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SIR WM. HINGSTON'S MASTERLY DEI

In Condemnation of the Manitoba School Settlement.

Constitutional and Conscience | The Story of Pioneer Catholic Features of the Arrangement

The Heroic Struggle for Religious Education at Present.

High Standard of the Educational System in the Province of Quebec Dwelt Epon.

Missionary Work in the Northwest.

A Graphic Picture of the Results of Godless Schools in France and Germany.

The Significant Utterances of an American Anglican Minister.

600 THE SAVIOUR MUST BE BROUGHT BACK TO THE SCHOOLS.

FROM OUR OWN CORRESPONDENT.

OTTAWA, April 5.

NE of the abjest, as well as the most William Hingston, M.D., in the Senate, to with wrapt attention, and at its conclusion Sir Oliver Mowat, the leader of the Government, Sir Mackenzie Bowell, the leader of the Opposition, and a numher of other members of the Senate, warmly congratulated Sir William Hingston for his masterly treatment of the different phases of the School ques-

I listened with a great deal of interest to the able speech from the hon, gentleman on this side, who was so severely logical, however, that I found it difficult to follow him in some of his arguments, and in one in particular—that the more the worse for the country. I was under the observer. the impression that the more our exports exceeded our imports the greater the wealth of the country; in other words, that the more we earn and the less we spend, the richer we become. Whenever I have leisure, I shall be glad to sit at the feet of my hon, friend and learn those lessons in political economy which at present are new to me.

With regard to the address, so much has been said that I shall simply go over the ground hurriedly. The enlargement of the St. Lawrence canals commends itself to all; and the Intercolonial Railway terminating in Montreal is a wise measure, which I think should have the support of this House. As head of ocean navigation, Montreel is, geographically speaking, a city that cannot be overlooked in any wise legislation. The same with regard to cold storage on ocean vessels; but here let me re mark, that hitherto there has been

MORE COLD STORAGE PROVIDED on steamers than has been availed of.

One shipowner in Montreal told me that he constructed storage arrangements at an expense of (I forget how many) thousands of pounds upon fast vessels, and he had yet to receive his first contract and, with it, his first dollar, to carry provisions across to the other side of the

With regard to the Behring Sea claims, we approve of any measure between the United States and Great Britain with a view to a fair and amicable settlement; but it is for the United States and Great Britain to settle those questions and not for us, however interested we may be. As to the Indian famine fund, I am proud, as a Canadian, that we have done our fair share, and are still doing it, to come to the relief of those who differ from us in language and in colour, but who are subjects of Her Gracious Majesty and our fellowbeings. The allusion to the Queen and the Diamond Jubilee is well thought of. Our feeling towards Her Majesty is one not only of loyalty but of devotion and admiration -nay, I might say almost of adoration—of one of the noblest and best sovereigns any country has ever had. And so soon as she shall have passed away-and may it not be in the near futnre-I think that Justin Mc-Carthy's words will come true, that Great Britain has had, in her, the greatest monarch probably that ever occupied a throne. A measure, we are told, will be submitted for the revision of tariff, which proposes to make our fiscal system more satisfactory to the masses. Of course any improvement in that respect will receive my support. Then the next subject referred

THE SCHOOL SETTLEMENT. .

Do the advisers of the Crown who have put the word into His Excellency's mouth settlement? First: that it is all that famille et de son Empire." know the meaning of the word? A settle can be granted; second: that it is all

ment is supposed to be something final It means an adjustment of differences: a reconciliation in which both parties to the adjustment or reconciliation are agreed, and are content; yet, by meniing the Address debate was that of Sir bers of the Government in both houses, we are told it is not final. Arrangement is the word I should have preferred, or a a verbatim report of which we give our modus vivendi, or a modus patiendi rather. readers. The splendid effort was listened An arrangement, or settlement, as it has been called, has been come to between the representatives of a distant province and the Government of this country. Well, hon. gentlemen, the less a question is understood,

the more is said about it. and the greater

is the confusion in our ideas regarding it. I find nothing in the natural world

more resembling this question than one of those optical illusions which occur so frequently in the west, and nowhere more markedly than in Manitoba itself, where, in a particular condition of the atmosphere, the sun's rays falling at a certain angle upon a sometimes distant scene, gives the appearance of terrestrial Objects in the heavens, the size and shape we exported, and the less we imported, of which depend upon the position of The man at one and place sees them clearly; and one a few thousand yards the away does not see them as clearly, or perhaps does not see them at all. If he sees something, it is not like what others see. And so, on this question-a ques tion of conscience—which only those who take a conscientious view of the question can begin to understand, or to realize. What is the condition of this subject at the present time? It is simply this: From one end of the country to the other we have been promised a settlement. That means, of course, a settlement that will be satisfactory to all, and especially to those chiefly interested. Let meask you, judging from the opinions that have been expressed in pulpits, at public meetings, in assemblies and in social life-let me ask you if the settlement

> those who are most deeply interested? Several hon, members-No, no. Sir William Hingston-You answer

that has been reached is a satisfactory

one? Has it been a satisfactory one to

a hook and ask is it satisfied because it ceases to wriggle? No,

IT IS NOT SATISFACTORY, and here I am sorry to say that I cannot agree with the speech from the Throne when it says: "I confidently hope that this settlement will put an end to the agitation which has marred the harmony and impeded the development of our country." What a grim savagery is there in the word settlement in this connection! There is no man in this community who could wish more than myself to see this question disappear forever and forever; but it cannot be carried away upon the shoulders of injustice. The settlement, I say emphatically, is not satisfactory. It is not satisfactory to those most interested. the good name of our beloved country and which, hitherto has shown ber respect for established privileges and rights, and I think it is our duty to say so. And here I shall take the liberty to read some works that fell from the hon leader of the Opposition, and I hope they were duly morded. When he was switted about the change that had taken place in the feelings of the people of the Province of Quilichow they were misted or bamboozled. I should say—what were his words? of the Commissions to Messre. He did not care thow the people of the cher and Drumoulin reads thus: Province of Quebec had voted; it was not a question open which the people had a right to vote. It was not for the people of the Province to say that an injustice had or had not been done when the highest tribunal in the worldthe Court of last appeal—had said an indesence set up by those who favor the Très Gracieuse Majesté, de son Auguste and yet should be the mere extension of justice had been done. Now, what is the

that is necessary; and third: that it is all that the minority had a right to expect. Now, to the first, I should say: What was the intention of the Privy Council's decision? Nothing is clearer

INTENDED TO MEAN THE RE ESTABLISHMENT OF SCHOOLS

such as existed, or something to that effect, that would bring justice, relief and satisfaction to a section of our people. To the second, I should say that it is not it is deceptive. It would be farcical were in not so serious. It cannot be made satisfactory, and why? I am not talking now of the religion of any particular sect, nor of any form of religious are but a few thousand, and why have so much trouble?" Well, hon, gentlemen, if fifty, or one thousand French Canadians in that district are zeros, how many times would you require to multiply the figures to make them more than zeros? Fifty zeros, after all, are but zeros; and a thousand zeros are simply zeros. I cannot see that it can be questioned for a moment that an injustice has been present, when despoined of their schools, done to a minority that is not a zero in the eye of the law, nor in the eye of God, nor in the eye of any fair or impartial man, and I shall lay before you a very short statement of the reasons for this statement. Now, there are constitutional of conscience. And as to the first, The British North America Act guaranteed provincial rights, and among those rights were separate schools and schools for minorities. The protection of minorities is a necessary corol-lary. Any contravention or abolishment can be appealed to the Federal Government, which has the power to annul such legislation, and that is what is desired. Now, the minority in Manitolia claims

RIGHTS WERE ABOLISHED.

They had schools from the very beginning, from the very earliest days; when the red man, and the concur da bois, and the Hudson's Bay servants the only colonists. The were first missionaries were sent from the Diocese of Quebec by Bishop Plessis, whose episcopal jurisdiction, at that time, extended from the Atlantic to the Pacific. Did they go uninvited? No. Missionaries of the stamp of Mons. Provencher and Mons. Dumoulin do not often wait to be invited; but on this occasion the highest authority at the time, Lord Selkirk, on behalf of the Hudson Bay Company, had invited them to come and establish churches and schools, and they responded. When Monseigneur Plessis, the Bishop of Quebec, sent them, he gave them definite instructions. And what were his instructions? To instruct those Indians, but before he sends them, he sends his instructions to the Governor, who, to the missionaries, answers that the instructions are wis . You will build churche . they are told. You will raise schools. What schools do you suppose they were to hava? No more doubt as to their ch tracter than as to the character of their churches. no! One might as well put a worm on They are there in undisturbed possession for four fifths of a century, and the Hudson Bay Company, to show their appreciation of their work, gives them land to build upon, and money to help them to build their schools; endows those schools, and continues to give them money every year. The Episcopalians wished their rights recognized, and the Hudson Bay Company gave them land also; and by-and-by the Pres byterians claim a share and get some 15 per cent. of what the others received. Thus it was recognized that the schools were separate and distinct, ab initio, the Presbyterians teaching according to their belief: the Episcopalians in their way, and the Catholics in theirs. A missionary report of the time says that when a school was to be built they had simply to ask the Government of the It is not satisfactory to those who love Hudson Bay Company for a piece of land aries

WERE THERE FOR THE GOOD OF THE COUNTRY.

to teach the Indians to forget their savagery and to become Christian. The missionaries taught the Indians and half breeds virtue and economy and to be true and loyal to the Throne. One of the Commissions to Messrs. Proven-

9. "Les missionaires feront comaitre aux peuples l'avantage qu'ils ont de vivre sous le Gouvernement de Sa Majeste Britannique, leur enseignant, de parole, et d'example, le respect et la tidelité, qu'ils doivent au Souverain, les accontument à addresser à Dieu de ferventes prières pour la prosperité de sa

the other House it was said: "What business had they with that? That was a political question." A political question forsooth. So far for constitutional easons. But there are

REASONS OF FAITH AND CONSCIENCE. While listening to the discussion on the tariff and cold storage, and the rest, recognized their importance; but they sink into utter insignificance compared with this question of conscience, and upon your decision depends the question whether we shall have a good, loyal honest and contented people, or shall leave them to drift as they will, smarting under a sense of injustice a soured and discontented people. They should come to appreciate what re ligious education means, and to recognize God in every step of life, to r cognize Him everywhere and not put Him at all sufficient; that the time devoted in the background as a deposed statue to religious instruction, (one half hour in or idol out of fashion which is set aside the afternoon) is illusory; that it is not | when fashiens change. Religion must be satisfactory, and worse than that, that in the heart: it must be taught. Who teaches the child? Answer: the parent. The parent never relinquish a his right over his child. He educates the child but supposing be himsel is not educated education proposed, as one from which religion has been excluded, as a non religious, rather than isosteric. It is their right and their data. or has not the time, then he educates it ligious, rather than irreligious educa- than their right, to bring up their chiltion. It is impossible to carry out a dren according to their consciences. I measure of that kind and give to the is therefore a question of conscience -- a people the religious instruction to which | very serious question to interiore withthey have been accustomed for four-fifths and when interfered with imposing seriof a century. Thirdly, we are told that our responsibility upon joint or upon "the French Camidian population of them who deprive the people of that Manitoba is numerically weak;" there right. It is the sacred right and duty or parents who beget the child and the State-which is unequal to the function -to bring up the children. The State exercising a general surviilance in the matter. Now, it is apparent, that wher men, situated as those of the minority in Manitoba are, undertake what they have undertaken; go to the

> of the Government, and in the face o every difficulty, at the greatest of personal and financial sacrifices, begin the opening of private schools while paying for the maintenance of public schools, is it not very apparent that some intense conviction, some grand underlying principle, must be at stake-must be the motive of such heroic endeavor. You bave not the advantage that I have of being in a French Canadian community, where the Bon Dicu is everywhere; verything in their houses to remind them of Him, and everything in their books and teachings is of the wisdom and mercy and u bounded love of God. Is it an advantage or not to have children educated in that children, but I have not the time; and I send them to school, and what do I say now? Calmly, deliberately, fearlessly, that, having given to my children the best education this country could afford, if I were asked now to choose between the religious instruction they have received, and their mathematical and classical instruction, I would say, if choose I must, then reading and writing, classics and mathematics must disappear. I would not weigh them in the balance any more than I would weigh the matters of time in the scale with those of eternity. That is the feel-

expense of such costly appears; and at

REFUSE TO ACCEPT THE CONDITIONS

ing which animates that minority.

THAT POOR, DISTRESSED MINORITY, at the present moment; and when I am told in the address that this -what shall I call it-this abortionthis would be enforced "settlement"-is to put an end to the heartache of that simple and religious, but too confiding, people, I say no, it will not. They will not rise up against it. No; as good loyal subjects. they will conform to the law and will pay to the Government what is asked for public schools, but at the same time they will work and, if needs be, beg, to raise funds for their own schools. I had the sweet satisfaction recently to be permitted to put my hand in my pocket and to give according to my means in order that the dissatisfied might be instructed according to their consciences. When I first learned that the present leader of the Senate had consented-reluctantly, it seemed, at the time-to accept the portfolio of Justice, I must say it was with great satisfaction. I thought: "Here is a troublesome question coming up, and there is no man whose abilities as a jurist better fit him to unravel it. He ruled the destinies of Ontario for many years with phenand it was given and for money and it omenal ability, and on many occa-was furnished. The Hudson Bay Com-sions he carried her legal cases across the pany well recognized that the mission- Atlantic, and generally with success. All that is necessary for a man of that great legal mind is to exercise his rare abilities in the direction which is its wont, and all injustice to the minority in Manitoba will soon disappear. I must say I do not recognize the work of either his head, or of his hand, or of his heart, in the so styled 'settlement' which is before us. Now, what are public schools? They are schools where there are all religions among the pupils and not necessarily much of any religion in the teacher, and none, none whatever, in the matters taught, for religion must of necessity be eliminated from a non-religious school. This kind

THE VERY REVERSE OF THE HOME, the home and of its sweet and healthful deavor to fit him for a position and will When this matter was alluded to in influences. Hon. gentlemen have no educate him. Some of our most brilliant the Convent at Green Ridge.

ticed the struggle that is going on in Germany and France, and no one would wish to see our French Canadian people in Canada reduced to the condition of the people in the latter country. where God is banished from their schools and too often from their hearts. In Germany forty years ago, where I was at the time studying, I rarely or never me a young man in my own profession, who believed in Divine revelation, and I recollect having been in a group of thirty young physicians on one occasion and not one of them believed in God. The Atheists would deny the existence of to know nothing about the matter, spoke and argued as though they knew everything about it, and that was the differmee between them. Andwhat wis the result. I shall not offerer to e susception bilities of anyone present by stating the result, but all the igitful men are of opicion that it was an inhappy day when religion was bardeled from the erroris in Germaey. And we have w me state of affairs in Transe. Is morals as the earth is bob withe be evens. Some time ago I read what occurred in a was brought up for marder and the evilence was clear and positive underst him. The fasyer, instead of pleading that he was imposent said: "I plead Not the prisoner's is the guilt, but yours, gentle nen of the pary, every me of you, and your's most learned judge pon the banch, for you have dishased and put aside every emblem of religion and all knowledge of Christ, and now on this young nan learn his duty with religion entirely ignored. The conmandments of God have been kept from im, and he can of learn it by studying livision or the multiplication table." The young man was condenned, and the ary went on their way t recting, if hey could, that they had had a share in

bringing at out this result. We, I yal British subjects, are accus tomed to look to Great Britain (and I hope the time will be er com when w will cease to look in that direction) for example, and I hope we will have the manliness to follow that example. There we find able, serious, thoughtful men moving in the direction of relii us schools at the pres nt time. Gad-tone and Salisbury, Battour and Mortey-all the great leaders in thought-and the two great Christian Church a of the realm-all agreeing in the absolute necessity of religio's education for the people. In the United Stat 8 things are no better, and in speaking of non reli gious schools, I am reminded of a professional visit I paid some time ago to answers which amazed me. I asked as to the condition of the pupil-; he thought I referred to the moral conficion, which I had not intended and b ing scated near me he grasped me by the arm and said: " Doctor, the place 's

A HOT BED OF VICE

and God help me, I don't know how to remedy it. I have done all that I can. but evidently there is something which I cannot reach and cannot control and how it is to be remedied I do not know."

Well, what is your system of instruction?"

"We teach physiology and all the other ologies, but nothing of theology; God is kept in the background, and we have very apt scholars."

This is what the good conscientious Episcopalian clergyman said to me and he said it with great emotion: "My wife, he continued has tried all she can and without avail." I asked how it was to be remedied and he said: "It is only in one way, but it is useless for me to speak of it. God, the Saviour, must be brought back to the schools, from which He has been banished, a:d, l nope, ere it is too late."

Let us not blame the Pastors when they try to keep out of the country a system of education weich has been disastrous in France. Depriving a child of the knowledge of Divine things when the parent desires that knowledge to be imparted is an injustice, and to whom?

IT IS AN INJUSTICE TO GOD;

it is an injustice to parents; it is an injustice to the children; it is an irjustice to civil society. I am told that separate schools are not efficient in the Province of Quebec, and we are asked not to give them such schools in Manitoba as those in Quebec. They who make that statement are profoundly ignorant of what obtains in Quebec. I dare say I should surprise some, -not many, because we are too well informed not to admit the correctness of what I statethat in no part of the Dominion of Canada is education at a higher standard; and in no part of Canada are there more educated people in proportion to the population than in Quebec. Look at the proceedings of the Royal Society, and one will find more litterateurs in the city of Quebe alone than in any other city of the Dominion. There are too many educated men there. The professions are overstocked all over the Province. One gets (ducation in Quebec at a less figure toan in any of the Provinces of the Dominion. One may receive board and education for 21 pounds or \$84 a year, and if that could not be given, for \$70, or \$50; in some cases colleges take papils for nothing. If they see a young man who promises well they will en-

lawyers; some of our most learned physicians and many zealous priests. have had their classical education for nothing. If one goes into Montreal he may, at any time, hear French gentlemen speaking most classic English. We have distinguished men going from our Province, to ple id cases in Great Britain. We have never, since the time of Vallieres, had his equal. He was a French-Canadian, yet spoke English when in London better, it was remarked. than any of the lawyers he contended against. I do not know whether, if one went to the English speaking provinces God, not agressively, but silently and of the Dominion, one could find quite so sullenly, but the agnostics, who pretended | many who are able to speak French, and yet the French Canadians are as familiar with Latin and Greek as we, the Englishspeaking, are, so that

WE ALE NOT LOSING IN QUEBEC,

I say the schools which can produce these results in Quebec are good and writing schools, and it would not be projudicial to the interests of any portion of the Demins or were they to be copied. Properties. Marit do too their schools France to day wing the west one bore find modelled after these in Quetec and envenrenged. It is as much below in payed there for nearly eighty years without list allance, and now, having will never be pere and harmony ist, how, after what have taken place a. the bustings in the Province of Quebic. Again, I say with the leader of the Oppomilty, but in woose behalf do I plead sition in this ponerable bouse, what difference does it make? But let me give a word of explanation with regard to the action of the people of Quebec and I do not think you will have the tursh follogs against them yet, otherwise might have. The question of the Manit be schools hung fire so long that people began to be uneasy, and to doubt the earnertness, and indeed the honesty, of the leaders. And then I wil. say here-I am sorry to be obliged to say it -- something which occurred at Offawa in the month of January, 1896, had much to do with disturbing the people's thoughts, and at political meetings they were told: "To whom are you going to entrust your interests? To men not of our race nor of our religion," and they would quote specches of the hon, memher for Simcoe, for instance, and of the termer Controller of Customs and others. who evince in their speeches no love for us nor for our Province, nor for our people, and would say, " are you sater with these men toan with us, the men of your own religion; your own flesh and blood; your own compatriots," etc., etc. But let me tell you there is an awaken-

A VERY SERIOUS AWAKENING,

I think, in the Province of Quebec, and before long, if it has an opportunity, it way? Now, the school, as I say, is one of the Northern States of the Union the domestic fire-side, an extension of the domestic fire-side, so to speak.

Myself, speaking as a parent, I shall say:
I may be competent to teach my put a question or two to him and got put a question or two to him and got speak on politics while on professional data. duty, and rarely, indeed, do I discuss them at any time, I hear men who worked for the present Government thinking, that because promises were made, an I made solemnly, that the new aspirant to power would give more than his opponents would give-when, I say, I find such men now uttering condemnations of the settlement, and saying: Ilsont fait bien de belles promesses mais il n'ont pas gardé leur promesses, I am convinced that if an election were to take place in the Province of Quebic to morrow, except in certain districts where party spirit is above everything else and crushes out conscience, and the duties and dictates of conscience, then I say there has been a most material change in public feeling. But we are asked what is the use of all this religion? I hear at all hours of the day that science is the thing to teach-

[CONCLUDED ON FIFTH PAGE.]

RECENT DECISION

CONCERNING THE RECITATION OF THE "LITTLE CROWN," OR BEADS OF THE HOLY INFANT JESUS.

Aiready Pius IX. had granted, Aug. 9, 1855, 300 days' indulgence for the recitation of the Little Crown of the Holy Infant Jesus, which is composed of three Paters and twelve Aves. According to the first institution of that devotion, these words: It Verbum caro factum est et habitabit in nobis,"—"And the Word was made flesh and dwelt among us," were to be said before each of those fifteen prayers.

However, some persons fell into the habit of reciting those holy words only four times, namely, before each of the three Paters and before the first Ave.

Leo XIII. (Dec. 19, 1896) confirmed the indulgence granted by his predecessor, but decided at the same time that the words: "Et Verbum carofactum est." etc.,-'And the Word was made float," etc .must be repeated before such of the three Paters and of the tooline Aves

As most of the negret and in French and in English, when secheng circulated, are inexact or his point, they are to be carefully corr . Sed .

Mother Teresa, Superior and figure of of St. Michael's Coverent and Orphan Asylum at Green Ridge States Island, died at that place of previous on March 16, at the one of 70. Motion of Teresa was a narrow of implie, and por; family name was Reynolds. She became a member of the Order of Presentation: Nuns forty-three years ago, and came to New York twenty years ago and engaged in parochial school work at St. Micha is. Church. Four years later she toune d