

## A CATHOLIC PARENT.

Discusses School Questions in the Globe.

### SECULAR SYSTEM IN ADEQUATE.

Sir,—That the Roman Catholics of Ontario and Quebec sympathize with their brethren in Manitoba in the injustice done them by the Greenway Government in depriving them of their Separate School is now being amply evidenced by the large number of signatures to petition soon to be laid before his Excellency the Governor-General.

That the Manitoba Catholics have been unjustly dealt with cannot be successfully denied. They had their schools well established and the Local Government deprived them of them, and the claim that Provincial rights are being interfered with, when the Catholics are seeking to have restored what was wrongfully taken from them, will not hold good in the light of right investigation and fair consideration. The Manitoba Legislature abolished Separate schools and established one set of schools for all, or, perhaps I should say, fused the Separate Schools into the then existing Public Schools, excluding from the schools so created what they called sectarianism—that is, whatever is distinctive of any particular denomination or peculiar to it—and allowing to be introduced only what is said to be common to all, or what is called "our common Christianity." This would, perhaps, be all right if the several religious bodies in Manitoba were only different varieties of Protestantism. The several Protestant denominations there differ from one another only in details and particulars which can easily be supplied at home in the family or in the Sunday School. But the religious differences between Catholics and Protestants are not differences in details and particulars only, but are differences in principles. Catholicity must be taught as a whole in its unity and integrity, or it is not taught at all. It is not a simple theory of truth or a collection of doctrines; it is an organism, a living body, living and operating from its own central life, and cannot have anything in common with any man-made system of religious worship. To exclude from the schools all that is distinctive or peculiar in Catholicity is simply to exclude Catholicity itself, and to make the schools either purely Protestant or purely secular, and therefore hostile to our religion, and such in conscience we cannot accept. This is the system adopted in Manitoba, and while the law enables non-Catholics to use the Public Schools with the approbation of their consciences it excludes the children of the Catholics, unless their parents are willing to violate their Catholic conscience, neglect their duty as fathers and mothers, and expose their children to the danger of losing the faith, and with it, perhaps, their chance of salvation.

Why the local Government of Manitoba or any other Government desirous of having good, law-abiding subjects should seek to throw obstacles in the way of Catholics educating their children in schools of their own choice is something I cannot understand, particularly when such is to be done at their own expense. A frequent remark which I heard from Protestants is "they cannot see why the children of Catholics and Protestants cannot be educated side by side in the same schools." This remark I also saw a short time ago in The Globe as coming from so prominent a gentleman as Mr. Smythe, the late unsuccessful candidate in Kingston; therefore a few remarks on this aspect of the school question may be in order.

### CATHOLICS AND EDUCATION.

We Catholics value education, and even universal education—which overlooks no class or child, however rich or poor, however honored or despised—as highly as any of our fellow citizens do; but we value no education that is divorced from religion and religious culture. Religion with us is the supreme law, the one thing to be lived for; and all in life, individual or social, civil or political, we consider should be subordinated to it. Religious education is the chief thing, and we wish our children to be accustomed from the first dawning of reason so to regard it. We hold that education, either of the intellect or of the heart, or of both combined divorced from faith and religious discipline, is dangerous alike to the individual and to society. Now one thing is sufficiently evident to us Catholics from past experience, some of it a bitter experience, that our children can be brought up to be good and orderly citizens only as Catholics, and in schools under the supervision and control of their church, in which her faith is fully and freely taught and her services, discipline and influences are brought to bear, in forming their characters, restraining them from evil and training them to virtue. I do not say even if they are trained in Catholic Schools, that all will turn out good citizens and virtuous members of society for our church does not take away free-will nor eradicate all the evil propensities of the flesh, but it is absolutely certain that they cannot be made such in schools in which the religion of their parents is reviled as a superstition, and the very text books of history and geography are made to protest against it, or in which they are accustomed to hear their bishops and priests spoken of without any reverence or respect. Protestant nations lauded as the only free and enlightened ones on the face of the earth, Catholics sneered at as ignorant and enslaved, and our church denounced as a depotism, full of craft, and crusted all over with corruption, both of faith and morals. Such schools may even detach them from their church, obscure if not destroy their faith, and cause them to be completely indifferent to religion, and disobedient to the laws of their country; but they cannot inspire them with the love of virtue, or restrain their vicious or criminal propensities. It is necessary for Protestants to understand that the children of Catholics must be trained up in the Catholic faith, in the Catholic Church, to be good exemplary Catholics, or they will grow up bad citizens, pests of society. Nothing can be done for them, but through the approval and the co-operation of the Catholic clergy or the Catholic community. When a contrary course to this is adopted, the results are apparent to all not absolutely blinded by misdirected zeal.

### PROTESTANTISM PROTECTED.

Now, to say that in Manitoba the Catholics have as free access to the Public Schools as Protestants is bitter mockery. Protestants can freely send their children to them without exposing them to lose their Protestantism, but Catholics cannot send their children to them without exposing them to the loss of their Catholicity. The law protects their Protestant religion in the schools by the simple fact of excluding ours. How, then, say these schools are as free to us, as they are to them? Is conscience of no account? We Catholics base our claim for Separate Schools on the ground of conscience, and, therefore, of right—the right of God as well as of man.

I presume the intention of the Manitoba Government is that the Public Schools should be accessible alike to Catholics and Protestants, and on the same risks and conditions. I presume it has no more intention of favoring Protestants at the expense of Catholics, than Catholics at the expense of

Protestants; but surely it cannot any longer fail to see that its intention is not and cannot be realized, by providing schools which Protestants can use without risk to their Protestantism, and none which Catholics can use without risk to their Catholicity. As the case now stands, the law there sustains Protestantism in the schools, and excludes Catholicity. This is most unjust to Catholics, and deprives them in so far as they are Catholics of all benefits to be derived from the Public Schools, supported at the public expense.

If the Governor General, representing Her Majesty, should declare that Catholics are entitled to educate their children in Manitoba in schools of their own choice, and that no obstacle is to be placed in the way of their doing so, he would not be interfering with Provincial rights, but would be only restoring to them something of which they had been unjustly deprived.

### CATHOLIC PARENT.

Thorold, Feb. 11.

### Law in its Relation to Religious Interests

His Grace the Archbishop of Dublin commences the first of a series of papers on this very important subject in the current number of the Irish Ecclesiastical Record. In the introductory chapter, which is devoted to "Charitable Bequests," his Grace shows clearly how important it is that those who are likely to be at any time engaged in the drawing up of wills should have an accurate knowledge of the technicalities with which the law in its relation to religious interests, abounds. He instances numerous cases in which serious losses have been sustained by religious institutions either through carelessness or ignorance of the law. The necessity for reliable information on the subject has, indeed, long been felt both by clergyman and laymen residing in places where legal assistance is not available. To ensure the thorough reliability of the information which his Grace is about to put before the readers of the Record, he has availed himself of the friendly assistance of two eminent members of the Bar. The following are the subjects which his Grace thinks he may be able to put together sufficient materials for a series of papers on:—1. The technical sense of the word Charity in English law: the legal position of bequests which are, in the legal sense, "charitable;" the notable privileges accorded by law to such bequests, and the legal drawbacks to which they are occasionally subject. 2. Bequests for Masses: various forms in which such bequests may be made: how they can be framed so as to make them legally "charitable;" the advantages and the disadvantages of so framing them. 3. The new "Death Duties," under the Budget of 1894, in their bearing on charitable bequests, especially in Ireland. 4. The Board of Charitable Bequests in Ireland: its constitution, its powers, its procedure. 5. The Marriage Laws of Ireland, whether in regard to marriages between Catholics, or in regard to mixed marriages. 6. The Law as to the Guardianship of Children. 7. The religious aspect of the State System of education in its three branches—primary, intermediate, and university.

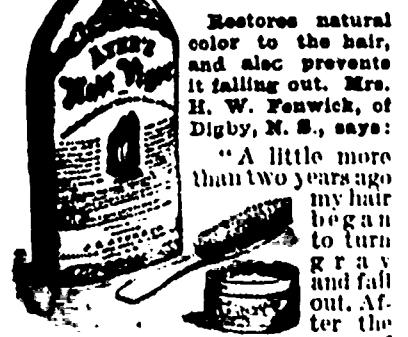
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G. T. R. East.....	7.30	7.45	7.25	9.40	
O. and Q. Railway....	7.45	8.00	7.35	7.40	
G. T. R. West.....	7.30	3.25	12.40pm	8.00	
N. and N. W. ....	7.30	4.30	10.10	8.10	
T. G. and B. ....	7.00	4.30	10.55	8.50	
Midland .....	7.00	3.35	12.30pm	9.30	
C. V. R. ....	7.00	3.00	12.35pm	8.50	
		a.m.	p.m.	a.m.	p.m.
G. W. R. ....		noon	8.35	2.00	7.50
	6.30	4.00	10.45	8.30	
U. S. N. Y. ....	6.30	12.00	9.35	5.45	
		4.00	12.35	10.50	
		9.30			
U.S. West'n States	6.30	12 noon	5.45	8.30	

English mails close on Mondays at 9.30 p.m., and on Thursdays at 7.15 p.m. Supplementary mails to Monday and Thursday close occasionally on Tuesdays and Fridays at 12 noon. The following are the dates of English mails for the month of January: 2, 3, 4, 7, 10, 14, 15, 17, 18, 19, 21, 24, 26, 28, 31.

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