



AD MAJOREM DEI GLORIAM.

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- Jan. 6th. The Epiphany.
- The Ascension.
- Nov. 1st. All Saints.
- Dec. 8th. The Immaculate Conception.
- Dec. 25th. Christmas.

II. DAYS OF FAST.

- The forty days of Lent.
- The Wednesdays and Fridays in Advent.
- The Ember days, the four seasons being the Wednesdays, Fridays and Saturdays of:
 - The first week in Lent.
 - Whitman Week.
 - The third week in September.
 - The third week in Advent.
- The Vigils of:
 - Maundy.
 - The Solemnity of SS. Peter and Paul.
 - The Solemnity of the Assumption.
 - All Saints.
 - Christmas.

III. DAYS OF ABSTINENCE.

- All Fridays in the year.
- Wednesdays in Advent.
- Wednesdays in Holy week.
- Thursdays.
- Fridays.
- Saturdays.
- Ash Wednesday.
- The Ember Days.
- The Vigils above mentioned.

Do you agree with the Catholic Bishops that with the Roman Church?—St. Ambrose [A. D. 335-397].

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THE SCHOOL QUESTION.

AN EXHAUSTIVE DISQUISITION ON THE SUBJECT.

Archbishop Tache Answers the Question: "Are the Public Schools of Manitoba the Continuation of the Protestant Schools of the same Province?"

Having learned that the Judicial Committee of the Privy Council had rendered a decision contrary to the interests of the Catholics of Manitoba on the school question, I thought it my duty to claim anew the intervention of the federal authorities, and I did so, in a petition addressed to his Excellency the Governor-General-in-Council. A paragraph of that petition has attracted especial attention, both in the Commons and in the press. Here is the paragraph:—

"That two statutes, 53 Vic., chap. 37 and 38, were passed in the Legislative Assembly of Manitoba, to merge the Roman Catholic schools with those of the Protestant denominations, and to require all members of the community, whether Roman Catholic or Protestant, to contribute through taxation to the support of what are therein called public schools, but which are in reality a continuation of the Protestant schools."

Certainly I should never have used that language if I had not felt convinced of its correctness; my own convictions have been denied by some of my detractors. I owe to myself and the sacred cause I endeavor to protect to give the proofs, which have forced on my mind the conviction I have expressed. Henceforth I will adduce especially from public documents, the question of the Catholic schools of Manitoba is far from having been studied in its entire aspect, and that not only by the adversaries of those schools, but even by some of those who desire to protect them.

Attractive; in very dry and in no way very interesting; in fact, I pray those who feel some interest in the matter to examine carefully what follows, and I take the liberty to dedicate to them what I now write.

I can easily foresee that this new action on my part may provoke the repetition of the abuse which has been lavished on me in some newspapers. I must be sure those so disposed that I will not answer them. I shall leave them in the enjoyment of such pastime, coupled with the trouble of finding out why I kept silent under such attacks.

To secure a easier understanding of what I am going to say, I will first give the meaning to be attached to some of my expressions. I will call "Old Regime" the laws of education passed by the Legislature of Manitoba, and in force in the province until the 1st May, 1890. I will call "New Regime" the laws of education in force since that date.

"Public Protestant Schools" meant, under the old regime, schools established, controlled and supported by Protestants for the use of Protestant children; on the other hand,

PUBLIC CATHOLIC SCHOOLS

meant schools established, controlled and supported by Catholics, for the use of Catholic children, and were recognized by the law; the public schools of to-day are those established by the new regime.

What I undertake to prove is this: The actual public schools of Manitoba are the continuation of the former Protestant public schools of the province, and to me my undertaking good, I must first show the condition of public schools, Protestant and Catholic, under the old regime and demonstrate afterwards that the new regime, while destroying the public Protestant schools, maintains the public Protestant schools, which they are in reality but the continuation.

I. OLD REGIME.

The Province of Manitoba was admitted into Canadian confederation on the 15th July, 1870. It began to organize in September. Its first parliament was summoned for and opened the 15th day of March, 1871. One of the first tasks of the new legislature was the question of public instruction and on the 3rd May, the Lieutenant-Governor assented to a law, passed under the title "An Act to establish a System of Education in the Province."

While entering on such a grave question, the government, the legislative council and the legislative assembly of the new province had to look, and in fact did look, into the constitution of Canada, British North America Act, 1867, clause 93, and into the constitution of the Province of Manitoba, "Manitoba Act, 1870," clause 22, for guidance in their task. They easily ascertained there two things: 1st. That the provincial authorities are not absolute in matters of education, 2nd. That, regarding the same matter, the constitution of the whole Dominion, and the constitution of Manitoba both recognized that the "Subjects of the Queen," formed two different sections, named respectively "Protestant" and "Roman Catholic," and that, even if one of the sections was in a minority in any province.

The two mentioned sections existed in the Province of Manitoba, as census taken by the government towards the end of 1870 had just ascertained there two things: 1st. That the relation between the two groups, as well as that of the whole population, 12,228 had registered more than all the others taken together; they were then the majority of the Queen's subjects, while the Protestant were the minority. It was decided, nevertheless, that no attention should be paid to that difference and that the two sections should be considered as equal in number. The equality of numbers, supported by equality of rights, dictated naturally the equality of privileges and obligations, hence the following disposition made by the first law of our system of education.

"I. The Lieutenant-Governor in Council may appoint not less than ten and not more than fourteen persons to be a board of education for the Province of Manitoba, of whom one-half shall be Protestants, and the other half Catholics."

"II. The Lieutenant-Governor in Council may appoint one of the Protestant members of the board to be superintendent of Protestant schools, and one of the Catholic members to be superintendent of the Catholic schools."

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