

The question is clear and plain. This settlement we cannot accept even in the sense of giving it a trial. To accept it in any way would be to accept the principle of neutral or godless schools. It is useless to try to deceive the people. It sanctions the divorce between religion and secular education. Assuredly the nature of a school cannot be changed by simply tacking on to it a half hour of religion after the school is ended; that school remains a godless one. Attempts have been made to deceive the people. It is curious to see how serious men, who call themselves sons of the Catholic church, have tried to deceive the Catholic population. The school we are offered is a school without the crucifix, without Catholic books, where the teacher cannot speak of God, whence Christ is banished.

Who is the judge in this matter? Politicians, egged on by the greed of money and honors? They have no say in this matter. The only competent judges are the pope and the bishops, and the only judge in this diocese is your archbishop. Let no one try to deceive people by saying that the settlement protects the interests of the French language. Our rights on this head are sacrificed by the proposed introduction of barbarously constructed hybrid books, half English, half French. But we are advised to give the settlement a trial. When the remedial bill was offered us, I most earnestly begged statesmen on both sides of the house to vote for this bill. Many answered: This proposed law does not go far enough. Some suggested the Ontario system. They replied that that also was not enough. When your archbishop accepted the remedial bill they reproached him with accepting crumbs. Now the same men ask me to accept what? What does this settlement grant? Religious instruction? Why, that existed before. There are hundreds of schools where religious exercises are in daily use. Therefore this is no new concession. What permission do we need, pray, to teach catechism after school hours? But perhaps the permission to teach French is something new. No; this has existed all the time since 1890. At St. Leon, the French Canadian teachers were afraid they would not be allowed to teach in French; but the inspector officially informed them that they were at liberty to do so. The fact is, we are now granted less than we had before the settlement, for we are not allowed to teach school in French, we have to give up our French schools. Oh, but you can now have Catholic teachers. Indeed! Well, there have always been Catholic teachers here and there in the public schools since 1890. There are some in Winnipeg at present. What, then, does this settlement amount to? It is simply the school act of 1890 under another form. The very men who time and again eloquently condemned the villainous law (la loi scelerate) of 1890, want us now to accept the same law under another form. To please some persons we are, forsooth, to accept a settlement which is a piece of treachery, a surrender of our dearest rights. No; we cannot accept it; you cannot accept it; no man can do so with a safe conscience. The principles at stake are the same for you as for me. To accept would be a scandal to all the Catholics of the country.

There has arisen of late years in the province of Quebec a group—I will not say a party—a group of men whose mission it is to destroy Catholic schools. This is their unavowed object. They dare not speak out, because the French-Canadian people has remained Catholic to the marrow of its bones, and would shed its blood rather than forsake the faith. These men are trying to separate the French-Canadians from their clergy. Some of them are calm, dignified and moderate. While cutting their brethren to the very heart's core, their demeanor is correct, their words are weighed and measured, and harmonious as a silver bell, they remind us of the famous diplomatist's saying that speech was given to man that he might disguise his thoughts. They are exteriorly blameless, like the men of whom our Lord spoke, who cleanse the outside of the cup and are full of injustice and falsehood. This is the religion of the man of the world, on good terms with the clergy on certain occasions, recommending young men to observe a certain "religiosity." Sometimes, however, they forget themselves, and enunciate false principles, clearly tending to the separation of the people from the clergy.

Others of that group are brutally insulting. They allow the archbishop five years to reflect and correct himself. They congratulate Protestant children on having such fine buildings for their schools. They hope that next year all the Catholic children will be with them. They came across a school where French, English, Jewish and Chinese children sit on the same benches, and they call this an ideal school. They betray the secrets of the sect. Their journals do the thing that is not. One day they say the Archbishop of Montreal does not agree with the Archbishop of St. Boniface on the school question. Documentary evidence has to be produced in order to confute them. Nothing stops these liars; they even go so far as to say that the Archbishop of St. Boniface at one time accepted the settlement. This is a downright lie. Can a cause propped up by such lies be Catholic and French? Other men want to bring about a schism among French Canadians. They have said: We will go to St. Boniface and fight the archbishop himself.

This is how the matter now stands. It is not a question of political parties, but a question between Catholic and anti-Catholic principles. At the present moment, it is not a question of men, but of measures. No for a country, especially when they are faithful to religion, when their profound knowledge prevents them from sinking into error. Doubtless it is

important to have educated men; but the first requisite is fidelity to the flag, not to turn one's back on those to whom one has made solemn promises. With such men as these latter we have nothing to do.

Brethren, I am a bishop and must therefore speak with authority. The bishop in his diocese is the judge of religious questions. Let me refer you—in these days when bishops are outraged—to the words of the great Leo XIII in his encyclical on the unity of the church, where he says that the bishops are not mere vicars or delegates of the Roman pontiff, but they are prelates in ordinary of their people, and so the Holy Father shows that the popes will always stand up for the authority of bishops. Compare these utterances with what you may have read in certain newspapers calling themselves Catholic. Well, as bishop, here is the direction I give you: You cannot in conscience vote for a man who supports the settlement, or who proposes to give it a trial, or who recognizes as his chiefs men who wish to impose the settlement upon us. Of course, you are physically free to do as you please, but morally you are not free. You are at liberty to leave the Catholic church. If you wish to have schools without God, leave us and follow after other leaders, separate yourself from the church and the bishop, who is the source of spiritual goods to you. But bear in mind that, if in any other society you must either obey its regulations or cease to be a member of that society, you cannot call yourselves Catholic if you refuse to obey your spiritual leaders. If you do not pay your insurance premium you cannot receive the amount of your policy. If you do not want to follow your chiefs, say so, but do not expect spiritual blessings. The prodigal son cannot expect to be received at his father's table without conversion. Do not say that we are coercing you. Children are always physically free—not morally, of course—to disobey their parents and leave them; but the father then has a right to disinherit them. Ah! I cannot think that there is a single Catholic, wanting to remain a Catholic, who will separate himself from us in this decisive moment.

I have received a vineyard left me by my predecessors, watered with their sweat and sacrifices. Some flatter themselves that this vineyard, having fallen into weaker hands, can now be laid waste. Well, brethren, you know what the bishop says when he is about to bless the people: "Our help is in the name of the Lord." We have no gold, but we rely upon God and his altar, and with my hand on the altar, I say: Catholics of St. Boniface, the whole country has its eyes upon you and the defenders of the Catholic cause everywhere are asking what you are going to do. Should you forsake Catholic principles, the consequence of your act will be that the blessings of God cannot come down on those who do the work of Satan. If you wish to remain faithful to your archbishop you cannot vote for those who are in favor of the settlement, or who wish to give it a trial, or who support the chiefs that favor the settlement. I reserve this case to myself, and I want my clergy here present to take notice of this reservation. If you have any doubts, consult me personally. But I trust that not one man shall be found willing to draw the curse of God upon himself. You are, therefore, confronted with this dilemma: Either remain faithful to the church and defend the principle of Catholic schools, or leave the church and follow leaders who wish to set up Godless schools.

In a letter to the Bishops of England on Christian schools, Nov. 27, 1885 the holy father highly approves of the Catholic schools organized in France, Belgium, the United States and the British colonies, thanks to the generosity of Catholics, and he adds that nowadays, especially when people are athirst for enjoyment, children must be brought up in a Christian way, and therefore those are greatly mistaken who strive to separate religion from secular education. You see, then that this is not a question for St. Boniface alone, it is one that concerns England, France, Germany, Belgium, the United States, Hungary, the city of Rome itself, in fact the whole Catholic world. It is a question of principle. There can be no possible pretext for shirking the issue. Even were an angel from heaven to speak the contrary to you, I could say with St. Paul: He is an angel of darkness disguised as an angel of light. Defend the church against men who subvert wretched interests, rebels against the church. Rome has spoken; the bishops are united; the episcopate is up and doing. Whom will you follow? Never before have I spoken to you thus. Choose between the church and the enemies of the church. I name no one. I cannot believe that one shall be found to disown his baptismal pledges. May God enlighten and strengthen us that we may act according to our conscience illuminated by the church and may your fidelity not only protect our rights but also gain the victory. Believe me, we shall surely have our schools. We are going to establish truly Catholic schools, for we can count upon help from our brethren elsewhere. We have been insultingly threatened with isolation, but, in point of fact, pecuniary assistance comes to us from many quarters, the whole Catholic world is interested in our triumph. May God bless your fidelity and have mercy on those who fight against us and whom I forgive. Truly they know not what they do; may God forgive them. May his peace abide with you and may you enjoy the blessings of heaven.

THE SINGING.  
Madame Albani, accompanied by Mr. Sippal, with violin obligato by Miss Langley, sang at the offertory Gounod's "Ave Maria," and after the elevation, at her own suggestion, she also gave a short and beautiful "Ave Verum." The violin playing was quite as good as the glorious voice with its sustained notes throbbing in an ever recurring wave and swing of melody.

(Continued from page 1).  
**A Priest on Manitoba Schools.**

It is also said that the terms proposed to the Manitoba Government by Ottawa in March 1896 were less favorable to the Catholics than those now obtained by Mr. Laurier. Is this a fact? And if it be, is it to the point to publish it? "Catholic Canadian" must know that even if the late Conservative Ministry agreed, the Catholics themselves and their Bishop did not agree, and could not agree, to terms less favorable than the Remedial Bill.

As for the precise merits of the present mis-called "settlement," I would invite the "Catholic Canadian" to study an article on its "Practical Side" which appeared in the Winnipeg Daily Free Press of December 26, 1896. The Free Press is non-Catholic, and, sometimes at least anti-Catholic, if not a supporter of the Greenway Liberals. Let it be said here that there is only one newspaper in English to represent directly the Catholics of Manitoba. This is the Winnipeg Northwest Review, which is conducted with such ability and spirit as to be a model Catholic journal of its size. It is chiefly owing to this paper that I am able to reply to a "Catholic Canadian," though at a disadvantage. I must add that the Northwest Review is no party paper. It exposed itself to reproach last autumn because it did not treat Mr. Laurier as a foe, but offered to co-operate with him in working for a real settlement. This is a parenthesis. I was going to say that the Free Press, after a searching examination of the "settlement," plainly makes it out to be unworkable.

And now I would ask what is this difficulty that is alleged because, away from Winnipeg and St. Boniface, the Catholics are few and scattered. They are not fewer or more scattered than before 1890. Yet the school system then working was "perfectly fair to all parties." How has it become unfair or impracticable since 1890? I hope the Free Press is right in saying that the people will soon begin "to do their own thinking." If the Protestant people of Manitoba refuse their thinking to be any longer done for them by certain professional politicians, then the School Question will be settled. The Catholics are not seeking any "ideal system." They are contending for their LEGAL RIGHTS, knowing that the recognition of them will involve nothing that is not "perfectly fair to all parties," and that their denial leaves the Catholics (as a "Catholic Canadian" also admits) in the position of an "oppressed" minority.

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