

OPPOSING VIEWS OF THE LEADERS.

(Continued from Page 1.)

MONK SUPPORTS THE GOVERNMENT.

Mr. F. D. Monk, the Quebec Conservative leader, who announced his intention of voting with the Government on the Bill, said all that they were trying to prevent was the national separation of the schools, the right to be exempt from double taxation which Catholics were subjected to all over the United States, and the right to the half hour's instruction at the end of the day. The control of education in the schools remained absolutely in the power of the Government. Religious orders going up there to teach would be obliged to qualify under the law. What the Catholics were being given was little enough. They would still have to depend on the generosity and broad-mindedness of the people of the Territories to be secure in their privileges. The principle of religious instruction in the schools was carefully cherished in England, but in this country there seemed to be a servile desire to imitate the United States in this respect. The Roman Catholics of the United States contributed over \$50,000,000 a year to keep up their own schools. Mr. Monk also quoted the utterances of a number of prominent Americans, in order to show that in the opinion of men of sound judgment the public school system was not a success. Mr. Monk closed by entering his protest against the insinuation that those who were championing the minority were dominated by the clergy. The clergy of Quebec did not exercise an influence in politics. There was not a voter in Canada more prompt to resent such a thing than those of Quebec. "If," said Mr. Monk, "the parish priests of my riding were to unite to secure my election, I would lose my deposit." Political control by the clergy, he declared, was a figment of the mind.

SIFTON CALLS IT COMPROMISE.

Hon. Clifford Sifton:— "We are face to face with an absolutely irreconcilable state of affairs. The Minister of Finance put it very well the other evening. He said: 'What are you going to do? What are you going to decide? The King's Government must be carried on; the business of the country must be carried on; and there is only one or two ways in which this question must be decided. The Protestant people of Canada say to the Roman Catholic people: 'You cannot convince us, we cannot convince you, but there are more of us than there are of you and we are going to vote you down.' I put aside a proposition of that kind. (Applause.) There is no man in this Government who would contemplate attempting to carry out a proposition of that kind if he had the power. Least of all would my honorable friend who leads the Opposition desire to see a proposition of that kind carried out, no matter what his views on the merits of the question might be? Then, what are you going to do? What is the position of affairs going to be? You cannot make an issue on these questions, either for the members of this House or the inhabitants of the Dominion of Canada; and even if you did, as my honorable friend, the Minister of Finance, very well said: 'If those who thought in this House as he did combined with me, and if the result of their efforts were to drive the right honorable gentleman from office on this question,' all that my honorable friend the Minister of Finance, said the other night, and much more, would be true. (Hear, hear.) No greater political misfortune could happen to hon. gentlemen opposite, that they could be called upon to take office under those circumstances. Suppose it happened. Every man who knows the political history of Canada knows that we might fight about this question year in and year out for years. The political and financial progress of the country might be paralyzed, the business of the country would be blocked by the condition of affairs, and after it was all done we should simply be where we started, and the people would have to come together on this question and compromise their difference. 'What I desire to say, Mr. Speaker, in conclusion, is that I have very strong views on this question. I have not concealed those views from the members of the House. There is a certain distance that I am prepared to go in the way of compromise, I have so expressed myself to the Prime Minister, and to the extent which is embodied in the proposition before this House I am

willing to go. I am willing to go that far because I believe that the essential principles of a first class, thorough national school system are not impaired, and the taint of what I call ecclesiasticism in schools, and which, in my judgment, always results in inefficiency, will not be found in the school system of the Northwest under this legislation, unless the people of the Northwest choose to have it, in which case it is their business and not ours. (Applause.) I may say, Mr. Speaker, that I have found a very great deal of difficulty in deciding upon my course on this question."

We reprint the following letter from the Daily Witness of March 18th:— To the Editor of the Witness:

Sir,—In your editorial of March 4 you state:

We print in this paper an able and excellent argument signed "Canadian," on behalf of the right of separate schools. It is the argument used by the defenders of liberty of conscience the world over, and is in theory unanswerable. It is indeed the argument which one would think would have some day to prevail, as the consciences of men became more exacting, with the result that there will be no state schools, as already there is no state church. Grant that a man has a conscience about the kind of teaching that should be given at school, and, according to the received dictum of Protestantism, no government has a right to take his money for teaching that is not according to his conscience. Still less has it a right to subject his children to such teaching. It is curious what contradictory people mortals are. This is illustrated by the school question wherever public schools exist. The United States set up absolute religious liberty as the corner stone of its constitution, and yet there is no country which so determinedly imposes its public school system on all. In England at present the most stalwart defenders of the Church and State are the most determined upholders of voluntary schools, while it is the Nonconformists who can recount many martyrdoms for freedom in religion who are now willing to accept martyrdom again on behalf of a system of common as opposed to sectional schools. Here in Canada the only remnant of State Churchism that we have is where the Roman Catholic Church imposes itself by law on its own adherents. Those churches which have State Churchism among their tenets are the ones which are advocates of freedom in school teaching, while the adherents of those bodies which hold to voluntarism are always found supporting common schools. No religious body has pronounced itself against all remnants of State Churchism more tenaciously than the Baptists, and they have been the first to make as a body formal protest against the separate school principle in the new provinces. The constancy of this phenomenon demands some explanation of the philosophical mind which is the category in which we would place that of our correspondent "Canadian."

If the argument in favor of separate schools is unanswerable in theory it cannot be false in practice because facts and truth are the same. A theory cannot be true if its application is false. When we say that a theory is true or that a thing is true in theory and false in practice, we are contradicting ourselves. It is not the realization of the theory in practice that is false, but the bad application of it. If humanity were perfect and could apply true theory perfectly we would see that there is no contradiction between the truth of a theory and its true application. I think that the "phenomenon" pointed out by you is easy to explain. There is a misunderstanding as to what is union of church and state. The doctrine of the Catholic Church is that God has divided the government of humanity into two powers—the religious and the civil. The first power relates to divine matters, the second to human matters. Each is sovereign, each is contained in perfectly determined and traced limits in conformity with its nature and its special end in each of their spheres. Those powers exercise their actions completely independent one from the other, but as those authorities very often exercise themselves on the same subjects it is necessary that there should be between the two powers relations well ordered. For instance, all that is sacred in human things, all that relates to the salvation of the soul and to the worship of God, these all come under the authority of the Church and all that is embraced in the civil and political order comes under the authority of the state. If we bear in mind that principle we would see that if in the United

States absolute religious liberty is set up as the corner stone of its constitution there is really no religious liberty. First, the spirit of the constitution of the United States is not to give complete religious liberty to the Church in its own sphere, but is to give dominance first and last in every matter to the state. The result is that on the question of schools the state completely disregards the liberty of conscience of the parents and takes possession of the child and educates him as if he were the property of the State.

As to the religious liberty that exists in the United States, it is only apparent. It permits the individual to have all the inward belief that he wants, but it does not permit the religious bodies to exercise their good influence in a social way. The system of union of church and state that exists in England is far nearer religious liberty than the system that exists in the United States, because in England if the system is not perfect there is a large guarantee for liberty of conscience, that is real liberty of conscience. The United States, for instance, in the question of schools, has directed its efforts in protecting liberty of conscience of the parents.

But the ideal union of church and state would be the protection by the United States of the Church acting in its own sphere. You state that "here in Canada the only remnant of state churchism that we have is where the Roman Catholic Church imposes itself by law on its own adherents." The expression used by yourself shows that in having the protection of the law the Catholic Church does not interfere with the liberty of conscience of any one because the law applies only to the adherents of the Church. If we used the word "adherents" we pre-suppose freedom. If what you call the adherents of "state churchism," what I call the believers in friendly understanding between church and state, are advocates of freedom in school teaching it is because they are the real supporters of true liberty of conscience. One of the first doctrines of the Church is that nobody can be forced to adhere to the Catholic Church against his will, and if you apply this principle truly you will understand why those who are in favor of a good understanding between church and state, or the union of church and state, are against compelling the children to go to common schools.

With you, I believe that the Government has no more call to furnish people's children with education than with food and clothes or with religion or some other necessary thing. But the Government has authority to make good laws, see that the people will be able to give their children education, food and clothes, and even religion. In other words, the state is absolutely bound to protect the people of the country in the efforts that they make to develop not only the production of food and clothes, but also education and religion, and if the Government is going to do more than legislate so that the education would be adequate, if the Government is going to give money to a certain class of schools which, as you say, is teaching what is not according to the conscience of a great part of the people, it is the duty of the Government to furnish money to all the schools. It would be absolutely unjust and unfair to take my money to support the schools in which I did not believe. The money that the state pays is the money of the people, and if the people of the country choose to pay taxes for schools in an indirect way by having it passed by the channel of state, it does not mean that it is no more the money of the people nor that it is no more destined to education.

Those who are in favor of common schools, let them have part of that money according to their population. Those who are in favor of religious schools, let them also have a part of that money according to their population. A. who is in favor of common schools, will receive back his money, and B. who is in favor of religious schools, will also have back his own money.

The state has no other authority on this question than to protect the development of education according to the consciences of all the people of this country, and if the people choose to use the state as a machine to collect from the people money for education and to distribute that money for the education of the children it cannot be done indiscriminately. It cannot be done completely in an educational way which can be covered on non-sectional lines, because there is no such thing according to the Catholic Church. Naturally, Catholics are their own judge in this matter.

You further state that as a rule

those countries which are governed by the separate school idea have a poor system of education, and those who repudiate all religious teaching have a strong and vigorous system. I think that this argument is rather sophistical. If we would compare the system of schools that exist in the United States with the system of schools that exist in Canada, we would see that our system is certainly superior, if we take into consideration the fact that we have not given as much money for education as the United States. We are not as rich a people, and consequently we did not give for education as much as we could have done if we had been richer.

It is all very well to compare in an offhand way the systems of schools existing in different countries, but we must take also into consideration the efforts that are made towards developing a system of schools. Certainly if more money is spent on a system of common schools they will appear more vigorous; but the fact that more money is given for a system of schools is not the fault of the system, it is the fault of the people or it may be only the fault of the conditions in which the people are.

I do not want to go into a study of the social and political effect of the different systems of schools, but I will point out to you, Mr. Editor, the reports of the different superintendents of the schools in the United States who are alarmed at the rapid pace with which the system of schools existing in the United States is destroying all religious ideas and all morality. I might point out further to you that half of the population of the United States do not belong to any religious organization which would mean that half of the population is a population of free-thinkers. With this in view I would say that I would prefer for the benefit of the public of this country even what is called the "inferior system of the Province of Quebec," which has at least produced a broad-minded and moral population.

As to the inferiority of the system of schools of the Province of Quebec, we must remember that when the common school system has existed in Canada since the last part of the eighteenth century the system of schools in Quebec has been only organized in 1846-47, and that consequently the other system has a longer existence. Certainly this should be taken into account when we are making comparisons, and even then there has been more progress in the last thirty years in the Province of Quebec in this system of education than in any other province of Canada. When the people of Quebec will have decided that they are in a position to give more money for education, we may be sure that the separate school system will be, if not more flourishing, as flourishing as any other system that exists in the world.

We must remember that the people of the Province of Quebec are not placed in the same position as the people of the other provinces. They were left in 1763 by the richer and more educated classes of their population. Only 60,000 farmers were left. They were generally poor, and what wealth they have now in the Dominion of Canada and in the United States they have acquired by their own efforts. They did not have any millions coming from the Old Country. They did not have institutions endowed with millions by millionaires. They are a poor people who have worked conscientiously, and I think successfully, if you compare their present status in the Dominion of Canada with the status of those who had all the capital of the Old Country at their disposal. For seventy-five years they were prevented from sending their children to school because the schools that then existed under the law, were against their consciences. And as I have said before, it was only in 1846 that they acquired the liberty of education sufficiently to begin to organize a system of schools, and at that time the inhabitants were prejudiced against schools from the fact that during seventy-five years they had forced on them a system of schools to which they could not subscribe. The clergy had to impress upon the population the necessity of education, and in certain parts of the province of Quebec it took years for the clergy to destroy the prejudice that had been created by the enforcement of common schools on them. Those prejudices are now things of the past and the people of the province of Quebec believe in education, and for the last ten years the attendance in the public schools of the Province of Quebec has been better than the attendance in any other schools in Canada.

You state that it is a bad position to demand that the methods which

prevail in the province of Quebec should prevail elsewhere. We are not advocating that the methods which prevail in the province of Quebec should prevail elsewhere, even if we think that the methods of the province of Quebec, being given the conditions which prevail there, are good, but what we say is that if in theory the system of separate schools is the only system that will permit true liberty of conscience to prevail, it should be the system adopted in this country. All constitutions are the charter of liberty. They should provide that the legislature will not have the right to interfere with the liberty of the subject. It is not a question of provincial rights, because a province has no more right to have the power to interfere with the liberty of the subject in a matter like this than would have the Imperial Parliament.

CANADIAN.
Ottawa, March 16, 1905.

Notes From Parishes of the City.

ST. PATRICK'S CHURCH.

At the high Mass on Sunday, Rev. Father Martin Callaghan took occasion to refer to the recent retreats preached by the Redemptorist Fathers. The pastor was particularly well pleased with the attendance, good will and devotion shown by the married and single ladies of the parish. To-morrow the Forty Hours' devotion will open, and close on Sunday after high Mass.

AT ST. ANTHONY'S CHURCH.

At the early Mass Rev. Father Shea preached on the Catholic Church and miracles. During his discourse he took occasion to refer to some of the objections used by Protestants against the church, especially that the power which Christ had given to the Apostles died with the Apostles.

AT ST. GABRIEL'S CHURCH.

Immediately after High Mass on Sunday, the members of St. Gabriel's Total Abstinence and Benefit Society will hold their meeting.

AT THE FRANCISCAN CHURCH.

Solemn high Mass was sung at eight o'clock, at which a profession took place. In the afternoon a largely attended meeting of the English-speaking members of the men's branch of the Third Order took place. A sermon was preached and Benediction of the Blessed Sacrament given.

Feast of the Annunciation.

The solemnity of the Feast of the Annunciation was fittingly celebrated in all the Catholic churches of the city last Sunday.

Consecration of Bishop-elect Racicot.

On Wednesday, May 3rd, Right Rev. Bishop-elect Racicot will be consecrated Auxiliary Bishop of the Archdiocese of Montreal, by His Grace Archbishop Bruchesi at St. James Cathedral. His Grace will be assisted by the Bishops of St. Hyacinthe, Joliette, Valleyfield and Sherbrooke.

The Archbishop Celebrates His Eighth Anniversary.

His Grace Archbishop Bruchesi celebrated the eighth anniversary of his elevation to the Archiepiscopal dignity on last Friday. At eight o'clock the Archbishop officiated at Mass, assisted by the Canons of the Cathedral and several priests of the city. After the service His Grace met the different pastors and curates at the Palace and extended to them the best wishes and blessing of His Holiness Pope Pius X. The True Witness joins with the faithful of the Archdiocese in wishing our beloved Archbishop Ad Multos Annos.

At the Hochelaga Convent.

On Thursday morning, March 23rd, fifteen young ladies were invested with the habit of the order of Jesus and Mary at Hochelaga. The ceremony was performed by Right Rev. Bishop-elect Racicot, and the Mass said by Rev. Father Beaulac. Rev. Abbe Bourassa, curate of the Church of the Sacred Heart, gave the sermon for the occasion.

The following young ladies were invested with the religious habit: Misses J. Keane, S. McCarthy, E. Beaulieu, C. Semmes, E. Hemond, H. Guilbault, M. Montpetit, A. Bourgeois, A. Chausse, G. Chicoine, D. Valois, A. Vezina, H. Cosette, A. L'Heureux and A. Cote.

After the religious ceremony an address was presented to Bishop Racicot, congratulating him on his elevation to the Episcopacy. The Bishop replied and granted a holiday to the students.

GENERAL ITEMS OF INTEREST AROUND THE CITY.

MISS SHEDLOCK'S STORIES.

Miss Marie Shedlock, of London, England, will make her first appearance in Montreal next month, when she will give three of her delightful story-telling entertainments, for the benefit of the Victorian Order of Nurses. The first two will take place on the evenings of April 12 and 13 in the Art Gallery. There will be a matinee on April 14 at 4.15 in the Windsor Hall. That the charm of a story is in the telling of it is the experience of those who have heard Miss Shedlock's delightful interpretations of Hans Christian Andersen's works.

ST. AGNES' CHURCH CHOIR CONCERT.

The first concert given by the members of St. Agnes Church choir proved to be an event which should long be remembered by those who had the pleasure of assisting thereat. Long before the appointed hour the immense hall of the Monument National was crowded to its utmost capacity with friends from far and near who had come to white away a short time in the anticipation of one of those entertainments which so befittingly blend education and pleasure, and in this they were certainly well recompensed. Shortly after eight o'clock the pastor, Rev. W. J. Casey, opened the evening's proceedings by welcoming those present and paying a glowing tribute to the energy and zeal of his young and gifted assistant, Rev. Father Singleton.

The stage decorations, under the management of Mr. E. Quinn, left nothing to be looked for, and reflect much credit upon his talent in that direction. The various Irish parishes of the city were well represented both by their priests and people, and the most profound interest prevailed during the entire evening. While it may seem almost out of place to make special choice among the performers, yet we cannot pass over in silence the parts taken by Messrs. Saucier and Lamoureux; the instrumental selections by the two powerful orchestras, and the work of Miss E. Murphy, accompanist for the lady and gentlemen's choir. Let us also be permitted to congratulate Mr. J. I. McCaffrey for the untiring efforts he had put forth in order to make the concert a success. On the whole, the first concert of the St. Agnes Church choir was a splendid success from first to last.

Teachers Ask for a Better Wage.

The secular teachers of the city, under the direct control of the Catholic School Commissioners' Board, sent a petition signed by a large majority asking for a substantial increase in their present salaries. On Monday afternoon a meeting of the teachers took place at the Commercial Academy, 1999 St. Catherine street, when the petition was read to the assembled teachers in French and English. The document dealt at length on the high cost of living at present, and entered into details as regards the monthly expenses, which go from \$70 to \$100. As many of the teachers are receiving only \$600 to \$650 a year, work after school hours, and also during the summer holidays has to be done in order to meet current expenses. In years gone by teachers commenced at a salary of \$300 or \$400, and after thirty years of active service some have not yet reached the maximum salary of \$1000.

Mr. J. V. Desaulniers, Principal of Belmont School, presided, while Mr. Charbonneau acted as secretary. It was unanimously resolved that Professors Lanctot, Charbonneau and McGuire represent the teachers at the meeting of the Commissioners' Board on the following evening.

At the meeting of the Catholic School Board, held on Tuesday evening, the resignation of Mgr. Racicot was read and accepted. Rev. Abbe Troie, of Notre Dame Church, was unanimously chosen as chairman of the Board. Rev. Philippe Perrier, of the Archbishop's Palace, replaces the new chairman as a member of the Board. The delegation from the Teachers' Association was well received by the Commissioners, and after the reading of the petition the Commissioners promised to do all in their power to give substantial increases to all the teachers.

Nothing is more important for the well-being and influence of our nation, to say nothing of the happiness of our homes, than that the children should be nurtured and trained after the noblest and purest ideals.

IRELAND.

In St. Patrick's following important Moran from sends the greet- a Home Rule the Irish Party of rounds a year to sea-divided Gael stralia's share." immediately replied the Irish Party I for your noble and support- received the fol- Boston: League, Boston, men in Ireland and National Festi- Ireland.—O'CAL- NIGHT REFUGEE ending Saturday, ple had a night's rest: Irish, 219, sh. 27; other na- total, 885.