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Excursions BRUNSWICK and SCOTIA

The Globe and Witness



Vol. LIX., No. 20

Commons R. R. Dec. 1909

MONTREAL, THURSDAY, NOVEMBER 11, 1909

PRICE, FIVE CENTS

NEUTRAL SCHOOLS AROUSE CATHOLICS. WAR MEASURES TAKEN.

Bishops in Pastoral Urge Aggressive Action.

The joint pastoral letter recently issued by all the Archbishops and Bishops of France to their flocks has created a sensation not only in France but throughout Europe for the reason that it marks the beginning of a new policy on the part of French Catholics. Heretofore they have been on the defensive; they are now preparing to take the offensive. The Bishops' pastoral is distinctly a war document. It means a fight to the finish between the government and those who uphold the right of liberty of conscience. The education question is the issue. The infidel powers of France are committed to the damage of the parents of the children to force upon the parents of France, of the "right of the child" the right of any religion until the age of eighteen. This is the principle worked out in the so-called "neutral" schools of France.

THE RIGHTS OF PARENTS.

Says the Bishops' pastoral, according to the report translated from "L'Eclair" by the French correspondent of the Catholic Standard and Times:

"The parents have the right and the obligation to choose a school in conformity with their belief. There are two kinds of schools in our country to-day, the free or Christian school and the neutral school. The Christian school holds the first place, in which the teacher places in the hands of his pupils books of orthodox doctrine and creates about them an atmosphere favorable to the development of faith and virtue.

"This school your children ought to meet everywhere, and the State ought to be in justice bound to place it at the disposal of the family, especially in a country like ours, where the vast majority of the people profess the Catholic faith. For, as Leo XIII. said with supreme authority, it is of paramount importance that children born of Christian parents be from their earliest years instructed in the precepts of religion, and that the education usually imparted be not separated from religious training. (Encycl. Nobilissima Gallorum Gen.)

THE "NEUTRAL" SCHOOL.

"And the 'neutral' school. About thirty years ago, by a deplorable error or by perfidious design, the principle of religious 'neutrality' was introduced into our school laws—a principle false in itself and disastrous in its consequences. What else is this neutrality but the systematic exclusion of all religious teaching from the school and, as a logical consequence, the discrediting of those truths which all nations have looked upon as the necessary foundations of education?"

"At all times and for all countries the Popes have denounced and condemned the neutral school. Leo XIII., addressing the French nation, pronounced the most categorical condemnation against this pedagogical system. Speaking of the necessary union of secular and religious training, he said: 'To separate one from the other is to wish the child to remain neutral when there is question of its duties to God—a lying and pernicious system which opened the gates to atheism and closes it on religion.'

SOURCE OF THE NATION'S DISEASE.

"The neutral school has been rejected by the Church and this rejection, which certain people call intolerance, can be justified without difficulty. In the suppression of all religious teaching in the schools we cannot but see one of the chief sources of the disease from which France is suffering, and which affects at once family life, morality and patriotism. This is the thesis developed by M. Jules Simon in the Senate at the time of the discussion of the school laws.

"The Church forbids attendance at neutral schools, because the faith and virtue of the children are imperiled there. This is an essential rule which must be borne in mind. Nevertheless there are circumstances in which, without detriment to this fundamental principle, it is permitted to modify its application. The Church tolerates attendance at a neutral school when backed by serious reasons, but only on these two conditions: There must be nothing in this school calculated to pervert the conscience of the child, and parents and priests must supply out of school the religious instruction and formation which the pupils cannot receive there.

"We denounce, moreover, the lying

neutrality of certain teachers who spread anti-religious doctrines. Parents have the right and obligation to watch over the school and the instruction given to their children. To this end it is advisable to form associations, in order to give more weight to their declarations. Such declarations do not proceed from a feeling of hostility towards the teachers. Teachers who have nothing to reproach themselves with have nothing to fear. They ought, on the contrary, to rejoice that the parents are not indifferent to the work of the school.

CONDEMN TEXT BOOKS.

"Exercising a right inherent in our episcopal office, a right which laws and tribunals will strive in vain to deprive us of, we one and all unanimously condemn certain widely-spread text-books in which the Catholic Church, her history and her teachings are grossly vilified and misrepresented. We forbid the use of these immoral books under pain of mortal sin.

(The books condemned are fourteen in number, seven histories of France, four works on ethics, a history of French civilization, a primer of civic instruction, civil government and a manual of classic selections.)

"If parents discover that the school, instead of being neutral, is nothing but a 'form into which a Christian child is thrown only to come forth a renegade,' they will not hesitate an instant to withdraw their children from it.

ORGANIZING CATHOLIC FORCES

In connection with this noble declaration it is interesting to read an interview published a few days ago in the Paris Temps. The person interviewed is Msgr. Gibier, of Versailles, a "separation bishop," one of the fourteen bishops created by Pius X. after the separation of Church and State in France. "Our organization," said the Bishop, "is not yet so complete as some are disposed to believe. Much remains still to be done. The separation found us slumbering. We were not prepared for the state of affairs suddenly thrust upon us. Everything had to be improvised. Clergy and laity had been accustomed to stand on the defensive; methods of conquest, such as obtain in mission lands, were foreign to them. The storm has not annihilated us, and now we are pushing forward to recover the lost positions, to rebuild the edifice which has been torn down. In my diocese of Versailles every parish has its organization committee. The chairman is either a pastor or a layman approved of by the Bishop; his field of work is religious, moral and material affairs of the parish. The cantonal committee directs the work of the various parish committees; it looks after the press, charitable and social works, the instruction of youth, and especially the association of heads of families, whose aim is to watch over the neutral schools.

The diocesan committee finally directs the work of the cantonal congresses are held which serve admirably to arouse enthusiasm, to enlighten clergy and laity on their duties as propagandists, to further existing works and set new ones on foot. During the current year twenty-seven congresses of this kind have been held."

Speaking of the clergy and politics, Msgr. Gibier said: "We cannot raise a wisp of straw but our enemies cry politics!"

"In the Cathedral, Cavan, recently, Most Rev. Dr. Boylan, Lord Bishop of Kilmore, asked the young girls of the parish to attend lace classes which were established, and asked the parents to urge them to gain a knowledge of this profitable industry. In one place he knew, as much as £800 had been earned by the girls in a single year, and they were thus enabled to supplement the home income. His Lordship also asked the girls and women to attend the Domestic Economy Instruction class opened in Drumcrave National School and would continue for a ten weeks' course. If they availed of the instruction, they would be instructed in cooking, laundry work, hygiene, dressmaking and home sewing, and in this way acquire a great deal of useful and most necessary knowledge.

LIGHT UPON AUTONOMY BILL. MUCH DISCUSSED SUBJECT.

Clear Explanation of its Several Clauses; Difficulties Defined.

(We are pleased to acquiesce to the wishes of one of our subscribers, who sent us the following letter with request to publish.)

Editor Citizen.—As so much has been written and spoken upon the school clauses of the Autonomy bill, I beg you to publish my views of the important matter, which I hope may throw some light on it and in the interest of a better understanding. The question should be discussed in a non-political spirit. Those who have discussed the school clauses are gentlemen who would disdain to avoid their obligations as private individuals, and I believe they would not urge the imperial or Canadian governments or parliaments to avoid their obligations; hence, I will endeavor to point out the obligations and guarantees which I consider exist in favor of the Roman Catholics of the Dominion, east of the Rocky Mountains, to maintain their schools, as it seems best to themselves.

Prior to the treaty of Utrecht, 1713, France was possessed of the Hudson Bay country, which was occupied by its subjects, and by Article 10 of the treaty that country was restored to Great Britain, and under Article 14 those of the subjects of France who were willing to remain there and to be subjects of the kingdom of Great Britain were to enjoy the free exercise of their religion according to the usage of the Church of Rome, etc.

The articles of the capitulation of Quebec, 1759, contain similar provisions, and the articles of the capitulation of Montreal, 1760, contain more extended provisions and reservations in that respect and among other things specially include all their communities, which include the schools and teachers thereof respectively.

The Treaty of Paris, 1763, called the Definitive Treaty, recites the Treaty of Utrecht and incorporates it with other treaties named in it and declares that the guarantees of Great Britain shall serve as a basis and foundation to the peace and to the present treaty and for that purpose they are all renewed and confirmed in the best form, so that they are to be exactly observed for the future in their whole tenor and religiously executed on all sides, and the said parties declare that they will not suffer any privileges, favors or indulgences to subsist, contrary to the treaties above confirmed, and by Article 4 the king of France cedes and guarantees to His Britannic Majesty, in full right Canada with all its dependencies, and His Britannic Majesty in full right grants the liberty of the Catholic religion to the inhabitants of Canada and that he would consequently give the most precise and most effectual orders that his new Roman Catholic subjects might profess the worship of their religion according to the rites of the Roman Church, as far as the laws of Great Britain permit.

In order to apply the terms of these treaties reference should be made to the articles of capitulation of Quebec and Montreal in which the provisors and reservations as accorded at the time are fully set forth, for the Catholic religion, and to the end that the bishops, chapters, priests, cures, missionaries, nuns and all their communities should be free to exercise all the jurisdiction they exercised under the French Dominion.

Then follows the Quebec act, 1774, an imperial enactment, which after reciting the definitive treaty, confirms it and authorizes and constitutes a council for the province with power and authority to make ordinances for its peace, welfare and good government and Sections 5 and 8 enact that His Majesty's subjects professing the religion of the church of Rome and their clergy should enjoy the rights and privileges safeguarded by the said treaty, and Section 15 provides that no ordinance touching religion, shall be of any force or effect, until the same shall have received His Majesty's approbation.

The Constitutional act, 1791, also an imperial enactment, not only does not affect the sections of the Quebec act referred to but establishes a legislative council and assembly in each province with power to make laws for the peace, welfare and good government thereof, and Section 42, after reciting the Quebec act, provides that the legislative shall not vary or repeal any act or acts which relate to or affect any religious form or mode of worship, or which shall in any manner relate to or affect the payment, among others, of teachers, until every such act shall previous to any declaration of its repeal or its amendment be laid before both houses of parliament in Great Britain.

A FRENCH "VOLKSVEREIN."

GREAT WORK OF EDUCATION. Priest Sees Opportunity to Help Country Regain its Lost Social Instinct.

In the Paris Correspondence in "America" we note the following very interesting account of the inception and growth of the French "Volksverein". Only those who know the great sociological instinct abroad in Catholic Europe can appreciate the rise of such a movement.

In 1903, M. l'Abbe Le Roy, a priest working among the people, thought he saw a gap in the social work of France that needed to be filled. What was it to be? Certainly a place unoccupied up to then. But one like the famous German Volksverein? Yes, and no. It was to be a Volksverein, but one applied to the needs of France. The German organization is for Catholics well drilled and solid in their faith. Now in France the population is Catholic only in name, rarely in practice; therefore, he argued, it must differ from the Volksverein somewhat. Again, social works are not lacking in France; anyone going over the list will be astonished at the number; might even be tempted to say there are too many. Where is the trouble, then? Might it not be in the lack of intellectual enlightenment of moral impulse in the people themselves? Ah, here it is! he said, my work shall be one of education, of popular education. The country has lost the social instinct, this must be reformed, not the time yet to talk of associations, labor unions, syndicates, etc. knowledge comes before action, the mind before the will. How get the people to act when they do not know why they should act, nor what to do, nor how? Again, at a recent German congress it was said, very truly: "In France they have forgotten that the road to power is paved with printers' ink." Socialism, one solution of the great social questions, gains the people because it understands and sympathizes with their miseries, while good Catholics look on with forced arms, because they do not know the real sufferings of the people, or if they do know, they are powerless to do anything because they do not know how. Here is where M. Le Roy would step in. He did it with the foundation of the "Action Populaire." It was to be an educational effort, one of popular social propaganda; it aimed chiefly at association—not to second but to help the founders, to give rise to initiative, and especially to give rise to it. The means will be the printer's ink to write and publish tracts, pamphlets, social books of all kinds spread them over the country, put them into the hands of the leaders in every city, town and village, force these on to the good work of Catholic social and religious reconstruction in France; this is the aim it has before it, a work of popular social education and information. So much for the idea: what has it produced?

Lord Mansfield, in delivering the unanimous judgment of the court in Campbell vs. Hall states that articles of capitulation upon which the country is surrendered, and treaties of peace by which it is ceded, are sacred and inviolate according to their true intent and meaning.

Sir John Bourinot (lecture, Jan. 1901) says: "It is now an admitted principle that the Dominion is practically supreme in the exercise of all legislative rights and privileges set forth in the B.N.A. act, 1867, so long as her legislative action does not conflict with the treaty obligations of the parent state."

Bourinot (Procedure, p. 5): "Canada became a possession of Great Britain by the terms of capitulation on 8th September, 1763. By these terms Great Britain bound herself to allow the French-Canadian the free exercise of their religion and certain specified fraternities and all communities of religious were guaranteed the possession of their goods, constitution and privileges. These terms were included in the Treaty of Paris, in 1774 parliament (imperial) intervened in Canadian affairs and a system of government was granted to Canada by the Quebec Act (p. 10). Opposition was raised principally in the change from English law to the laws and usages of Canada. The imperial parliament however was influenced by desire to adjust the government of the province and to conciliate the majority."

Garneau, No. 2, page 233, also refers to the subject and both cite the remarks of the King, who in assenting to the bills signalled the Quebec act for special commendation "as being founded in the plainest principles of justice and humanity, and that he doubted not that it would have the best effects by calming the inquietudes and promoting the well-being of our Canadian subjects."

Todd, No. 1, page 610: "The constitutional powers appertaining to parliament in respect of treaties is limited. It has no power to change or modify in any way a treaty itself (p. 27). The mother country has never parted with the claim

(Continued on Page 8.)

ADVANTAGES OF PRIMARY EDUCATION.

Primary education is also afforded. An abridgement—a popular résumé of the best doctrine on the family, labor, trades, etc.—the "social pamphlets," four-page sheets for distribution, summing up the salient points of sociology in a striking popular way, and an ingenious system of "social post cards" accompanied by a short letter-press in explanation, constitute this branch. There remains the intellectual élite, for whose higher education, a review, the Association Catholique, former organ of the Mun group, has been taken over, enlarged, rejuvenated, and renamed the Mouvement Social; while last of all, since at bottom the social needs of France are religious needs, comes a series—"the second shelf in their library," as they call it—of strictly religious publications, though still aiming at organization. This comprises a guide of religious activity, a complete vademecum for the man of action in the modern apostolate; three series of brochures, etc. On the other hand, the "Action Populaire" is a source of information as well as of education. For this end, a bureau of information—the "Intermédiaire Social"—answers gratis all questions on any social matter—two committees, one of lawyers, one of theologians, being formed for this purpose. Thus far inquiries from all parts of France, from Austria, Uruguay, Serbia, Japan, etc., have come in. The outlook for this work alone is enormous and it is out of this section that grew the résumé spoken of above as "Practical Social Guide." But the "Action Populaire" is not merely staying at home—at this moment a group of men are being formed to run all over France giving conferences.

An Old Montrealer

Organizes President Taft's Reception in New Mexico.

Mr. Marcus P. Kelly, who was for many years accountant in the mechanical department of the Grand Trunk Railway, is the gentleman who held the front of the platform as secretary of the Commercial Club on the occasion of President Taft's visit to Albuquerque, New Mexico. The reception organized by Mr. Kelly was declared by the President to be the most sincere, most successful and most agreeable of the many he had so far enjoyed. In fact, so great was his satisfaction that he personally extended to Mr. Kelly an invitation to accompany him and his party to El Paso.

ENOORMOUS ACTIVITY.

The results are startling. The first tract was published, January 26, 1903; since then 210 have seen the light. But the sphere of activity has widened enormously; besides the tract appearing every ten days, four annual books of 350 pages or two monthly reviews, a technical agricultural library, a series of social biographies; countless post-cards and pamphlets; several books and a monthly series of social documents—a daily newspaper is hoped for soon—in all a variety of nearly 400 books; 200,000 sold in 1908 alone; 830,000 since the foundation six years ago! The staff has increased to ten, six priests and four lawyers, one of them an ex-newspaper editor, while in all 200 collaborators contribute their writings to the work. As for the moral results, they are not counted up in numbers; but who can doubt of their vastness? Already hundreds of testimonials are pouring in bearing witness to what is being done while all the bishops of France have highly praised the undertaking.

Now a glance in detail at all these publications. The first thing to do was to make known the social situation and to form the social instinct. Hence a first category of publications, the "yellow tracts" of thirty-two pages, costing five cents. They are of three classes; inquiries made into social conditions, first of all—and we might say here that these show as keen an appreciation of present-day miseries as any Socialist—and a more exalted sympathy. But this is not enough. To avoid the dangers of mere empiricism, a clear and well founded social doctrine is indispensable, hence a second class of tracts; a third follows the principle that after enlightenment comes action, that the

best motive to action is example, and so sums up in concise biographies what the great workers have done and are doing. As a complement to this five large books of 350 pages have been added, addressed to the young men and young women, the priests, the women, the peasants of France—compilations showing what each has done in their state of life. At this point it was shown that in all this, many questions demanding less space were left untouched; to cover this need a monthly review, La Revue de l'Action Populaire, was founded. There also appears a monthly series of brochures setting forth the latest improvements and legislation concerning social interests. Then, to gather, each year, the results of work done in the whole world, under one comprehensive review, an annual, Le Guide Social, was started. It is a compilation, made from 250 French and 40 foreign reviews; it also has correspondents in England, Germany, Italy, etc. M. Cotty, of Mulhouse, said of it: "Not even the Volksverein has done anything like it." Besides this, more technical, appears a Practical Social Guide, furnishing minutely all the necessary judicial, legal and practical data for the foundation of associations, etc. These books have been called the "secondary education," and are hence addressed to the average intellect.

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