

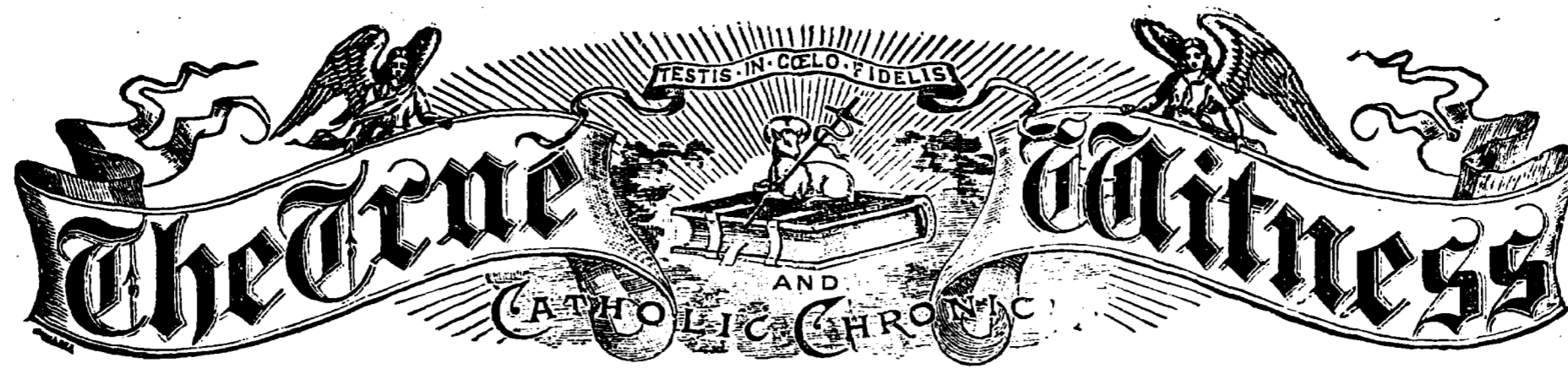
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The Senate 1897

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Please remember all subscriptions are due in advance. This will interest you.



PRICE FIVE CENTS.

THE REMEDIAL BILL.

INTRODUCED YESTERDAY BY THE HON. MR. DICKEY.

SYNOPSIS OF THE ACT PRESENTED TO THE HOUSE—SIR WILLIAM DAWSON WRITES A LETTER IN WHICH HE DECLARES OPENLY AND CANDIDLY FOR SEPARATE SCHOOLS.

OTTAWA, Feb. 11.—In the House of Commons, yesterday, Mr. Dickey moved for leave to introduce a bill, entitled "The Remedial Act of Manitoba," which, being granted, the bill was read a first time.

The preamble sets forth the circumstances—The granting of the majority's petition for redress, and the failure of the Province to legislate to that end—under which it becomes expedient that Parliament should make a remedial law.

Clause 2 enacts: "The Lieutenant-Governor-in-Council of the Province of Manitoba shall appoint, to form and constitute a Separate School Board of Education for Manitoba, a certain number of persons, not exceeding nine, all of whom shall be Roman Catholics. (1) Three of such members, recorded at the foot of the list of members of the Board as entered in the minute book of the Executive Council of the Province of Manitoba, shall retire and cease to hold office at the end of each year, which for the purposes of the act shall be held and taken to be the second day of October annually, and the names of members appointed in their stead shall be placed at the head of the list, and the three members so retiring, in rotation, and annually, may be eligible for re-appointment."

Clause 3. If the Lieut.-Governor-in-Council does not, within three months after the coming into force of this act, make appointments to the Separate School Board, or if the Lieut.-Governor-in-Council does not fill any vacancy that may from any cause occur in the Separate School Board, within three months after the occurrence of such vacancy, then, in either such case, the Governor-General may make any appointment not made by the Lieut.-Governor-in-Council.

Clause 4. The Department of Education may, for the observance of separate schools, make regulations for the registering and reporting of daily attendance at all separate schools in the Province, subject to the approval of the Lieut.-Governor-in-Council; (2) The Department of Education may also make, from time to time, such regulations as they may think fit for the general organization of the separate schools.

THE BOARD OF EDUCATION.

The fifth clause defines the duties of the Roman Catholic Board of Education. It is to have control and management of the separate schools, to arrange for the examination and licensing of teachers, whose secular qualifications are to be of the provincial standard; the Board, also, to recognize all Provincial certificates to teachers. The Board is to select books, within the limits above described; it is to have the power to regulate the construction of schools, and the formation and alteration of all school districts under its care. The Board is to give special aid to high schools from the funds at its disposal, not exceeding, in the aggregate, one-twentieth of its appropriation, no high school to receive such special aid unless it complies fully with the regulations; and, further, such high school only to be established with the consent of the Trustees.

The Lieutenant-Governor-in-Council is empowered to appoint one of the members of the Board to be superintendent of separate schools, and secretary of the Board. If no appointment shall be so made, the Board shall appoint one of its members to be superintendent. The duties of the superintendent are to generally supervise the schools, and work of the school inspectors, as the executive officer of the Board, to furnish to the Provincial Government a yearly return of the school attendance, together with a statement of the receipts and expenditures of all Government moneys.

In regard to the formation and alteration of school districts, this is left to the Municipal Council, subject to the sanction of the Board of Education. It is provided that, should a Municipal Council refuse the petition of five heads of families to establish or alter a school district, upon appeal of the petitioners, the Board may, within three months, itself establish or reconstruct a separate school district. And, it is "further provided, that no school district shall be organized under the Act unless there shall be, at least, ten Roman Catholic children of school age living within the same, and situated not over three miles from a point that may in any wise be fixed as the first school site."

In all cases of readjustment of school districts the separate school inspector, and one person appointed by each Board of Trustees, shall value the school property, and arbitrate upon the respective rights of the interested parties. The award is subject to appeal to the courts. In cities and towns the Board may divide the municipality into wards for separate school purposes, and regulate the election of trustees. In portions of the Province, not organized into municipalities, the Board has the authority to form school districts, and trustees to levy and collect taxes.

ASSESSMENT FOR SCHOOL TAXES.

The 28th clause provides that, "The Roman Catholic ratepayers of a school district, including religious and educa-

tional corporations, shall be liable to be assessed for the support of separate schools." (The exemptions include the places of worship, educational and charitable institutions themselves.)

"No Roman Catholic, who is assessed for support of a separate school, shall be liable to be assessed, taxed, or required in any way to contribute for the erection, maintenance or support of any other school, whether by the Provincial law or otherwise; nor shall any of his property, in respect of which he shall have been so assessed, be so liable." But it is provided that any Roman Catholic, upon giving written notice, may have his property assessed for public school purposes, if he so desires. And he shall continue to be considered to be a public school supporter until he gives notice of withdrawal.

The clause in regard to the Provincial Government is as follows: "The right to share proportionately, in any grant made out of public funds for the purposes of education, having been decided to be, and being now one of the rights and privileges of the said Roman Catholic minority of Her Majesty's subjects in the Province of Manitoba, any sum granted by the Legislature of the Province of Manitoba, and appropriated for separate schools, shall be placed to the credit of the Board of Education in account, to be opened in the books of the Treasury Department and in the audit office."

The Board is empowered to establish a separate normal school in St. Boniface, and assign to it one-tenth of the educational grant.

The bill concludes with this provision: "Power is hereby reserved to the Parliament of Canada to make such further and other remedial laws as provisions of the said section twenty-two, of chapter three, of the Statutes of 1870, and of decision of the Governor-in-Council thereunder, may require."

SIR WILLIAM DAWSON

EXPRESSES HIS VIEWS ON THE SCHOOL QUESTION VERY PLAINLY.

In the course of his remarks, Sir Charles read the following letter from Sir William Dawson, who congratulated Sir Charles on his election in Cape Breton. He said, said Sir Charles:—

"Though I regret the struggle has been so severe, I now write, in the interest of education, to state to you, in writing, as I have already, orally, the views I have formed on the Manitoba school question. The people of that Province, in their zeal to onto the older provinces in the perfection of their school system, have gone a little too far in the direction of enforced uniformity, and have, thereby, brought some discredit on themselves and on Protestantism, which should, before all things, be tolerant and liberal to those of other creeds, in order to be consistent in its own claim to the right of private judgment in religious matters. Persistence in this error in the face of a judicial decision, and, I believe, also of the most enlightened educational opinion of the country, has, unfortunately, given opportunity to party agitators to raise questions of race and creed in the highest degree dangerous, more particularly at a time when foreign affairs, as well as the interest of our own industries, demand that we shall present a firm and united front to the world. Experience has, however, given me much faith in the ultimate loyalty and good feeling of the people of this country, and in their desire to sustain those great principles of tolerance and liberty of conscience which have been the pride and the safety, hitherto, both of the Dominion and the great Empire to which it belongs. I trust, therefore, that public opinion will sustain the Government in so dealing with the matter as to secure justice and harmony, and to prevent the recurrence of similar difficulties for a long time to come."

Following is the letter referred to in the foregoing communication:—

SEPARATE SCHOOLS.

DEAR SIR CHARLES.—Referring to our conversation a short time ago, I desire to mention the views I have arrived at, after a long educational experience, on the question of separate schools, which has so unhappily been raised by the Government of Manitoba, after it had been supposed to be settled by the Constitution of the Dominion, and by the arrangements based thereon for Quebec and Ontario.

"While I have no doubt of the constitutional rights of minorities, and hold that a great responsibility has been incurred by those who have reopened this question, as an element of party strife, my own special standpoint is that of Protestantism in connection with the promotion of good education for all.

"In this country all, or nearly all, the members of Protestant bodies have agreed on a system of common schools, not purely secular, but recognizing the Bible as the text-book of religion and morals, and leaving more special teaching of a denominational character to the home, the Sunday schools, and the ministers of religion. The clergy of the Roman Catholic Church, in this country, hold that the teaching of the particular doctrine of their church in schools is necessary to the spiritual welfare of their adherents. It thus happens that the people are, on what seemed to be purely religious grounds, divided into two camps, in the matter of education, each desirous to pursue its own methods.

ADVANTAGES OF PROTESTANT METHODS.

"The Protestant method has the advantage of securing combination of means in support of education, while avoiding that want of higher moral in-

fluence which requires purely secular schools, of freeing the State from any responsibility in the matter of particular dogma, of tending to social and national union among all classes, and of evidencing the substantial unity of Christians, whatever their differences in details of doctrine. Hence, in a Protestant community so united, a dissentient minority is obliged, for conscience sake, to forego some advantages, whatever may be done in its behalf in the way of public aid, or of the general supervision provided by a national system. Protestants are specially bound to keep in view this suffering of the minority for conscience sake, as their own association of right of private judgment and religious liberty has its obligations as well as its advantages, and implies that tolerance which shall be willing to favor equal rights in the case of persons of different faith. This obligation is at present acknowledged in most Protestant countries and eminently in the British Empire. Nor have Roman Catholic communities been found unwilling to reciprocate in the case of Protestant minorities, as, for instance, in the Province of Quebec. The people of Manitoba have shown a praiseworthy zeal in the matter of education, and there may be circumstances, in a new and sparsely settled country, which impose difficulties in the way of a liberal treatment of the minority, but it is a source of regret to their fellow Protestants, in the other provinces, that they should not have been prepared rather to brave all difficulties and risk, than even to seem to be recalcitrant to the good principle of liberty of conscience.

NO PRACTICAL DIFFICULTIES.

The experiences of the older provinces prove that there are really no practical difficulties in securing the educational rights of minorities, whether Catholic or Protestant. In so far as the schools are supported by fees or local rates, the minority has a right to the benefit of what it pays. In so far as legislative aids are concerned, it has a right to its share in proportion to population, subject only to the condition that the money shall be expended according to the law, and for the purpose for which it was granted. This can be secured by the same inspection to which all public schools are liable. In the larger centres of population, and where the two creeds are approximately equal, there is no difficulty, and where either party is locally in a small minority, and too weak to sustain an efficient school, it should have the power to combine the children of several districts, and, if necessary, to provide means of conveyance for the more distant children. Where even this will not avail, under proper limitations, short time schools and temporary schools may be provided, and such specially weak communities may be aided by a small allowance to poor districts, as provided in other Provinces. Even where there are isolated families, for whom neither of the above means are available, experience has proved that there is usually sufficient neighborly feeling to enable the commissioners of such schools to make some special arrangements for the children of such families.

"It is further to be observed that, when the rights of the minority are respected, the majority is left free to attend to religious education in such manner as it may deem best, and, on the other hand, the whole responsibility of the general education of the minority is thrown upon it, or upon its leaders, and experience has shown that this has acted as a very wholesome stimulus in the improvement of the schools.

"It is further to be observed that the creed which has the majority in a province may, in certain localities, be in the minority, while that which is in the minority in the province may have a large majority in certain districts, and thus it happens that both parties may locally be in need of the privilege accorded to minorities. In an educational experience of nearly fifty years I have found these principles and methods capable of application in the case of minorities, both Catholic and Protestant, and conducive to the public good, not only in advancement of education, but also in cultivating a friendly and charitable spirit, and the wholesome emulation between people of different creeds, and I would commend them to the consideration of the people of Manitoba, as more likely to promote the progress and education of their Province than any methods which, however theoretically perfect, leave any portion of the people in a position which they may consider to be one of educational or religious disability.

MUST BE JUST TO ALL.

Education must be just to all, and not regulated by any feeling of jealousy on the part of different creeds. Should such jealousy or dislike exist, justice, and even liberality, in all that concerns the welfare of the children, will prove the best means for its removal. The present controversy respecting the schools of Manitoba may do good if it tends to impress more strongly on all parents the paramount importance, not only of securing the best possible education for their own children, but of aiding others, however different in religious belief, or however different in culture, to enjoy like advantages, and if it serves to enhance our appreciation of the benefits we enjoy under a Constitution which respects alike the religious convictions and educational needs of people of every creed and origin, in this respect following the example of the great Empire to which we belong, which everywhere protects the weak against the strong, and accords equal civil and religious rights to all, without even excepting those who, when they have the power, deny such rights to others, in this

being like the Father in Heaven," who maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

(Signed) WILLIAM DAWSON. Montreal, February 5th, 1896.

[The foregoing letter, coming as it does from such a distinguished educationalist as Sir William Dawson, who so long presided over the destinies of the leading Protestant University in Canada, and who has been regarded as the staunchest and most able advocate of Protestant interests in matters of education generally, will be read with a deep interest not alone by our people but by all thoughtful Protestants. Sir William Dawson has enjoyed unexceptional opportunities of studying the subject of Separate Schools and their effects in the Province of Quebec. It cannot be said that he has pronounced upon the subject without long and serious deliberation, because, apart from the fact that the matter especially in connection with the interests of the minority in Manitoba, has been the theme of men of all classes for several years, Sir William speaks now from the fitness of the experiences of a lifetime spent in the cause of education and in the centres where sectionalism, to say the least, has been in the ascendant.—Ed. T. W.]

TEMPERANCE.

BULLETIN OF THE GENERAL SECRETARY.

OFFICE OF THE GENERAL SECRETARY, 415 West 59th St., New York, February 1, 1896.

By the time that this Bulletin is in the hands of the secretaries of the societies we shall have entered into the penitential shadows of the holy season of Lent. A custom that has come very much into vogue during these last few years, and that is, the recommendation of the practice by the Holy Father, is the distribution of Sacred Thirst cards to all the people on the Sunday before Lent opens. With this distribution there goes a strong recommendation to all the people to abstain from the use of intoxicating drinks during the forty days of Lent.

It is astonishing how popular this custom has become within the last few years. The Temperance Publication Bureau has sent out 250,000 of these Sacred Thirst cards. The significance of this is that in the parishes where these cards are distributed a deeper sense of religion is developed, a more constant and regular attendance at the Lenten devotions is brought about, thousands and thousands of the people are lured away from their irregular habits and are brought to a conscientious sense of duty; and many become so enamoured of the healthful practice of total abstinence, when that Easter Sunday comes they do not go back to their old drinking ways.

Abundant testimonies have come to us from pastors who have inaugurated this practice in their parishes, bearing witness to the deeply beneficial effects that have followed its introduction. They have said that the custom has made the men, particularly, realize that Lent is a time especially set apart for some religious act, and the giving up of the use of intoxicating drinks and the avoiding of the saloon has turned their minds to the Church, and induced them to attend regularly the Lenten devotions.

The spirit of Lent is one of self-denial. It comes very difficult for men and women who have to work very hard to earn their daily wage to keep the strict law of the Church. This fact is recognized by the abundant dispensations Holy Mother Church has given to her children of the working classes. But while she has dispensed with the strict letter of the law, in no sense has she dispensed with the spirit of the holy season. On the contrary, the doing away with the strict letter has the effect of intensifying the spirit of the law. The spirit is to practice some mortification, and therefore it is recommended as one of the best mortifications to refrain from the use of intoxicating drinks. This practice has a particular suitability in these days, because it makes a protest against the drinking customs that are so conducive to intoxication, and places the remedy for the wide-spread evil of intemperance.

The societies of our National Union should actively and enthusiastically favor this practice in their respective localities, for it is evident how much good will come to them from the custom. The more total abstainers there are, the wider field will the Societies have in which to recruit their membership, and it is creditably believed that this Lenten practice has done as much to favor and disseminate the practice of Total Abstinence as any other one thing.

I wish, therefore, that in every place where this Bulletin is received immediate measures will be taken to secure a sufficient number of these Sacred Thirst cards, and, with the consent of the pastor, to have them distributed on the Sunday before Lent. The Temperance Publication Bureau will furnish these cards, according to the sample sent here-

with, for \$1.00 a thousand which sum just covers the cost of production. Please therefore, bring this matter to the notice of your pastor, and ask his permission to distribute these cards among the people.

Fraternally yours, (Rev.) A. P. DOWLE, General Secretary C.T.A.U. of A., 415 West 59th Street, New York.

UTICA.

The Growth of Catholicity.

Utica, in the interior of the State, is one of the oldest settlements in New York. It was the home of the distinguished statesman Horatio Seymour, of the Honorable Francis Kernan, of Roscoe Conkling and many others very prominent in State and national politics. In the beginning of the century the Catholics in this locality were few, and far from wealthy. The town, in 1831, contained but one small church, dedicated under the patronage of Saint John. This church was then attended by the Rev. Walter Quarter, whose parish extended from Frankfort to Syracuse, and from Minghamton to Watertown. The old frame building was long ago removed to the opposite side of Blocker street, and still stands on the corner of Blocker and John street, to mark the contrast between the original and the present time church which is the edifice that has been erected on the original site. There are now in the same city, five splendid edifices, two of which are in charge of the Germans.

The last church, blessed and dedicated to the service of God by Bishop Ludden of Syracuse, is under the patronage of Saint Patrick. It was originally a small frame building, erected by the late Father Patrick Caragher. This was subsequently replaced by a large and splendid Gothic edifice, which was destroyed by fire in 1889. The loss of their fine church left the congregation in an embarrassed condition for a long time. In 1891 the present edifice was begun, and on the 1st of May, of that year, the cornerstone was laid and by the indomitable energy of the Reverend Nicholas J. Quinn it was finished and dedicated on the 7th of the present month.

Today, interiorly and exteriorly, it stands one of the most complete, harmonious and beautiful church edifices in central New York. It is 130 feet in length, 61 feet wide, within the walls, and 67 feet to the ceiling. The height to the foot of the cross is 108 feet. The structure is of brick; the base of the tower is of brown stone and the trimmings and buttresses of the same material. Over the main entrance is a fine statue of St. Patrick, the patron of the church and at the four angles of the bellry in the tower are statues of the four evangelists.

THE INTERIOR.

The chief beauty of the church is the interior. The columns supporting the ceiling are richly ornamented, and give the impression of stability and grandeur. The whole interior arrangement is in the strict gothic style, and gives the effect of light and shade so remarkable in medieval architecture. The ceiling over the nave, like the walls, is frescoed.

The sanctuary is a work of art. On each side of the main altar are the altars of the Blessed Virgin and of Saint Joseph. Over the main altar is a series of mural paintings in the centre of which is represented the crucifixion. The stations of the cross, in alto-relievo, are magnificent works of art, imported from Munich.

The windows are remarkably fine, especially those in the transept. On the right is represented the conversion of the pagan king by Saint Patrick in the hall of Tara, white on the opposite is a beautiful representation of Christ blessing little children. Everywhere on the windows the Fleur-de-lis of France, where Saint Patrick is supposed to have been born, and the shamrock of Ireland, where the great saint performed his special missionary labors, are intertwined.

The fixtures for lighting are arranged for gas in the lower parts and for electric lights in the upper. Around the sanctuary are twenty-five electric lights, and the combination, when all the lights are used, make the interior at midnight as light as at noon.

The cost of the building is about \$50,000. Father Quinn, under whose charge the building was erected, twenty-nine years ago was ordained by Archbishop McCloskey, and in April, 1892, was appointed pastor of Saint Patrick's. His assistant, his nephew, Reverend William P. Quinn, who was previously attached to Saint John's church.—N. Y. Catholic Review.

ST. PATRICK'S CHURCH NOTES.

The retreat for the unmarried ladies of the parish will commence on Sunday next, the 16th instant. The first instruction will be given at 7.30 p.m. It is very necessary that all the ladies should attend from the beginning.

It is finally decided that the retreat for the young men of the parish will commence on Sunday, 22nd March. Fuller particulars will be given later on.

UNEXPECTED EFFECT.—Mistress, who has given her maid a ticket for the theatre: Well, how did you like the performance, Alma? Alma: Oh, it was splendid, ma'am. You should have heard how a servant gal sauced her mistress.

A GREAT POPE.

F. MARION CRAWFORD WRITES OF LEO XIII. AND HIS HOUSEHOLD.

A WISE AND SKILLFUL LEADER—HIS STATESMANSHIP AND LAPINITY—GREETED IN MANY WAYS—THERE HAS NOT BEEN HIS EQUAL INTELLECTUALLY FOR A LONG TIME—HIS DAILY ROUTINE.

F. Marion Crawford, the famous novelist, contributes the second of his Roman papers to the February Century. He writes very interestingly of "Pope Leo XIII. and His Household." His article is in part as follows:

Leo XIII. is a leader by his simple nature and energetic character, as well as by his position and the circumstances of the times. The leader of a great organization of Christian men and women spreading all over the world; the leader of a vast body of human thought; the leader of a great conservative army which will play a large part in any coming struggle. He will not be beaten in the world when the battle begins, but he will leave a strong position for his successor to defend, and great weapons for him to wield, since he has done more to simplify and strengthen the Church's organization than a dozen Popes have done in the last two centuries. Men of such character to fight future campaigns many times over in their thoughts while the world is at peace, or amid them, and when the time comes at last, these are they themselves to go to the front, they called up still lives to lead and conquer. In weapons they forged the tools of other hands, the roads they built are broad and straight for the march of other feet, and they, in their graves, have their share in the victories that come after.

As a statesman his abilities are admitted to be of the highest order; as a scholar he is undoubtedly one of the first Latinists of our time and one of the most accomplished writers in Latin and Italian prose and verse. As a man he possesses the simplicity of character which almost always accompanies greatness, together with a healthy sobriety of temper, habit and individual taste rarely found in those beings whom we might well call "motors" among men.

Of the Pope's statesmanlike Latin the world knows much and is sure to hear more;—not perhaps, however, when another and a smaller man shall sit in the great Pope's chair. For

HE IS A GREAT POPE.

There has not been his equal, intellectually, for a long time, nor shall we probably see his match again. The era of individuality has not gone by, as some pretend. We of middle age have seen, in our lifetime, Cavour, Louis Napoleon, Garibaldi, Disraeli, Bismarck, Leo XIII. and the young Emperor of Germany. With the possible exception of Cavour, who died poisoned as some say—before he had lived out his life, few will deny that of all these the present Pope possesses in many respects the most evenly-balanced and substantial disposition. That fact alone speaks highly for the judgment of the men who elected him, in Italy's half-century, immediately after the death of Victor Emmanuel.

At all events, there he stands, at the head of the holy Roman Catholic and Apostolic Church, as wise a leader as any who in our day has wielded power; as skilled, in his own manner, as any who hold the pen; and better than all that, as straightly simple and honest a Christian man as ever fought a great battle for his faith's sake.

Straight-minded, honest and simple he is, yet keen, sensitive and nobly cautious; for there is no nobility in him who risks a cause for the vanity of his own courage, and who, out of mere anger against those he hates, squanders the devotion of those who love him. In a sense, to-day, the greater the man the greater the peace-maker. And so it should be; for if peace be counted among blessings, the love of it is among the virtues. "Blessed are the peace-makers."

HIS CHILDHOOD.

He spent his childhood in the simple surroundings of Carpineto, than which none could be simpler, as every one knows who has ever visited an Italian country gentleman in his home. Every hour, constant exercise, plain food and farm interests made a strong man of him, with plenty of simple common sense. As a boy, he was a great walker and climber, and it is said that he was excessively fond of birding, the only form of sport afforded by that part of Italy, and practised there in those times, as it is now, not only with guns, but by means of nets. It has often been said that poets and lovers of freedom come more frequently from the mountains and the sea-shore than from a flat inland region.

The stiff mannerism of the patriarchal system, which survived until recently from early Roman times gave him that somewhat formal tone and authoritative manner which are so characteristic of his conversation in private. His deliberate and unhesitating speech makes one think of Goethe's "without haste, without rest." Yet his formality is not of the slow and circumlocutory sort; on the contrary, it is energetically precise, and helps rather than mars the sound casting of each idea. The formality of strong people belongs. (Continued on Eighth Page.)