

MANITOBA SCHOOLS.

Mr. Laurier Meets the Deputation.

Hon. Mr. Laurier was waited on by a deputation of Roman Catholic citizens, who protested against what they regarded as the injustice inflicted upon them by the Manitoba school act. The deputation was composed of Mr. J. A. Richard, J. L. P. Prendergast, E. Cass, J. J. Golden, T. Deegan, P. Marrin, N. Bawlf, O. C. Powell, J. Carroll and Mr. McManus. Mr. Powell read an address to Mr. Laurier from the Catholics of Winnipeg, in which it was stated that the Roman Catholic citizens had resolved to avail themselves of the opportunity presented by the visit of the Liberal leader to lay before him the injustices which were being done to the Catholics, and the oppression under which they were laboring in the matter of the education of their children. The Public Schools act of 1890 had swept away the Catholic School Board, and left as the sole head of the educational system for Catholic and Protestant alike the Protestant School Board. Not a member of the Advisory Board was of the Roman Catholic faith, and the action of the Government in compelling Catholics to send their children to Protestant schools, and taxing them heavily in support thereof, placed the minority in a position of violence and oppression at the hands of the majority, and they trusted that the Liberal leader would devote his power to the full restoration of all rights and liberties of the free subject, not the least of which were the invaded rights of the Roman Catholics of Manitoba. A letter was read at the close of the address from the Superintendent of Education to the City Clerk, giving notice that after May 1 the Catholic School Board would cease to exist, and giving instructions in consequence.

VIEWS OF THE DEPUTATION.

Mr. Laurier, having expressed a wish to hear the views of some of those present, Mr. J. J. Golden, a prominent Conservative, made a few remarks. He said that in looking over the acts which dealt with the religious teaching in Public Schools one might think that these schools were not Protestant, whereas, as a matter of fact, they were solely Protestant, and nothing else. If Catholics refused to use the textbooks commanded to be used by the Government in these schools they would not be allowed to collect taxes for the support of these schools, while being themselves directly taxed to maintain others. If there were no religion taught at all it would be a matter of common fairness, but religious principles were taught which were not in accord with the principles of Roman Catholics, and they would have to unlearn in the minds of their children many of the things which they were taught at school in the matter of religion.

Mr. Laurier said that many of the things which he had been told by the deputation were new to him. He had heard no such definite complaints in any petition which had been placed before Parliament.

In reply to a question, Mr. Golden said that no complaints had been laid before Mr. Foster or Mr. Angers when they were here, because the Catholics of Winnipeg did not believe that the Government's following in the House would give their support to a measure of redress which was personally disapproved of, or against the wishes of a large number of their followers.

"I think," said Mr. Laurier, "that it would be more accordance with the object in view to lay these complaints before the Government than before me, who have no influence in the matter at present, or power to act, would it not?"

"I don't think so," said Mr. Golden.

"You honor me very much," said Mr. Laurier, "but, as the question is evidently, from your previous remark,

to be taken as a political one, I must ask you to excuse me from dealing now with a question which would take us into politics. You refused to place your grievances before the Government leaders because, as I understand, you did not think that you would get justice. I think that your policy should be to acquaint the Government at Ottawa with these facts."

"Supposing that Sir John Thompson favorably regarded an appeal to him," asked Mr. Golden, "would you, as leader of the Opposition, join with him in giving your influence to the redress of our grievances?"

"If, after careful consideration of both sides of the argument," replied Mr. Laurier, "I find that Catholics are compelled to send their children to Protestant schools, and that injustice is being done them, I think that this Catholic school question would be as favorable a case for discussion as any that could be brought before Parliament."

PROTESTANT OR NON SECTARIAN.

Mr. N. Bawlf next addressed the Liberal leader, and said that when this present school act went into force the Catholic schools were wiped out. The act should have wiped out both the Catholic and Protestant schools; Catholics should have got a proportionate representation on the board. "When our schools were wiped out," Mr. Bawlf said, "we had no debt whatever, and yet we were turned over to the Protestant School Board and forced to share in their debt amounting to \$200,000. In order to break the camel's back they have passed an act whereby our very schools are taxed. And we are compelled to keep up the Collegiate Institute. If the law is what they say, if the state of their schools is such as they would lead us to believe, why do they insist on having a Collegiate Institute?"

Mr. Laurier—These are new facts to me upon this question. Were I in power and you were to present me with such grievances as those, in my official capacity, I would ask an answer from the Manitoba Government. There are two sides to every question. You have stated your side. At present I am not in power, and have no authority to deal with your grievances. The only thing I can do is to give the facts as I know them to be. Whenever an opportunity should arise. At present I am powerless to alter an iota."

Mr. T. D. Deegan In the event of the present Government showing an inclination to deal favorably with us on this question, would Mr. Laurier aid the Government in that alternative?

Mr. Laurier—If, after investigating the facts, I found them to be as stated, I would act as I said yesterday. On all occasions I would be glad to impart the knowledge which I possess on this question. It is a question of facts, not one of law.

Mr. Marrin—Mr. Martin intended providing non sectarian schools, but pressure was brought from the Protestant side, who, as they said, did not want "godless" schools. Mr. Martin himself admitted that the schools were not as he intended them.

Mr. Prendergast was then asked to express his views on the question. He said, "In the third reading of the school bill of 1890 it was altered to suit the Protestant clergy, and Mr. Martin, on that occasion, remarked that the purpose of the bill was to abolish sectarian schools. This the Protestants sanctioned so far as Catholic schools were concerned, but when it came to a question of themselves they would have it that their schools be sectarian. In a word, Mr. Martin accused his Grace the Archbishop of Rupert's Land with wanting a special arrangement to suit himself."

Mr. Powell—If the schools of Winnipeg of to day are not Protestant they never were Protestant. Prior to

the change in 1890 there were Catholic and Protestant schools here. The Catholic schools were abolished. The present schools are identical with the schools under the old Protestant board. If they say that the schools of to day are not Protestant, then they must also say that neither were those prior to May, 1890.

After several other remarks from the members of the committee and from Mr. Laurier the interview terminated. Mr. Laurier promised to give the matter his close attention.—*Special Correspondence of the Globe.*

A Quebec Landlady.

During all this time it was raining pretty heavily and was momentarily growing worse. When the road turned towards the river it soon entered a dense wood, where the earth seemed marshy and the track became almost impassable for a pedestrian, let alone for a bicycle. It was mainly composed of inky black mudholes, in which I floundered in a woful way. When I emerged from that Serbonian bog my best friend would have insisted on handling me with a pitchfork. It is little wonder, therefore, when I rode up to Monsieur St. Germain's hotel at St. Denis that that gentleman looked at me askance. He told me, I thought somewhat roughly, that he did not speak English and he did not seem to care to assist my efforts in his own tongue; but there was no use going on strike, as it was the only hotel in the village. However, he delivered me over to the tender mercies of his women folk, and their treatment of me was well worthy to be described by that phrase "A wheelsman must travel light. Most of my travelling accoutrements were in my valise, which I had expressed to Three Rivers. I was wet to the skin and had very little in my kit to replace my soaked garments. Mrs. St. Germain took a motherly interest in my plight, and, with the aid of a good hot stove, I was soon as dry and comfortable as could be desired.

The delightful old lady did not know one English word from another. The conversation was serious, and I simply had to draw to the fullest extent on my linguistic gifts. I was equal to the occasion, and during the course of my first meal madame and I carried on an animated conversation. She is one of those good souls who beam all the time, and the way that she beamed, and talked, and coaxed me to try a little of everything in the house, was enough to console me for the fact that outside it was raining cats and dogs, and that the road was momentarily becoming worse and worse.

The house (for I don't like to call it hotel, it was so home like) was a charming one every way. It was as simple as it could be—rag carpets and mats on the painted floors, and the most amateur architecture and joinery, but, oh so clean. The tablecloth vied with the napery in its silvery whiteness, the butter was gold and honey, the milk rivalled Mrs. Daigle's in its frothy richness. The curtains on all the windows were of the commonest materials, but they looked as if they had just come from some angelic laundry. In my modestly furnished chambre a coucher up-stairs the same conditions prevailed. Downy mattress, fluffy pillows, snowy sheets, and, chief charm of all, a spotless fringe of muslin all about the bed. Mrs. St. Germain's beaming countenance seemed to be impressed on everything about the house. It would certainly have been no hardship to have to put in a few days here, but I had already been so much detained by rain that I was getting weary of it.—*John A. Lican in the Globe.*

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Catholic News.

The hospice of Mount St. Bernard has just celebrated an anniversary of a unique character, namely, the "diamond wedding" of Father Parbellay, one of the monks. Sixty years have passed away since the venerable monogenarian entered the priesthood, and every day since then he has lived amid the eternal snows at an altitude of 2,472 metres. The rev. gentleman is still well and hearty.

Father Collette's picnic, which took place last Tuesday at Upham, Kings county, was immensely enjoyed by all present. The weather was delightful, the clergy well represented, and the laity of all classes and persuasions came by train, wagons and bicycles from St. John, Nauwigowauk, Hampton, Norton, Sussex and Hammond and Black River and St. Martins, as well as pedestrians from the surrounding districts.

The good old Jesuit, Rev. Athanasius Kircher, says that the voice is an excellent index of character. He writes that a strong hoarse voice signifies that its possessor is avaricious, pusillanimous, insolent in prosperity, cowardly in misfortune; and Tacitus tells us that such was Caligula. A voice that is grave at first and terminates in a falsetto is, according to Father Kircher, possessed by a man who is sad and irritable; the sharp, feeble and broken voice is the index of an effeminate nature; a sharp and strong tone belongs to the man who loves pleasure, while the grave, sonorous and heavy voice is owned by the individual who is enterprising, bold and fitted for the execution of most things.

The Rev. Abbe Colin, Superior of the Seminary of St. Sulpice, returned from Paris. The abbe attended the general chapter of the order at Issy and Paris. Matters of general interest were discussed, and important business for the order in America was disposed of. A new seminary will be opened in New York next year, and applications from San Francisco and Cincinnati were considered. The Rev. Abbe Rex, of Boston, was selected to the General Council to succeed the Rev. Abbe Captier, the new Superior General. The new seminary here will be opened in about a fortnight. An important step decided upon by the General Council was the creation of a general scholasticate, through which all the members who are intended to be teachers will have to pass.

The Columbus Helics.

The Secretary of State has finally decided to return the articles that were borrowed from the Vatican for exhibition in Chicago, and the autographs of Columbus, which were so kindly lent by the Duke of Veragua, the Duchess of Berwick-Alba, and the Government of Spain, and Commander Houston of the gunboat *Machias*, who leaves New York for China about the middle of September, has been notified by the Secretary of the Navy that he will be expected to take charge of these articles, and deliver those that belong in Spain at Cadiz, and those that belong to the Pope at Naples. The Government of the United States borrowed these exhibits at the request of President Harrison, made upon the authority of a resolution adopted unanimately by both Houses of Congress, and it was expressly stipulated that they should be brought to this country on a man-of-war, kept under military guard while they were here, and returned upon a man-of-war immediately after the close of the Exposition, and have since been lying in the State Department building, the smaller packages being placed in the vaults and the larger ones leaning against the walls in the corridor of the basement.

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