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THE MANITOBA SCHOOLS.

SOME STRONG OPINIONS.

A Difficult Question That Should be Treated With all the Calmness Possible.

Mr. A. and Thibaudan, B. A., Winnipeg, speaking on the question, says that the decision was a great surprise to the Catholics of Manitoba. They certainly were of the opinion that they had the right to teach their children in their own way. The despatches were correct, it was felt that the highest court in the Empire thought otherwise. The Catholics were well over a law-giving body, and would gladly uphold the law in this case. There were no antagonists, no socialists, no nihilists among the Catholics of any country. The law was the law. But the Catholic population of the North-West would not use any unchristian and lawful means to secure what they considered to be their rights in this matter, which were of vital importance to them. They would certainly appeal to the Dominion Parliament, but the measure provided for in the act was not a fair one. He had seen the published accounts with people who had been treated unjustly. He had seen the papers which had been published, and he had seen the papers which had been published when he spoke of an appeal to the Dominion Parliament. He had seen the papers which had been published when he spoke of an appeal to the Dominion Parliament. He had seen the papers which had been published when he spoke of an appeal to the Dominion Parliament.

history and created a Province of Canada. It was admitted on address from the House of Parliament in Canada on certain terms and conditions such as are prescribed by the British North America Act, and it was the first new territory added to the Union or Confederation of 1867. A Dominion Act was passed adding the infant Province, and an Imperial Act was subsequently passed to ratify the former Act and make assurance doubly sure. Everything was done with great particularity and care, and the terms and conditions of admission were made known and declared to everybody. In and around Red River and Fort Garry, which is now Winnipeg, there are many Frenchmen and Catholics and these had their churches and schools. There were also Protestants, English and Scotch, and those in the same way, had their own schools. All these lived on British territory and the terms of Confederation in 1867 had their eye on the North-West as well as on British Columbia and other places when the Union of that year was entered into. The Confederation Act provided in advance for the admission of new provinces; and in regard to schools and education it specially provided that while the Provinces may exclusively make laws in relation to them, nothing in any such law should prejudicially affect any right or privilege with respect to denominational schools which any class of persons "by law" then had. In 1870 the Legislature of Manitoba knew of this, and in their Provincial constitution we find this clause:— "1. Nothing in any such law shall prejudicially affect any right or privilege with respect to denominational schools which any class of persons have by law or practice in the province at the union."

Church did in Ireland—it supplied the churches and pastors and made the Irish pay tithes whether they attended service or not. But the argument, though popular, is as fallacious in one case as in the other. The Catholics (and we suppose the Church of England-Protestants also) regard education and schools in a measure as vital to them as the practice of their religion. It is part of their belief to associate them most intimately. They cannot be dissociated without grave inconvenience. The State cannot supply them with Education as they understand it, no more than it could supply them with a religious creed. They may be wrong in all this, but that is how the case stands, that is what they think now and what they thought before 1867; and further that is what they will think in the future. They are here in Canada and part of the State and the anticipated legislation provided for their rights in these very points in regard to these schools. You cannot break faith with these subjects; we exist in Canada by respecting the conscientious rights of each other. They are all willing to take regulations for roads and bridges and good government from the State, but education as they understand it, no less than religion, the State is unable to teach; and no majority can make it just to compel them to pay for it. The Catholic, in fact, does not want a State School in Manitoba any more than he wants a State Church there; let those who want them from the State pay the State for them. The legal difficulties having been cleared away there now remain constitutional difficulties of a character by no means elementary. The statute law in Manitoba and in the Canadian Constitution are of like effect in this:— "2. An appeal shall lie to the Governor General in Council from any Act of decision of the Legislature of the Province, or of any provincial authority, affecting any right or privilege of the Protestant or Roman Catholic minority of the Queen's subjects in relation to education."

well as English, will be taught; and pupils of French nationality, desirous of learning English, while being instructed in their mother tongue, will have a full opportunity of enjoying that great advantage. There is a good staff of teachers engaged, and pupils will be taken from all quarters, who come with proper recommendations. Especially the welfare and temporal interests of the pupils from the country districts will be looked after. We congratulate the people of the East-End, and especially the English-speaking portion of St. Mary's congregation, on the future prospect of a good, solid and profitable commercial school. We congratulate Father Salmon upon his success and his energy, and wish all manner of prosperity to the new institution—St. Mary's Catholic Commercial Academy.

MR. BLAKE'S SPEECH.

GENERAL PRAISE IN LONDON.

His Appearance as an Irish M. P. Before the English Public.

A London despatch of the 5th August says:—Mr. Blake's address at the Eighty Club dinner last night is the chief subject of political comment in the papers to-day. Some surprise is felt that Mr. Blake followed his manuscript closely, but the subject matter of the speech was warmly praised by the audience last night and is heartily recognized by the Liberal press to-day.

The Pall Mall Gazette says the statement of Canada's experience as a Canadian argument for Home Rule was a most important contribution to the subject. Mr. Blake's remarks on the relation of Home Rule to other political questions were the voice of common sense. The Daily News says that Blake's grasp of the situation was firm and thorough. The Star says that the speech more than fulfilled the expectation of an authoritative review of the inner working of Home Rule.

THE ADDRESS.

The following special cable appears in the Globe, from London: The Eighty Club, entertained the Hon. Edward Blake to dinner to-night. Professor James Bryce, who will, in all probability be a member of Mr. Gladstone's administration, presided, Mr. Blake occupying the position on his right hand. The dinner created special interest, not only because it promised to elicit from the distinguished Canadian his first utterance in the presence of an English audience on the burning questions that at present engross public attention, but also because this dinner was the first politico-social function that has been held by the club since the election. The company, therefore was large and thoroughly representative. Prof. Bryce's introductory remarks were brief, being chiefly confined to congratulations on the substantial Liberal victory at the recent elections, to extending the hospitalities of the club to Mr. Blake. He concluded by saying that he believed that gentleman's judgment would prove of the greatest value in arriving at a solution of the Irish problem.

MR. BLAKE, ON RISING TO SPEAK, WAS ACCORDED A

MOST FLATTERING RECEPTION.

He said that Canadians had a special, even though a selfish interest, in a satisfactory and permanent settlement of the Irish question. The aggravation of Ireland's grievances had deprived Canada of her fair share of the stream of Irish immigration that had gone to swell the population of other lands. The Irishman whose knowledge of England consisted in the operation of the coercion acts was likely, when seeking a new home, to choose one unconnected with the country, which was associated in his mind with bitter memories. Doubtless this had operated against the other colonies of the Empire equally with Canada. He went on to say that all of Canada's experiences with home rule justified Ireland in seeking the same measure of self-government. It was now a matter of history that Canada's administration of her local affairs had never once given the least cause for alarm to English statesmen. It was true that her foreign relations had called for the services of Imperial diplomacy, but had never been found going beyond the resources of that diplomacy. What had been the fruits of

HOME RULE IN CANADA?

Why they were that the loyalty and affection of the masses in Canada for the Old Land were widespread and deep-rooted, and this was directly due and traceable to the concession of the boon of self-government to the colony. Mr. Blake also said that the Canadians had a material interest in the settlement of the Irish question. Like the people of every English-speaking nation, they had been troubled about the matter of Home Rule, but they were

ACTUATED WITH A NOBLER SPIRIT

than that of self-interest. They remembered the American revolutionary struggle for home rule, and the development of home rule in the Canadian possessions, and sympathized with the condition of a nation of fellow subjects entitled to and refused self-government. England tried the experiment a century ago of giving Canada sole self-government, without the essential condition that the executive should be responsible to and therefore controlled by the people. That was done under the fear that they were incapable of self-government, and the belief that the majority, being of the same race and creed, would use the power thus obtained to oppress the so-called loyal minority. But the system caused gross abuses, discontent and agitation, and on the advice of an able commissioner, the Government, in 1841, gave a fuller measure of Home Rule, which largely secured the contentment and affection of the Canadians. Since then the blemishes contained in the measure have been removed as experience guided. The capital error was the Legislative

Union of Upper and Lower Canada, which failed to extinguish the French national feeling, and broke down after twenty-five years' trial, when the

FEDERAL UNION WAS SUBSTITUTED.

The results fully justified the advocates of Home Rule. The hostility, jealousy and opposition of the two Provinces have disappeared. Doubtless the constitution of Canada had a seamy side. He belonged to a party numbering half the population, and which for twenty years had been in opposition, and he believed the policy of the Government was wrong and injurious. Yet the attachment to home rule was not confined to the dominant party. The minority had rather this condition than to be misgoverned from abroad. (Cheers.) They had a powerful Orange party and bigoted Catholics and Protestants, but the sober, settled thought of the people proved the general adhesion to the principle of civil and religious liberty and equal rights. Minorities throughout the world were apt to be suspicious and exacting. He himself believed that the duty of the majority included a moral obligation to give the minority, not a grudging measure of strict justice, but a full over-flowing measure. This was the principle he had expounded to the Irish meetings, with enthusiastic acceptance. He was convinced that the respect, loyalty and affection of the mass of Canadians toward the United Kingdom owed their vitality and their strength to the concession of home rule. (Cheers.) The difficulties in the cases of Canada did not exist in Ireland. Ireland had

GREAT IMPERIAL INTERESTS

in common with England. While she could not claim to participate in the decisions of England's local affairs, she would be unworthy of herself if she did not take a share in Imperial affairs. Therefore he strongly opposed the exclusion of Irish members from Westminster, which was in tendency. He rejoiced that it had been eliminated from the present home rule proposals, and that the supremacy of the Imperial Parliament would not unnecessarily meddle with the decision of an Irish Parliament, yet in a highly improbable case of ultra vires legislation being proposed, prejudicial to the general interests, Great Britain could always exercise a plenary parliamentary authority, and might insert executive powers of reservation and disallowance in case of such emergencies. He hoped the Home Rule bill would embrace a final settlement of the land question. There were also great British social, labor and electoral questions which he thought might be grappled with during the lifetime of the present Parliament. When the Home Rule bill was launched and moving steadily along he would welcome the progress in its wake of other pressing legislation which would give the masses of Ireland, through their representatives in Parliament, the opportunity to show their sympathy with the just demands of the British people. (Cheers.)

Mr. Morton, M. P., in proposing Mr. Blake's health, said the granting of home rule to Canada had changed it from a rebellious dependency to a loyal colony.

Mr. Blake, in acknowledging the hearty manner in which the toast of his health had been honored, said that he had left home at almost a moment's notice. In coming across the Atlantic to do what he could for the pacification and conciliation of Ireland, he had severed the ties of a lifetime. The kindness that he had experienced since coming amongst them, and the generous treatment that had been everywhere accorded him, went far to compensate him for the loss sustained.

The banquet was a very successful and enjoyable one.

Mr. Justin McCarthy, in the last number of the New Review, eulogizes Mr. Blake's ability. He says that perhaps Mr. Blake's own fame suggests his greatest danger at Westminster. He feels sure, nevertheless, that he will triumph in spite even of over-charged anticipations. Mr. Blake, says Mr. McCarthy, goes into the British Parliament, not for the sake of making a reputation, but to serve the great national cause.

Almonte Temperance Soc'y.

At the last regular meeting of the Father Matthew Temperance Association of Almonte the following officers were elected for the next six months:—Rev. Director, The Very Rev. Canon Foley, P. P.; President, John O'Reilly, first vice President, B. Bolton; second vice President, E. Smith; Secretary, George Hourigan; Treasurer, P. Daly. Committee of Management: R. Johnson, F. Leclair, N. Laoline, James Johnson, E. J. Daly, E. Letang, H. M. O'Reilly, John Lynch and J. Moore.

An Acknowledgment.

The director of the Rev. H. P. Peeters' Fund wishes to acknowledge the subscriptions of one dollar (\$1.00) from each of the following: Mr. Alexander Hammond, 505 Dorchester street; Mrs. Robert Warren, 14 Mayor street; Mrs. E. J. Ward, 758 Dorchester street; and Mrs. M. J. McAndrew, 752 Dorchester street. Total amount of subscriptions up to date, August 9th, \$21.52.

CATHOLICS IN MANITOBA.

wished separate schools. It was for the reason that they did not wish their children to go to school where they were taught that the Catholic religion was a way, been the case of advancement, literature, science and knowledge which both parties were aware that no great advantage had ever taken place in any branch of science, religion or patriotism in that the church was not well represented in the State. She had preserved knowledge during the dark ages, and had shown out the sun, illuminating the path of knowledge and leading deadly blows to superstition. Her art treasures were scattered on this day of the wide world. He ministers had led the way in every land, Christ upon every distant shore. These things were well known to fathers and to those who were proud of their religion and creed, why then should they not make a struggle to have their children educated along these lines? He thought it impossible in a Protestant school. No matter how liberal the teaching, the history would be taught to suit the Protestant idea. King Henry VIII would be held up as a paragon of virtue, whose record for virtue would be only outdone by that of good Queen Bess, while Queen Mary would represent all that was bad, all that was cruel, and, above all, everything that was Catholic. He did not dispute but that there were

TWO STOPS TO HISTORY.

but for himself he wished the right to teach his child the side that he believed in, so long as he was willing to accord to his Protestant fellow-citizen the right to teach his child in his own way. He had lived in the province of Quebec for years. He had gone to school there where the separate schools were Protestant, and he would venture to say that while the much-headed Catholic majority existed in that part there was no place on the face of the earth where such peace and harmony reigned between Protestants and Catholics. In Quebec religion was a settled difference. The people had agreed to differ upon this subject and their opinions in this respect were considered. He saw no danger to the State because of separate schools. No one would deny that the British crown as well as the Protestants. Had not Catholics laid down their lives for British connection? Had not French Catholics taken up arms for England against their own flesh and blood? Even if they should be required to give up separate schools they would remain true to the flag and would not be found threatening to dismember the empire because they could not have everything their own way.

Speaking of the crops in the North-west, Mr. Thibaudan said that while it would not be as large in some sections as last year, yet the harvest would be abundant. Thousands of immigrants had poured into Manitoba and the North-west this year and thousands more were expected.

D. A. O'SULLIVAN'S Splendid Article.

In the Catholic Weekly Review of the 6th August appears the following able exposé of the question over the signature of "D. A. O'Sullivan":— "In 1870 Manitoba was carved out of Rupert's land and the North West Ter-

ST. MARY'S NEW SCHOOL.

To be Opened in September Next.

Some time ago we spoke of the great need of an English school in the East End of this city. We pointed out one of the reasons why such an institution should exist, and why the children of that locality should not be subjected to the great inconvenience of going all over the city in search of elementary instruction. We are pleased to be able to announce this week, that the Rev. Father Salmon, the indefatigable pastor of St. Mary's parish, has, with the aid of the school commissioners, succeeded in establishing a commercial academy in connection with St. Mary's Church. The Rev. Father O'Donnell, curate of St. Mary's, will be principal of the Academy. It will commence operations early in September and will be a thorough English school. A full commercial course will be taught, with all the requirements for business and mercantile pursuits. Short-hand, typewriting, bookkeeping, banking and all the other necessary branches will be included. French, as

D. A. O'SULLIVAN.

well as English, will be taught; and pupils of French nationality, desirous of learning English, while being instructed in their mother tongue, will have a full opportunity of enjoying that great advantage. There is a good staff of teachers engaged, and pupils will be taken from all quarters, who come with proper recommendations. Especially the welfare and temporal interests of the pupils from the country districts will be looked after. We congratulate the people of the East-End, and especially the English-speaking portion of St. Mary's congregation, on the future prospect of a good, solid and profitable commercial school. We congratulate Father Salmon upon his success and his energy, and wish all manner of prosperity to the new institution—St. Mary's Catholic Commercial Academy.

MARRIAGE DISPENSATIONS.

A correspondent asks us about the laws of the Church regarding certain marriage dispensations; as between husband and deceased wife's niece; and between first cousins. Place the case before the priest; he will submit it to the Bishop and the latter will apply to Rome for dispensation. There is possibility of obtaining a dispensation for marriage under certain conditions necessary and the reasons must be grave and sufficient. The same in the case of deceased wife's niece; but it is not at all the same as a marriage with the sister-in-law. The deceased wife's sister is a relative by affinity, removed only one degree, while the niece is removed two degrees. The same objections certainly do not exist in both cases; one is more severe than the other.

CONFIRMATION.

At the seven o'clock Mass, at the Cathedral Chapel, on last Sunday, His Grace Archbishop Fabre administered the sacrament of Confirmation.

SOLICITIZATION OF FEASTS.

Next Sunday the Church will celebrate the solemnization of the feasts of St. Lawrence, St. Hippolyte, St. Roch and St. Bernard of Lacyolle.

OBITUARY.

Rev. Father Gratton.

It is with deep regret that we chronicle the death of the late lamented Father Joseph Leidor Gratton, parish priest of St. Rose. The sad event took place on the 8th instant, at his residence in that parish. For over a year the worthy priest had been gradually declining, and finally passed away calmly and resignedly in the midst of several friends. He was conscious to the last, and spoke of his approaching death as one would of a pleasant voyage. He was born in Montreal, on the 24th February, 1829, and was consequently in his 63rd year. He was ordained priest on the 31st August 1851. At first he was a professor at the College of St. Therese. Then he became parish priest of Sherrington, and later on of St. Jerome, in the county of Terrebonne. He was for a time superior of the Mason College—which was destroyed by fire. After a term in that office he became pastor of Mascouche; then of St. Henri. He returned for a time to Mascouche, and finally was the parish priest of St. Rose, in 1881. R.I.P.

Miss Greene.

On the 9th inst. Rev. M. Callaghan chaunted in St. Patrick's Church a Requiem Mass for the soul of Minnie Greene of St. Andre street, who died on Sunday the 7th inst. The day of her death was her twenty-sixth birthday. She was educated in the Hochelaga Convent where she shone in all her studies and left a memory undimmed by many years of absence. Miss Minnie was of a kind, gentle, and sympathizing disposition. To sterling piety she joined a high degree of sociability. She was a pianist of uncommon merit. For several years she figured among the teachers of St. Patrick's parochial Catechism and took a lively interest in all the works which concerned the parish. Her life was a constant preparation for death and her death the passage to an eternity of happiness. We tender to her parents and relatives the expression of our deepest sympathy.

Mr. Charles McEvela.

The sad news came to us from Ottawa of the early death of a promising young man, in the person of Mr. Charles McEvela, the eldest son of Mr. Wm. McEvela of that city. The sad event took place on the 7th instant at the residence of deceased's father. For many years young Mr. McEvela had been a clerk in one of Ottawa's leading establishments. A short time ago he fell victim to an attack of severe malady, which necessitated an operation. It was hoped that he was on the way to recovery when unexpectedly Death's Angel hovered near, and in the shadow of its dark wing his young spirit went out to join the silent majority. The funeral took place yesterday from his father's home to the Notre Dame cemetery. THE TRUE WRITERS extends its sincere sympathy to the family and friends of the deceased, and repeats that touching line in one of McGee's exquisite poems— "Naught can avail him now but prayer. Misereere Domine!"

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