

SEPARATE SCHOOLS.

The Memorial Adopted by the Committee of the Privy Council.

OTTAWA, July 31.—The following is a copy of the order-in-council passed on 26th inst., with reference to the memorial of the Cardinal, Archbishops and Bishops on the Manitoba and Northwest school question:—

The committee of the Privy Council have under consideration a memorial addressed to Your Excellency-in-council by His Eminence Cardinal Taschereau, archbishop of Quebec, and by the Roman Catholic Archbishops and Bishops in Canada on the subject of the laws relating to education in the province of Manitoba and the Northwest territories.

The memorial sets forth the condition of the public schools in the province of Manitoba from the establishment of that province until 1890, and proceeds to state that: "In 1890 laws were passed changing the school system and replacing it by other enactments which are, for a portion of the community, a source of grief, regret and hardship." The memorial asserts that: "The result of the new system is purely and simply the legal suppression of all Catholic schools and the maintenance of all Protestant schools, with all the rights and privileges they enjoyed previous to the school laws of 1890," and that the "Catholic ratepayers have now to help to the support of Protestant schools, which are exactly what they were, and to which, naturally, Catholic parents cannot conscientiously send their children."

The memorial proceeds to state, in detail, some of the provisions of the enactments of Manitoba of 1890 which are claimed to have the effect previously stated.

It further states that "for the last four years the Catholics of Manitoba have been subjected to the unfair and unjust treatment resulting from the change in the school laws of 1890," that "they asked in vain for relief; instead of a remedy they have been made the victims of a fresh injustice in the new Manitoba law, 57 Vic. chap. 28, assented to on March 2, 1894," one of the provisions of which forbids aid to be given by any municipality to any school not conducted according to the school system adopted in 1890. The effect of this enactment is stated by the memorialists to be "that no municipality, even one exclusively Catholic, without a single Protestant in its limits, has any power to levy a single dollar for Catholic schools, while a Catholic municipality where there are ten Protestant children is obliged by law to levy on all the Catholics as well as on the parents of the ten Protestant children, the money required for the education of the ten Protestant children." The memorial complains also that the enactment of 1894 "decrees the confiscation of all school property in all the districts which do not submit their schools to the new law," even though the schools property may have been acquired by Catholics with their own money.

The memorial further states that in the Northwest Territories "the Catholic separate schools have been retained, but, in virtue of the ordinance number 22 of 1892, they are deprived of their liberty of action and of the character which distinguishes them from other schools," and that there, as well as in Manitoba, the result is very detrimental to the cause of education and really has in both cases created bad feelings, dissensions and the most "deplorable results." It adds that "the painful experience of the Catholics of Manitoba and of the Northwest territories is also resented by all the Catholics of the Dominion," and has excited sympathy "among many Protestants who, though separated by faith, are united with the Catholics in a sentiment of justice and 'fair play,' and the desire of the prosperity of their common country." The memorialists make a reference to the many claims to gratitude which Catholic missionaries have established by their work in time past, in connection with Christian missions and in spreading civilization as well as religion throughout what are now British possessions in North America, and in encouraging sentiments of loyalty to British rule and British institutions, when those possessions came under the British flag, and they seem (properly in the view of the committee) to consider that those circumstances give a strong claim for generous recognition of the rights of

Catholics in Manitoba and the Northwest. They also refer to the fact, "that the Federal Parliament has endowed the schools of Manitoba and of the Northwest with a large domain in assigning to the support of such schools the eighteenth part of all public lands." They cite the promise made to the inhabitants of Manitoba and the Northwest Territories when Rupert's Land was acquired by Canada, in the name and by the authority of Her Majesty that "respect and attention would be extended to the different religious persuasions, and that on their union with Canada all their civil and religious rights and privileges would be respected." The memorialists add that "in the estimation of Catholics their religious rights are not respected, and their religious persuasions are not treated with respect and attention when there are difficulties thrown by law in the way of securing to their children an education conducted in accordance with their religious conviction."

The memorialists "repudiate the idea of interference with political parties, or with the direction of affairs purely political or temporal." They state that "their sole object is to secure for the Catholics a protection needed for the accomplishment of their religious obligations," and that "it is in that view, and in that view only, that they petition His Excellency the Governor General-in-Council and ask the honorable members of the Senate and of the Commons of Canada, of whatsoever party they may

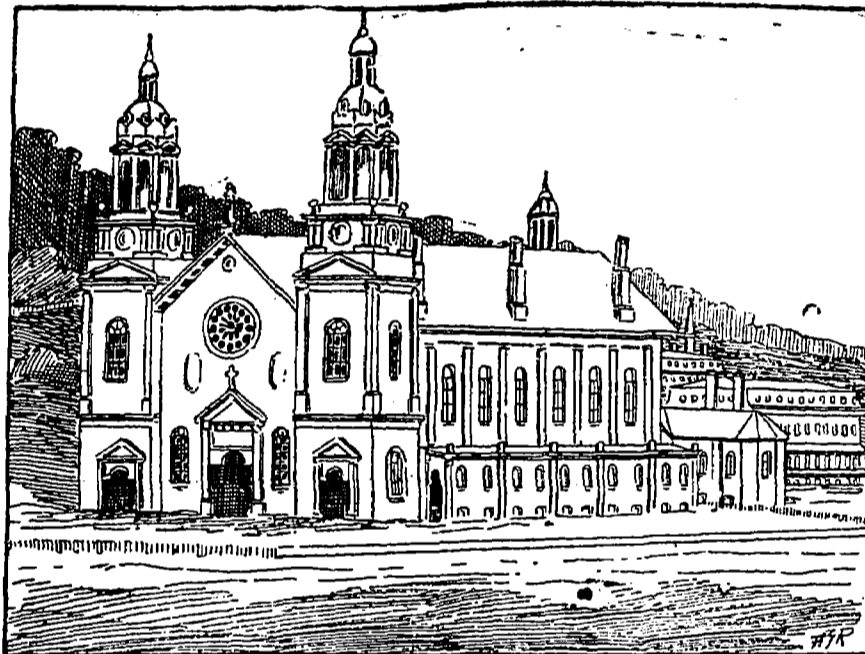
Your Excellency may join with them in expressing the most earnest hope that the Legislatures of Manitoba and the Northwest territories respectively may take into consideration, at the earliest possible moment, the complaints which are set forth in this petition, and which are said to create dissatisfaction among Roman Catholics, not only in Manitoba and the Northwest territories, but likewise throughout Canada; and may take speedy measures to give redress in all the matters in religion to which any well founded complaint or grievance be ascertained."

The committee also advise that a copy of this report be sent to each of the memorialists.

All of which is respectfully submitted for Your Excellency's approval.

THE LOURDES OF CANADA.

An idea of the fame of the shrine of St. Ann de Beaupre can be gathered from the following figures: In 1874 the number of pilgrims who visited the shrine was 17,200, while in 1890 the number of organized pilgrimages was 129 and the number of individual pilgrims 105,672. It is calculated that 108,575 Communion were administered in that year, while the Masses celebrated numbered 3,696, more than ten a day. Since the above statistics were compiled the number of pilgrims has increased and it is very likely that this season nearly 200,000 pilgrims will visit the shrine.



CHURCH OF ST ANN DE BEAUPRE.

be, to help in a fair settlement of the actual difficulties," and they pray:—

First, for the disallowance of the Manitoba School Act of 1894.

Second, to give such directions and make such provisions for the relief of the Roman Catholics of the province of Manitoba as Your Excellency-in-Council may see fit, with regard to the Manitoba School laws of 1890.

Third, to communicate with the Lieutenant Governor of the Northwest territories in order that, by amending ordinances, redress should be given to meet the grievances of which the Catholics of the Northwest territories complain on account of the ordinance No. 22 of 1892.

The committee have taken all these matters into consideration and have the honor to recommend that a copy of the memorial above referred to, and also of this report, if approved, be transmitted to the Lieutenant-Governor of Manitoba with a request that he will lay the same before his advisers and before the Legislature of that province, and that copies of the same be also sent to the Lieutenant-Governor of the Northwest territories with the request that he will lay them before the executive committee of the territories and the Legislature thereof.

The committee beg to observe to Your Excellency that the statements which are contained in this memorial are matter of deep concern and solicitude in the interests of the Dominion at large, and that it is a matter of the utmost importance to the people of Canada that the laws which prevail in any portion of the Dominion should not be such as to occasion complaint of oppression or injustice to any class or portion of the people, but should be recognized as establishing perfect freedom and equality, especially in all matters relating to religion and religious belief and practice; and the committee therefore humbly advise that

PILGRIMAGES OF THE WEEK.

A pilgrimage will go to St. Ann de Beaupre, from Montreal, on August the 2nd, under the direction of the Sisters of Providence at Mile End.

On August the 4th, there will be a pilgrimage from Montreal to St. Ann de Beaupre, directed by the Rev. Father Guillet.

IN C. M. B. A. CIRCLES.

At the regular meeting of Branch 226, C. M. B. A., G. C. Canada, Cote St. Paul, on Friday, the 27th instant, a considerable amount of business was transacted. The branch decided to have an excursion down the river on the 11th of August. Committees were appointed and everything promises to make it a grand success. On Sunday, the whole branch, with President Martin at their head, received Holy Communion in a body and enrolled themselves under the banner of St. Anne—whose feast it was. This branch is increasing rapidly in membership, three or four members being initiated at each meeting.

ORDAINED TO THE PRIESTHOOD

A very imposing ceremony took place Sunday at the Church of the Immaculate Conception on Rachael street, the occasion being the ordination of eight members of the Jesuit Order to the priesthood. They were Revs. P. Drolet, S.J.; P. Cadot, S.J.; P. Adam, S.J.; P. Lalonde, S.J.; P. Lamy, S.J.; P. Bellerose, S.J.; P. Lafortune, S.J.; and P. Fudis, S.J. Monseigneur Fabre also conferred the stole on M. Groulx, of St. Croix.

CHICAGO, July 31.—Several hundred delegates to the Convention of the Catholic Total Abstinence Union, to be held in St. Paul on Wednesday, arrived

in this city yesterday. One of the features of the Convention will be a delegation from the Women's Christian Temperance Union.

SAINTS OF THE MONTH.

[By the Editor of the School and Home Magazine.]

St. JOHN BERCHMANS, S.J., Patron of Altar Boys, August 13, 1599-1621. Our boys have a beautiful example in the holy life of this saint, who gave such wonderful example of all the virtues while he was yet a boy. St. John Berchmans was born in Belgium, in 1599, at a time when a great religious war was raging, which is known as the war of the Low Countries. His father was a simple shoemaker, who, with his pious wife, was serving God in all the fervor of a good Christian life. The boy loved the school and the altar, and one of his delights was to be allowed to serve holy mass. Here was nourished his vocation to the priesthood, which determined him, even as a child, to consecrate his life to the service of God's altar. But a great trial came to him when the illness of his mother and the poverty of his father left him without means to continue his studies. God, who always provides for those who sincerely love him, sent kind friends in the person of good priests, who, seeing his earnest desires, volunteered to aid him, so at the age of fifteen he went to Mechlin to act as a servant to Canon Froyment and in return to be allowed to attend the school. A year later he went to the newly established Jesuit College in Mechlin and soon distinguished himself by his brilliant success and his wonderful piety, and was beloved by all. His thoughts turned to the religious life, and he was impressed by the piety and devotion of St. Aloysius, whose saintly life, ended a few years before, was the theme of every conversation.

After much prayer and fasting, he felt the divine call to the religious life and determined to consecrate his life to the service of God in the Society of Jesus. How beautifully he expressed his vocation in his letter to his parents, "now, for nearly three or four months, our Lord has been most evidently knocking at the door of my heart. I at first kept it shut against Him, but now I am resolved to serve our dear Lord, with His grace, in a religious life. So, now, with my whole heart, I offer myself to Jesus Christ to fight under his colors. I hope you will not be so unreasonable as to oppose him; but as I have read in history, the Egyptians offered their children to the crocodile, which they looked on as a god, and while it was eating them up the parents made high festival—so too, I hope, you will rejoice as they did and praise God and thank Him that your son should be found worthy, not to be given to God, for he does not belong to you, but to be restored to him. I commend myself to your good prayers that our dear Lord may grant to me perseverance to the end of my life and to you with me, hereafter, eternal life." His parents were most unreasonable and made great opposition, but it was to no purpose, as our Saint was resolved to obey God rather than man, and Sept. 24, 1616, he entered the Jesuit novitiate. His object in life was attained and he gave himself to God without reserve, and his life was regarded as that of an angel in the flesh. In a year he was allowed to make the religious vows in private, and a year later he made them publicly. He was then sent to Rome for Philosophy, and in October, 1718, he set out on his long journey and on foot through France and Italy. Arrived at Rome, he at once began his studies and was blessed with great success. His ambition, however, was to be a saint rather than a scholar. His early devotion to the Blessed Sacrament was intensified and he still loved to serve the holy mass as he did when a boy in his father's home. He was devoted to the Blessed Mother, especially in her Immaculate Conception, and to him we owe the little Rosary of the Immaculate Conception. He was preparing for the public disputation when the Roman fever attacked him, and in a few days he passed away. His companions said that another St. Aloysius had died and all the devotion due to a saint was paid to him. In 1865 he was beatified and in 1888 Pope Leo XIII. declared him a Saint of God. With Stanislaus and Aloysius he shares the honor of being a patron of study, and the Church loves to regard him as the model of the altar boys and their patron and protector.