as His Grace of St. Boniface has put it, is a miserable farce. The French Roman Catholics, who have been in this western country for many a day, and the Anglican churchmen, who for nearly as long have been doing a noble work for Manitoba and the Northwest, (both of these working at a time when no other Christian body was prepared to do anything for the province)—they have kept the country Christian; and now, forsooth, men of other creeds and men of no creed at all, step in and with an assurance which were worthy of a better cause, demand that the pioneers of Christianity in this great wild west, shall take just what they offer them, or do without. It is just like the self-conceit and self-righteousness of a certain class of people, who consider themselves qualified to set the whole world right by the narrow rules of their sect. We do not blame His Grace of St. Boniface if he does publicly announce that the strife is just commencing. No earnest Roman Catholic could accept such a settlement, because it is not a settlement at all. It is not permissible to teach their children the truths of their faith for half an hour or even an hour a day, that will satisfy the Roman Catholic minority; they want, and rightly so, to surround their children all day long and every day, with an atmosphere of religion; they want not merely to impress upon their young people's minds certain important dogmas, but to so fill them with a sense of the close relationship that ought to exist between these dogmas and the conduct of their everyday lives, that they will grow up Christian men and women.

Why cannot separate schools and public schools exist side by side as they do in some of the eastern provinces, and in the old country? We think it quite within the scope of the government at Ottawa to demand that the teachers of separate schools shall undergo the same normal school training and pass the same standard of examinations in secular knowledge as do the teachers of the public schools. So far as secular education is concerned, we would have the Roman

Catholic schools subject to the same inspection by government officials as takes place in the public schools. We would be quite prepared to insist, in Roman Catholic schools, on the same amount of time being devoted every day to the course of instruction prescribed by the education department of the Dominion. Further than this we would not go.

The Roman Catholic minority deserve far more than they have got in this so-called settlement, at the hands of the people of Canada; and, if this is not given now, a day will come, and that at no very distant date, when those in power will see the grievous mistake they have made in divorcing the religious and the purely secular in the education of the young.

Aye, and more than that, the day will come when the Church of England in Canada, and other religious bodies as well, will find that the church day school is the only thing that will save the Dominion from moral declension. This is the experience of England at the present moment; and had the late Archbishop of Canterbury been spared a little longer, he would have made a great effort to obtain equal facilities for the carrying on of church day-schools as for the schools under the Board School System.

KAMLOOPS, B. C.

To the Editor of the North West Review:

Sir: As an old contributor to the columns of your creditable and spicy little journal, I feel it befitting at this juncture, to express our sympathy with our co-religionists in Manitoba, in their (as it now seems) perpetual turmoil, and our heartfelt condolence in their blighted hopes of restoration of their schools; we also desire to give expression to our very high estimation of your zeal and indomitable pluck in your noble efforts to obtain justice for a suffering minority in one of the provinces of her majesty's domain. For ourselves, we never had any faith in the honorable gentleman who now holds the reins of power, doing justice to the Catholic minority of Manitoba; to our mind he was among those politicians who are prepared to sacrifice any principle however sacred to vain glory. This conclusion has been the result of a careful study of the course pursued by the present Premier all through, in dealing with the Manitoba school question in parliament. At one time we find him howling at the government for their inaction in the matter, at another time moving a six months' hoist; nevertheless, he has placed himself on record, that he found (according to the presentation of the hierarchy of Canada) that the Catholic minority of Manitoba were suffering and subjected to an infamous tyranny. Again we find him defining what measure of justice was meet in the case. We find him condemning the measure of relief proposed by the Conservative government. If he were placed in power, he would first try conciliatory measures; but, should that fail, he would introduce measures in parliament that would restore to the Catholic minority in Manitoba their rights and privileges in their entirety. What have we now before us? A most pitiable and lamentable spectacle of that full measure of justice, and instead of the restoration of rights and privileges in their entirety, we have the now famous settlement. We have no doubt but that this document will be handed down to posterity, as one of Mr. Laurier's most brilliant pieces of diplomacy. For ourselves we are not at all deceived, we were among those who thought that a settlement arrived at, that would suit (as this one seems to have.) D'Alton McCarthy & Co., and the Catholic minority at the same time, would be in itself a monstrosity. We are satisfied that the many conflicting factions to which Mr. Laurier would have to cater, in order to retain power, would overshadow him. While he is acknowledged to be a brilliant man, it is manifestly certain that he lacks those great essentials, which are indispensable in the statesman. Unfortunately he lacks the courage of his convictions; he has shown that he has not the backbone to maintain the rights of the minority supported by the decision of the highest tribunal of the realm. The question as to why the ratepayers of Manitoba, have been deprived of their share of the public grant towards the maintenance of their schools, to our mind has never been satisfactorily answered; the lame excuse of their inefficiency, is hardly tenable, because, if proficiency, instead of strife, was the prime motive of interference, it was much nearer within the power of the state to compel general proficiency, or the withdrawal of the grant from those which, after a fair warning, fail-

(Continued on page 8).