NORTH WEST AND THE SCHOOLS.

Editor Ottawa Journal.—In regard to the question of Separate schools in the North-West I take exception to the editorial in the issue of The Journal of Feb 20, anent the question of schools in the North-West Territories; that is, where you made use of an argument which like other had seen service in the days when the agitation for Separate schools in Ontario (Upper Canada) was in full blast. Your words (on Monday) to which I refer are:

"Yet, perhaps, any Protestant bigot who desired to do the utmost injury to Catholics could do them the most harm by urging Parliament to enforce North-West Separate schools. For under such week conditions as are evidently certain for many years Separate schools with their infinitesimal support and their inability to ensure a good central machinery, must for some generations be inferior to the Public schools; and surely nothing worse to Catholics could be wished."

Well, well, thought I, when I read these words, are we back again in the first half of the last century—because they are the self-same arguments used by many well-meaning people like yourself, but also (in part, at least,) by the deadly opponents of "Equal Rights" to the Catholic minority of Upper Canada.

It is an axiom true as it is old—"Time will tell." Well time has come and gone, and what has become of the dire predictions of those days? A Separate school system was made law in Upper Canada and for years afterwards the "I told you so" argument was in general use, for of course it took time to properly establish the system. Time HAS told, and is it too much to say that to-day the Separate schools of Ontario are fully the equals of the Public schools? I believe it is not, and I know that in our own city the assertion is borne out by the facts. And in this connection I would suggest to the proper authorities that in future when publishing the results of Entrance examinations it should be specified how many candidates had presented themselves and how many had passed from the Public and Separate schools, respectively. Such being done would, I think be a fair criterion by which to judge of the merits of the two systems.

As to the remaining arguments in the article I refer to, it would take up too much space to enter on them. I shall simply say that the right to educate their children in their own way is one the Catholics in any country never have and never will surrender, although not in all cases are they in a position to enforce it. Take for instance the neighboring United States. The Public schools, and they alone participate in the public funds; but what is the consequence? In nearly every State the Catholics have their Parochial schools, which they support voluntarily out of their own pockets while they are forced by law to pay the current assessments into what is called the "Public" chest—but which to my mind is a misnomer as only a portion of the people benefit by it while all contribute. I have before me a statement made last September under the signature of Thomas A. Thornton, Superintendent Catholic schools, Archdiocese of New York, in which he says:

"When our Public schools re-opened their doors to the city's children yesterday, sixty-six Catholic parish schools were also opened to the Catholic children of the boroughs of Manhattan and Bronx and about fifty in the boroughs of Brooklyn and Queen's. In these 116 school buildings more than 75,000 children of the city were enrolled. * * * The situation then is this: The Catholic church in New York City is providing 75,000 Catholic children—children citizens of the city—with an elementary education up to the requirements of the Board of Education of the city without a cent of cost to the city. And since it actually costs the City of New York $10 a year to educate each boy and girl in our Public schools, it follows that the Catholic parish school is saving the city annually in education $3,000,000. When the value of the Catholic building itself is added to this great sum the figure of profit to the city tax payer by our Catholic schools assumes enormous proportions."

So much for the Catholics of the City of New York alone, and as I have already said parish schools—independent of the Public schools, to which, in addition to supporting their own schools, they are by law obliged to contribute—are now the rule in almost every State in the Union, and it is calculated that the cost of supporting these schools amounts to over $50,000,000 a year.

But it has not always been the Catholic minorities who have claimed and insisted upon the right to educate their children according to their own desire. When the negotiations for Confederation were under way the Protestant minority in Lower Canada (Quebec) took strong ground on this point. Sir Alexander Galt, one of their representatives in the Government of (Old) Canada, declared in his speech at Sherbrooke: "It must be clear that a measure would not be favorably entertained by the (Protestant) minority of Lower Canada which would place the education of their children and the provision for their schools, in the hands of a majority of a different faith. It was clear that in confiding the general subject of education to the local legislatures it was absolutely necessary it should be accompanied by such restrictions as would prevent injustice in any respect from being done to the minority. There could be no greater injustice to a population than to compel them to have their children educated in a manner contrary to their own religious belief * * * * and it was the determination of the government to bring down a measure for the amendment of the school laws before Confederation was allowed to go into existence." And accordingly the present system of Council of Education composed of committees of Catholics and Protestants, respectively, each having exclusive control of their own branch. In accordance with their wishes also, a clause was inserted whereby the boundaries of some dozen counties in which were Protestant majorites were placed beyond the power of the local legislature to alter by any mere motion or Act of that body.

Now a word as to your article on the North-west Bill in your issue of the 22nd. I think you do an injustice to Sir Wilfrid Laurier. I have no mandate in the matter, but I always try to do as I would be done by. Sir Wilfrid was careful to refer to all the seven provinces of the Dominion saying (see Hansard): "We live in a Confederation of seven provinces that constitute one nation to-day where" (and note the words) "whereby the will and tolerance of the people in every school, Christian morals and Christian dogma are taught to the youth of the country and we live by the side of a great nation, a nation for which I have the greatest admiration, but whose example I don't take in everything, in whose schools" (note the words again) "these morals and these dogmas are not taught for fear that dogmas might be taught in which all do not believe. When I compare these two countries" (Canada at large) "when I compare the status of the two nations, when I think upon their future, when I think of the social condition of the civil society in each of them, and when I observe in this country of ours a total absence of lynchings and an almost total absence of divorces and murders for my part I thank Heaven that we are living in a country where the young children of the land are taught Christian morals and Christian dogmas. Either the American system is right or the Canadian system is right. They cannot both be right. For my part I may say this, and I say it without hesitation: I know that we are in the right in this instance, as in many others; I have an abiding faith in the institutions of my own country."

It will thus be seen that Sir Wilfrid did not confine his eulogism of our system to Ontario and Quebec alone to the exclusion of the other provinces but included the seven provinces—the whole Dominion.

MATTHEW F. WALSH.

Ottawa, Feb. 27, 1905.

THE QUESTION OF THE SCHOOL.

THE IDEAL SCHOOL AND THE NEW PROVINCES.

Editor Ottawa Journal—May I be allowed to answer this question: What is the ideal school? It leads me to answer in the first place this other question: What must be the object of a school?

When a boy starts for school for the first time what does his mother wish?

She wishes that he may become a good boy and become a good citizen and a good Christian. She wishes for him virtue, science and strength, because she sees embodied in the physical structure of her dear child a mind to develop and a soul to save, whether that mother be a Protestant or a Catholic.

A man being composed of a body, an intelligence and a soul we may thus define education, the action of forming a child, a young man, even a man, and thereby society, by developing his moral, intellectual and physical faculties. Education guides the soul to its supernatural end, the mind from ignorance to knowledge, and the body in the healthy path of a pure hygiene.

To give a boy a strong mind, a strong body and a pure soul "mens sana in sano corpore," to give him strength, science and virtue, according to the natural wish of the mother, is the true object of the ideal school.

A school which cares only for the mind and ignores the body and the soul, sins against the law of equilibrium between the human faculties, and is sure to produce either a moral or a physical wreck.

A school where practical knowledge is acquired, where physical exercises are in honor, but which does not care for the soul, "a neutral school," may produce a very distinguished passionate being, but will never make up a good Christian, as honest in his thoughts as he strives to appear in his deeds.

Whether religious teaching at the school be Protestant or Catholic, it is Christian, it is food for the soul, which like the body and the mind must be fed daily.

An American statesman, addressing students at a college, told them to have a religion, be it Catholic or Protestant. It is when a plant is young that it is time to straighten it and give it an upright growth and symmetry. An artist does not wait until the wax is hardened to fashion his fine sculptures.

So it is with man. Give him, in his childhood, the stamp of a Christian the form of an athlete, the light of knowledge. The ideal school does it. The school is the proper place to do it. The body, the mind and the soul are like three essential branches of a tree which must be given equal care.

Unfortunately in this country our creeds differ. Though we all believe in the Son of God, in the necessity of virtue to save our souls, we do not agree upon the means and channels of salvation. Protestant faith does not suit Catholics. Catholic faith does not suit Protestants. Both take their source in Christ, tend to God and try to lead Humanity to temporal and eternal happiness.

Because we have not the same faith are we to deprive our children of religious training in the schools? Are we going to starve the souls of our youth because we do not agree on the quality of the food to nourish them with?

The necessity of Separate schools is therefore as essential as is the necessity of giving our children a triple and full education in the school.

In my humble opinion a Separate school in a mixed community is the ideal school, being the only one capable of educating children according to their parents' wishes.

If we have been taught charity in our Separate schools we can easily practice it in the world, and use it as a Christian cement for the purpose of binding together the several elements of which in God's own time we hope to form a united nation.

Now let us apply those principles to the new North West Provinces. The Toronto Globe does not deny the merits of Separate schools, the value of the religious element in education, the claims of minorities in matters of education. "All such questions might be settled without dispute," writes the editor of the Globe. He is willing to admit that the new western provinces in respecting those principles would be doing what is right. He says: It is entirely probable, indeed almost absolutely certain that the new legislatures would enact the present Separate school regulation." But the editor of the Globe does not want the Federal Government to do it. He refuses the Dominion Parliament the right to make that enactment. Good as the meal may be he is not contented with enjoying it; he wants to trace its origin and enquire whether the cook is Federal or Provincial, and, if he is Federal he must fight him: If Provincial, he must applaud. Why? Because "that question is not one of educational policy, but of constitutional rights," says the editor of the Globe.

"Which body has the right to determine and direct the educational policy of the new western provinces, the Dominion Parliament or the provincial legislature?" To that question put by himself, the editor of the Globe answers what is qualified to be the answer of the Confederation Act: "In and for each province the legislature may exclusively make laws in relation to education."

After denying the Federal Government the right to legitimately enact the present Separate school regulation and stating that "it is almost absolutely certain that the new legislature" would do it, the editor of the Globe decidedly contradicts himself in admitting the right of the Federal Government to interfere if those privileges are withdrawn after being granted by the legislatures. Read this abstract from the Globe and judge: "Still it is objected, is there no ground for the fear that in the future those Separate school privileges might be withdrawn? Such privileges, once granted, could not be withdrawn without creating a grievance for which, under the Confederation Act, the Dominion Parliament may pass remedial legislation."

How can the Dominion Parliament be granted the right to apply the remedy when it is refused that of preventing the disease?

The opponents of Separate schools, in denying the Dominion Parliament the right of passing such remedial legislation, would, as they did in the Manitoba School Question, use the very same argument that the editor of the Globe is using to-day against the Dominion enactment of Separate schools, and say that the right to determine and direct the educational policy of the new Western provinces belongs to the provincial legislatures alone which by the Confederation Act, may exclusively make laws in relation to education.'

As it is wiser and easier to prevent disease than to cure it, so it is wiser and easier to prevent religious conflicts than to pass remedial bills.

BOURBEAU RAINVILLE.

Hull, February, 27.

THE SCHOOL QUESTION.

London Advertiser, March 8, 1905.

The suggestion of compromise in the Territorial school question is unwelcome to the extreme advocates and opponents of Separate schools. "Compromise is the soul of government," said Edmund Burke, and this is particularly true of a country like Canada, where the conflict of classes, common to every country, is aggravated by divisions of race and religion. The political history of Canada is a series of compromises, which were necessary if there was to be a Canadian nation at all. The treaty of Paris, the Quebec Act, the Union Act and Confederation itself were compromises. People who are in the majority do not like the word compromise, but private opinions must sometimes be surrendered for the public weal. The majority of the people of Ontario have never been in favor of the principle of Separate schools, but they deferred to the convictions of the minority, for the sake of peace and concord. The Protestant minority in Quebec have been given the same privilege for the same reasons. Going further back, no student of Canadian history needs to be told that Canada has been saved to the British crown because the French Canadians, after the conquest of Quebec, were permitted to retain their peculiar institutions and the fullest religious liberty.

There are some who oppose Catholic Separate schools and show their inconsistency by refusing to send their children to the Public schools. In Toronto a number of Protestants are encouraging the principle of separatism in education by establishing schools at their own expense, in order that their children may receive religious training. While Protestants are not a unit in favor of secular education, there can be no doubt that the great majority of them are against Separate schools in any form. But 40 per cent. of the people of this country are Roman Catholics, and this is a fact which their Protestant fellow citizens, if they are good Canadians, must consider. The 60 per cent. if united might force its will on the 40 per cent but what would be the result to the country if so large a minority were arrayed against the majority in the bitterest of all feuds, a religious one? Opponents of Separate schools where they are not actuated by religious prejudices, believe that if the future citizens of the country were educated side by side in childhood, a stronger national sentiment and spirit of tolerance would be fostered. On the other hand if they were to insist on settling this question according to their own opinions, the sentiment of unity would not be nurtured if their Roman Catholic fellow citizens—those of them who believe that Christian dogma is inseparable from education—smarted under a grievance. Up in the Territories they have evolved a school system, which happily gives no grievance to either Protestants or Catholics. It is proposed that Parliament shall guarantee to the Catholic minority that what privileges they now enjoy shall not be taken away from them in future by the power of the majority. If the majority are satisfied with things as they are, if Parliament leaves present conditions undisturbed, and gives the minority no more than they now possess, will not compromise be the part of wisdom at a time Canadians must be united to make the most of the wonderful opportunities opening up for their country?

Easter Cards, 30 Cents a Dozen. Post Paid. Catholic Record London.

AUCTION SALE OF 100 ACRE FARM.

Mr. Jas. Stanley, auctioneer, has been instructed by the undersigned to offer for sale by public auction, at Central Hotel, Lucan, on Wednesday, March 22, the following: Farm containing 100 acres, more or less, being composed of Lot 32, Con 7, Biddulph. On the farm is a good large brick house with slate roof; furnace, cistern and other modern conveniences; frame wood shed and stable. The farm is well fenced with wire fencing; also well tile trained and a large orchard of choice fruit. Plenty of water—two never-failing wells. Ten acres of good bush. Forty acres plowed, balance in grass. The farm is situated half-mile from church and school house. Two miles from village of Lucan. Sale to commence at 2 o'clock sharp. Terms:—$2,000 can be left on mortgage on farm, payable in five years at 5 per cent interest. Patrick Nangle, prop. Jas. Stanley, auctioneer. Decision of auctioneer to be final in case of dispute.

THE NEW YORK REVIEW.

There is to be an addition to the number of our American Catholic periodicals in the form of a new review, the first number of which will appear in June next. It will be devoted to the discussion of religious questions especially in their relations to modern discoveries and theories.

It will be issued every two months, and will be called The New York Review. The Archbishop of New York has entrusted the management of it to the professors of St. Joseph's Seminary, Yonkers, and it will be edited by the president of the seminary, Very Rev. Jas. F. Driscoll, D. D., assisted by Rev. Francis P. Duffy of Department of Philosophy.

The editors have secured the co-operation of many eminent Catholic writers lay and clerical, not only in America but also in Great Britain and Ireland, France, Germany and Italy. The readers will thus be presented with the results of work done in defence of Christian faith by Catholic scholars in various lands.

Besides the general articles there will be notes and studies, and reviews of important books.

Official Catholic Directory for 1905.

We have received from the M. H. Wilizins Co., Milwaukee, Wis., the Official Catholic Directory, Almanac and Clergy List for 1905. It contains a complete report of all dioceses in the United States, Canada and Newfoundland, Great Britain and Ireland, and the Hierarchies and Statistics of the United States of Mexico, Central America, West Indies Oceanica, Austro-Hungarian Monarchy, German Empire, Holland and Switzerland.

DIED.

BEGLEY.—At Peterborough, Ont., on Monday, Feby. 20th, Mary Ward, relict of the late Patrick Begley, at the residence of her son Ald. Thomas Begley, Victoria Ave., aged 63 years. May she rest in peace!

MCKINNON.—In Columbus, Ohio, on Feby. 19, John V. McKinnon, son of Mr. and Mrs. Angus McKinnon, aged 42 years. May he rest in peace!

PETTYPIECE.—In Forest, on March 6, 1905, Charley Pettypiece, son of Mr. and Mrs. H. J. Pettypiece, Albert street, aged 20 years, 8 months, and 23 days. May he rest in peace.

HERBERT.—At Toronto Junction, on Feb. 18, 1905, Charles John Herbert, eldest son of John Herbert, 22 Robinson street, aged 36 years. May he rest in peace!

O'BRIEN.—At her residence Escott Mills, on Friday, February 3, 1905, Bridget Ann Lunny, beloved wife of Peter O'Brien (formerly of Gananoque) in the 76th year of her age. May her soul rest in peace!

MARRIED.

KELLY-PHELAN.—At St. Patrick's church, Proton, by the Rev. Father Murphy, on 15th February, Mr. James Kelly to Miss Lizzie Phelan.

NEW BOOK.

"Songs and Poems," by Lizzie Twigg, with introduction by Very Rev. Canon Sheehan, D. D., P. P., Doneraile, Ireland. Published by Longmans, Green & Co., 39 Paternoster Row, London, England. Price, 50 cents.

THE DEAD PRIEST.

A shadow slept folded in vestments,
The dream of a smile on its face.
Dim, soft as the gleam after sunset
That hangs like a halo of grace
When the daylight hath died in the valley
And the twilight hath taken its place—
A shadow! But still on the mortal
There rested the tremulous trace
Of the joy of a spirit immortal
Passed up to its God in His grace.

A shadow! Hath seen in the summer
A cloud wear the smile of the sun?
On the shadow of death there is flashing
The glory of noble deeds done.
On the face of the dead there is glowing
The light of a holy race run.
And the smile of the face is reflecting
The gleam of the crown he has won.
Still, shadow, sleep on in the vestments
Unstained by the priest who has gone.

Yea, sorrow weeps over the shadow.
But faith looks aloft to the skies,
And hope, like a rainbow, is flashing
O'er the tears that rain down from their eyes.
They murmur on earth, "De Profundis,"
The low chant is mingled with sighs,
"Laudate" rings out through the heavens—
The dead priest has won his faith's prize.

—FATHER RYAN.

If you believe that nature is hostile and God has been unjust, go off and commune with your heart and see if it is not your own sins or follies that wreck your lives rather than society, nature or God. The conclusion to which the greatest man of human history have come is this—that God is love.

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C. M. B. A.—Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, on Albion Block, Richmond Street. Rev. D. J. Egan, President; P. F. Boyle, Secretary.

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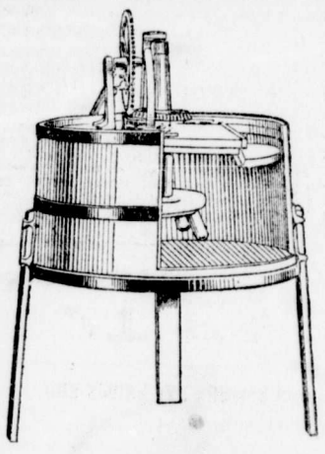

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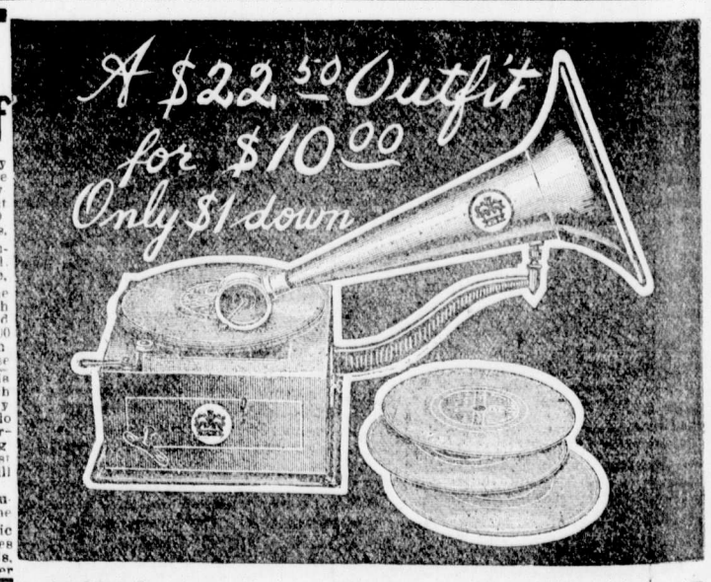

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