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A Catholic newspaper in a parish is a perpetual mission. Let all who truly and from their souls desire that religion and society defended by human intellect and literature should flourish, strive by their liberality to guard and protect the Catholic press, and let everyone in proportion to his income, support them with his money and influence, for to those who devote themselves to the Catholic press we ought by all means to bring helps of this kind, without which their industry will either have no results or uncertain and miserable ones

POPE LEO XIII.



SATURDAY, JULY 11, 1903.

THE MANITOBA SCHOOL QUESTION.

The movement lately set on foot by the minority of Winnipeg seems to have added a new vim to the Catholics' persevering efforts in demanding the restoration of their school rights in Manitoba. It has also brought to light details so far cautiously kept hidden from the public. Nobody, at least among the Catholics of the province, had entertained the least suspicion that the school settlement arrived at between the Federal and Local authorities was a final one. That mysterious cloud which has kept hovering over our heads ever since 1897 has at last burst out, and we are now entering an altogether new phase of the question.

The settlement, it is true,—for we now have the documentary evidence of it all—has been signed as final by both Sir Wilfrid Laurier as representative of the Federal Government, and the Hon. Clifford Sifton, acting on behalf of the Local Government, but we claim that it cannot be final. Had the matter rested solely between the two governments, we might perhaps have submitted to the worse for the time being, as of the two political powers now ruling neither seem to be willing to undertake the redress of our grievances, but what a different light is thrown on the whole subject when we look to the judgment of their lordships of the Privy Council.

That judgment clearly sets forth that the minority of the province has suffered a grievance by the School Act of 1890, and instruction is given to the Governor-General-in-Council to see that such a grievance be redressed. Therefore, we have a right to pray that justice be done, and that right holds good until justice is done.

But it is now more than ever clearly proved by facts that the settlement of 1897, although it added some new features to the School Act of 1890, did in no way redress our grievance.

It may be argued perhaps that Winnipeg is the only place where the grievance still exists. Were that to be granted, we would still be in a position to ask why it is that the redress did not begin, as it should, at the very centre of education in the Province, for Winnipeg alone has always and still does represent at least the one-fifth of the Catholic school population of Manitoba. But Winnipeg is not alone to suffer. Brandon, Portage la Prairie, Selkirk, in fact,

every place of a mixed population labors under the same difficulty that does the minority of Winnipeg. Nay, it may be said that wherever any relief has been experienced, i.e., in less than one-tenth per cent. of the school districts of the Province, that is due not to the settlement, but to the existing circumstances. Aside from the goodwill of the government, it must be borne in mind that in all the schools where some relief has been obtained, it is due to the fact that in those places the Catholics being the almost total population, they have things their own way. But is that a state of affairs to endure? The way the immigration is pouring into our Province, it may not be long when trouble may arise. Perhaps even is the day nearer than generally known when St. Boniface itself will not be in a better position than Winnipeg is to-day. Certainly there is no minority protection with such a state of affairs, and what we demand, not for Winnipeg alone, but for every minority of the Province, whatever the name of such a minority may be, is the protection to which the Catholics have now a right to demand under the judgment of the Privy Council.

We do sincerely hope that the parties in power will lay aside all political issue in this matter of vital importance. Too long has the Manitoba School question served as a political football. The time ought to have come at last for all parties to meet on the sole ground of constitutional rights. For in this and by this only shall our country become truly great, namely, if all citizens respect the constitutional laws regulating their relations with one another. No law can endure that is not based on the Golden Rule: "Do unto others as thou wouldst like others to do unto thee." As the Quebec Catholic majority treats the Protestant minority, so should the Manitoba Protestant majority treat the Catholic minority.

His Grace returned home last Saturday. He is quite pleased with the attitude taken by the Catholics of Winnipeg in reference to the School question.

The Rev. Father Drummond, S.J., is away, and will not return to the college before five or six weeks. The rather sudden death of his beloved sister necessitates his presence in Montreal for the settlement of some family financial affairs.

ZEL IN SOCIAL WORK.

General Intention for July named by the Holy Father.

Never, as in our day, has such activity been displayed in the social uplifting of the race, have so many sacrifices been made in the cause of humanity. It is astonishing, the movements, the societies, the leagues, the endowments, even the wars that have been undertaken or set afoot, to usher in a new era which would afford to all the largest measure of happiness with the least amount of pain! What enormous sums have not philanthropists settled on hospitals, operating-rooms, schools of re-search, sanitariums for the relief of the suffering! What heaps of money have been allotted to the advancement of education, in schools, elementary and high, in colleges and universities, in libraries and technical institutes! The world seems to have suddenly awakened to the truth of the dictum that knowledge is power, and not only so, but civilization and religion itself. The churches have been requisitioned and stand approved or condemned according to their beneficent action on social life and the temporal progress of mankind.

In the industrial arena we witness gigantic corporations, trusts and combines on the one side, and labor conventions, trades-unions and amalgamated associations on the other, each striving to sum up the largest profits with the least possible expenditure of time and labor. In presence of this wonderful development of human energy may we not ask if for us as Catholics there is longer any room for social action. May we not fold our arms, now that the world has taken life in its own hands, and turn attention solely to the spiritual—to the salvation of the soul and what directly tends to it,

prayer, sacraments, instruction and pious reading?

This would be a very narrow view of the beneficent action of the Church at any time. But it can be unhesitatingly affirmed that in these our days, because of that very benevolent impulse pervading society, our responsibilities only increase. There never was a time when hearty co-operation was needed among all orders of the Church in works of beneficence as at present.

Works of Charity.

Without this zeal in furthering works and movements directed to the relief of bodily pain and want, we should soon drift away from the true ideals of charity, which have been set by Gospel religion and handed down from the sources of Christianity. The Son of God coming into the world assumed our infirmities and bore our sorrows, that He might the more effectually heal them. "He went about preaching the Gospel of the Kingdom and healing all manner of sickness and every infirmity among the people." The Sermon on the Mount is based on the abiding presence in the world of poverty, pain and grief. They are not essential evils to be stamped out at all costs, but steps to real beatitude when they are borne in a proper spirit. Philanthropy, mere human sympathy and compassion fail to grasp the inwardness of suffering and its providential role in our mortal life, and, therefore, fail to minister relief suchwise as to prove a genuine blessing. They are blind in their attention, spasmodic in their action, lacking in that impartiality, constancy and perseverance which only the self-sacrifice prompted and sustained by motives of faith can supply. Even when all has been done that money, human sympathy and earthly skill can accomplish, there remains yet a wide field for the exercise of the charity, mercy, compassion and tenderness which flow only from the Heart of Jesus. Catholic charity without discarding the resources which natural benevolence will supply, whether under the form of private benefactions or state grants, must exert itself to direct them to its own ends, infuse into them its own spirit, and make up for their deficiency. It is the Saint whose life was all aglow with the charity of the Heart of Jesus—Vincent of Paul—who has left to the world the Institutes, the Societies, the Works in which the true spirit of Christian charity is most conspicuously organized. To say nothing of the hospitals, orphanages and homes for the distressed, who can tell the good accomplished in our large cities by the lay-societies of St. Vincent de Paul? what glory have they not reflected on religion?

Works Educational.

Zeal in matters educational is more essential still. To withdraw from this field of social work, or fail to occupy it, is to make surrender to the enemy of the souls of the young. All systems and institutions of education outside the Church and independent of religion, are consciously or unconsciously animated by a spirit hostile to Catholic faith. It has been truly said, that to bring up a child in contempt of all that he ought to respect, it is not necessary to tell him to despise and mock, he has only not to be told to reverence and adore. Knowledge of itself cannot achieve the true happiness of man. A sad experience proves that it is a two-edged sword that can kill as well as cure. There is, besides, in human nature, a strong tendency to its abuse. Knowledge puffeth up. Education, to be a real benefit, must be tempered with religion and guided by faith. As Thomas D'Arcy McGee, who was a deep thinker as well as orator, averred in the Canadian House of Commons "Every truth of reason requires a truth of revelation" to preserve, strengthen and direct it to man's supreme end and highest happiness. Hence Leo XIII. has laid down that for Catholics, education must be religious and Catholic all along the line—primary, secondary, collegiate, university, it is only in exceptional circumstances that departure from this rule can be tolerated, and then the danger to faith must be removed by special safeguards. In these days of parochial and separate schools of acknowledged efficiency, of Catholic Colleges and Universities, parents cannot send children to non-Catholic or non-sectarian schools with-



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