THE CHARLOTTETOWN HERALD WEDNESDAY, FEBRUARY 24, 1897.

The Honorable Premier, as is purpose of religious teaching, pro Keep up hope. There are well known, took the ques ion out visions shall be made by the regulathousands of cases where re- of the hands of Sir Charles Tupper, tions of the Department of Education covery from Consumption under the pretext of giving the (which regulations the Board of has been complete. Plenty minority of Manitoba a better set- School Trustees shall observe) wheretlement of their grievance. Now, by the time allotted for religious of fresh air and a well-nour-by his lack of diplomacy, using the teaching shall be divided in such a ished body will check the mildest word at my command, the way that the religious teaching of progress of the disease. Nu- rights of the minority are in a most the Roman Catholic children may be tritious foods are well in their perilous position, and by the pres- carried on during the prescribed way, but the best food of all ent "settlement" entirely sacrificed. period on one-half of the teaching is Cod-liver Oil. When The hon. gentleman appears to be days in each month, and the religiis Cod-liver Oil. When working for the minority and is yet ous teaching of the non-Roman Ca-partly digested, as in Scott's found laboring in behalf of the ma- tholic children may be carried on Emulsion, it does not dis- jority. Surely this is confusion. during the prescribed period on oneturb the stomach and the fibe Premier, by his blundering half of the teaching days in each body secures the whole bene- diplomacy, has finally brought the month. Clause 9-Where the schoolfit of the amount taken. If educational question into discredit room accommodation at the disposal fit of the amount taken. If you want to read more about and ridicule—a question which has occupied the minds of perliamen-lotting different days of the week to it let us send you a book. tary legislators more than any the different denominations for the other question since confederation. purpose of religious teaching the pu-SCOTT & BOWNE, Belleville, Ont.

The Conservatives, in July, 1895,

Bill," If our Premier had the

we would not be reduced to the hu-

miliating position of begging for

crumbs at the feet of Mr. Green-

way. This should not be our posi-

but we have been brought there by

over-confidence in the oft-repeated

words: "I am a Catholic and a

Frenchman." If a Liberal or a

Conservative French member had

the courage of a Galt or an English

estness of a Winthorst, the question

would be saved and the Premier

his having "settled" the question

in six months. Surely any child

OLD TIMES, OLD FRIENDS, OLD again, during the first part of the placed in separate rooms. I notice LOVE. session of 1896, by pusilanimity. lengthy discussions in the Province But the Honorable Premier, as far of Quebec as to whether one half an

There are no days like the good old days-

The days when we were youthful ; When humankind were pure of mind And speech and deeds were truthful Before a love for sordid gold Became man's ruling passion, Before each dame and maid became Slaves to the tyrant fashion.

There are no girls like the good old girls --

ridicule of the enemies of the min- the Windsor Hotel, Montreal, said : Greenway's case, when one assumes Against the world I'd stake 'emority's rights. Just fancy the an- "Now, here is the proposition offered that his object in the settlement is not As buxom and smart and clean of heart swer of an intelligent Protestant to by Mr. Greenway: Wherever there to give privileges to Catholscs-for it As the Lord knew how to make 'em. They were rich in spirit and con

A piety all supportin'. They could bake and brew and had

taught school, too. And they made the likeliest courtin'

There are no boys like the good old boys, When we were boys together, When the grass was sweet

brown bare feet That dimpled the laughing heather

When the pewee sung to the summe dawn Or the bee in the billowy clover.

Or down by the whippoorwill Echoed his night song over.

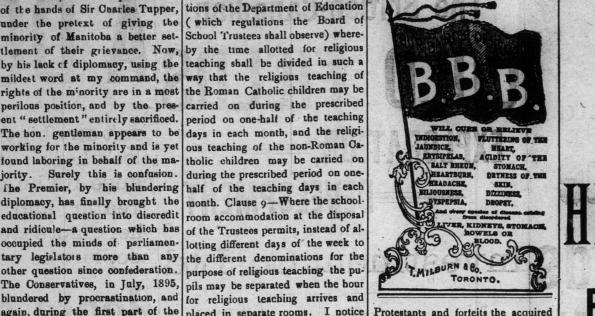
There is no love like the good old love-The love that mother gave us. We are old, old men, yet we pine again For that precious grace-God gave us. speaking Catholic member the earn-So we dream an i dream of the good old

And our hearts grow tender, fonder, As those dear old dreams bring soothing gleams Of heaven, away off yonder.

Eugene Field.

ble procedure.

could have "settled" the question cities, towns and villages. Observe school days during the school year. as he did. In my last letter I The Manitoba Schools. right here that by these two sub- One half of these are mine, and it proved that Clause 5, which was inproved that Clause 5, which was in-sections Protestants acquire a new means 103 half hours. Divide 103 statutory right which is not given them by seven, the number of my schools, To the Editor of the True Witness : From the very outset I wish it cure Catholics teachers, is abortive. be understood that my opposition The clause, I showed, requires 25 to the Hon. Wilfred Laurier does Catholic children of average attendnot, in the slightest degree, pro- ance, etc., and not 25 children, as ceed from personal animosity, for Mr. Laurier says. I there proved, not very long ago I counted my-self among the number of his adchools in the County of Renfrew, mirers. If I stated in my letter of having a Catholic teacher, that the the 20th ult. aught that appears proportion between the average and harsh, it was because the hon- roll or register attendance for these the hour for religious instruction and orable gentleman, before an imschools was two and two-thirds; mense audience, quoted incorrectly, and that, therefore, 25 of average in every instance, from the " Mem- attendance means almost 67 chilacquire a new statutory right and the orandum of Settlement," and thus dren. I further proved from the Catholics lose their acquired rights. endeavored to rehabilitate a settlesame figures that only 9 of an aver-Clause 4, which I will designate as ment which is reprobated by the age attendance is necessary to se-Hierarchy of the Dominion and by cure a Catholic teacher. It is well the " insidious" clause, permits subevery impartial man who under-to remember that the Manitoba section I and 2 to limit the number stands the nature of its provisions. School Act requires only 10 chilof teaching days for religious instruc-The Hon. Premier is evidently not dren to form a school section. Thus tion at least to two. Let clause 4 be in love with his "settlement"; he clause 5 is disposed of. It is more carefully read and it will definitely never reads it before a public gath-barren than the desert Sahars, af-exhibit the full meaning of subsections ering; he does not want to speak fording not one single oasis for the I and 2. For the Board of Trustees, enjoyment of Catholic rights. The as found in I, or the petitioners, as of it, he appears to be ashamed of it. Justice for the oppressed and Premier might just as well have found in 2, may, while introducing down-trodden minority of Manitoba the teaching of religion in schools, said: "When you have 300 chilbade me to say more; charity for- dren attending a school I will per determine or specify, at the same time, bade me to say less. The question mit you to have a Catholic teacher." the number of days on which religion at issue is acknowledg d by all to may be taught. Now, if the " resobe of supreme importance. The lution" or the "petition" did not imperative duty of the Premier is I shall now proceed, as indicated specify the number of days, religion to explain and not to conceal the in in my last letter, to consider the might be taught on every teaching nature and the true meaning of the religion clauses. Bear in mind day, but, if restricted by "resolution" settlement, its scope and conse- that by the "settlement" Catholic or "petition," then religious teaching quences. The reader must recol separate schools have disappeared would be permitted only on two days lect, that the honorable gentlemar, from the statutes of Manitoba, and of the week. unsolicited by the minority and the are now substituted by Godless. Hierarchy of the Dominion, as- neutral or secular schools. I shall Since there are five teaching days sumed the roll of champion or vin- even, at the hazard of lengthening in the week clause 4, if unlimited by dicater of the acknowledged, though this letter beyond the bounds I con- I and 2, would give the religious insacrificed educational rights of his templated, reproduce all the religion struction, to Protestants and Catholics compatriots in the Province of Man- clauses, that the reader may have combined, 20 days in the month ; and, itoba. Still, what is the fact? The every facility of judging their value if restricted to two days in the week, Honorable Premier accepted the for himself. Clause 2-Religious 8 days in the month. A clear appre-"settlement," notwithstanding its teaching to be conducted as herein- bension of the "insidious" clause 4, preamble indicates it to be a final after provided : (1) If authorized is required to understand clause 6. I one, without presenting it to the by a resolution passed by a majority will designate clause 6 as the "de-minority for consideration, or the of the school trustees, or (2) If a ceptive" clause. It defines the num-Episcopacy for examination or ap- petition be presented to the Board ber of days belonging to Oatholics proval, and permitted it to be sub- of school trustees asking for religi- and non-Catholics in mixed schools. mitted to and receive the endorsa- ous teaching and signed by the The concluding lines of clause 6 are tion of the electors of the constitu- parents or guardians of at least apt to convey the idea that Catholics ency (Brandon) of Dalton McCar- ten children attending the school in invariably have 10 days, that is, onethy-the fiercest foe of Catholic the case of a rural district, or by the half of the teaching days in a month. educational rights. Is this not an parents or guardians of at least As a matter of fact, it gives Catholics extraordinary situation ? It is, I twenty-five children attending the just what clause 4 did through subthink, unparalleled in the history of school in a city, town or village. section I and 3-no more and no less. our times. Few persons in foreign Clause 3-Such religious teaching Thus, if clause 4 restricts the religious countries can comprehend the situ-to take place between the hours of teaching days to two a week for Ca ation as it actually exists. In this 3 30 and 4 o'clock in the afternoon tholics and Protestants combined, country sincere Catholics are so and to be conducted by any Chris- clause 6 will permit 8 days a month, humiliated, amazed and perplexed tian clergyman whese pharge in- or 4 days for Catholics. That this is by the multitudinous and manifold cludes any portion of the school the correct construction of clause 6 procedures of the Honorable Pre- district, or by any person duly au- will be readily seen from its introducmier that they are breathlessly thorized by such clergyman, or by tory wording: "In pursuance of the awaiting rather than predicting fu- a teacher when so authorized. loregoing provisions;" and, further ture developments. The writer's Clause 4-Where so specified in on, "whereby the time allotted for opinion is that the Premier has such resolution of the Trustees, or religious teaching;" and, again, " shall made out of the sacred rights of the where so required by the petition be carried on during the prescribed minority a political foot-ball for his of the parents or guardians, religiperiod." Moreover, this construcown purposes, and, after exploiting ous teaching during the prescribed tion is borne out by the fact that it, unconcernedly leaves it to the period may take place only on spe-mercy of the winds. If I am mis-cified days of the week instead of by its own act introducing religion in taken in my judgment, and I hope on every teaching day. Clause 6- schools-an intention altogether for-I am, I will humbly apologize and Where religious teaching is re-make ample amends. His present quired to be carried on in school in ment." Here again the Brotestants ment." Here again the Brotestants attitude, at all events, challenges pursuance of the foregoing provi- acquire a new statutory right and the electorate, who may at times, but not at all times, be deceived to lic children and non Roman Catho-Clause 9, which is for schools having pronounce, in a constitutional man- lie children attending such school, more than one room, will not, except per, a righteous judgment upon his and the schoolroom accommodation on certain suppositions, grant a greater extraordinary and incomprehensi- does not permit of the pupils being number of days. This clause, in



rights of Catholics. It is perplexing

to notice that the Hon. Premier, by

But the perplexity vanishes, in Mr.

as Catholic interests are concerned, hour a day is sufficient for religious the religion clauses, give non-Catho-

blundered in accepting from the justruction. I think this is trifling lics new statutory rights to which they

hands of Mr. Greenway a settle- with time, for in Catholic minority are not entitled by the Public School mens which does not contain the schools in Manitoba, of the same Act of Manitoba, and at the same

essential features of Separate number as found in my parish, I time ignores and abrogates the rights

schools. This barren settlement could as a priest impart religious in- of their persecuted brethren-rights

brings upon the Premier the oppro- struction in each school during only which they formerly enjoyed, and

brium of Catholics, the scorn of six half hours of the whole year. The rights which he promised to restore.

a Catholic who enquired if he liked are ten Catholic children it will be was easily to be forseen that the Ca-

the School Bill. The prompt an- permitted to " priests" to enter the tholics of Manitoba would never ac-

swer was, "It is a good Protestant school at half-past 3 o'clock and cept such a settlement-but non-

pluck of Sir A. T. Galt, the deter-briefly but clearly show to the Hon. in schools which had been recognized

mination of Protestants generally, Premier how often that I, as a even by the Privy Council as non-

tion by the history of the question ; the religion clauses that two legal that no bigotry tinges the writer's pen.

ises and to twaddle no longer about a majority resolution; and, by the struction. By the most liberal con-

give religious teaching." I shall Catholics the right of teaching religion

"priest," might enter in virtue of sectarian. Perhaps, after all, the

his "settlement" my schools for the Protestant's ready answer to the en-

purpose aforesaid : The careful quiry of his Catholic friend is as truth-

reader may observe while considering ful as witty. Let Protestants know

ways are provided for the introduc- I refer to the anomalous position of

tion of religion into schools and two the Hon. Premier to show Catholics

equally legal methods for determin- the degradation to which they are

ing the number of days of the subjected by the settlement." I shall

week on which the said religious presently inform the Hon. Premier

instruction may be imparted. the number of half hours I am per-

Sub-section I and 2 of clause 2 pre mitted by his "settlement" to enter

scribes the manner or mode by which the schools of my parish as a "priest"

religion may be introduced : 1st, by for the pupose of giving religious in-

petition of the parents or guardians of struction of the "settlement" Catho-

ten children (not necessarily Catho- lics have a right to 10 half hours dur-

lics) in rural districts, and of 25 in each school month. There are 209

liberal-minded Protestants and the Hon. Mr. Laurier, in his speech at



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placed in separate rooms for the turn, creates a new statutory right for

while Catholics lose their rights ac- the time I might devote, without quired by the legislation of 1871. omitting one day, to teaching religion These two sub-sections of clause 2 in each of my schools would be 15 may appear at first sight harmless and half-hours during the year. I shall necessary for the purpose intended, now figure out the number of halfbut on reading clause 4 the reader hours at my disposal if the number of Now is the time to subscribe will be astounded to find that such is days for religious purposes, by really not true. Clause 3 determines clause 4 were limited to two in the week. I should in that case be enthe hour for religious instruction and week. I should in that case be en-the persons by whom it may be con-titled to only one half-hour each week, \$1.00 a Year in Advance ducted. Here again the Protestants making 41 half-hours during the scholastic year. Divide these 41 halfhours between my seven schools, and the miserable outcome is that I am entitled to give religious instruction in each of my schools for only six haif-hours during the year. How supremely ridiculous would the religious clause appear if the Hop. Premier had gone into details and stated : "Wherever there are seven mixed schools in a parish the priest may, by settlement, enter each of these schools seven and a-balf hours, at most, and, in certain conditions, three hours, in the whole year." Still this statement would be perfectly true for all mixed rural schools in Manitoba even -mark it well-should there be only

one non-Catholic child attending school in each of the school districts. When the reader considers the laborious duty of the Catholic ministry, the number of sick calls the priest has at

all hours to attend, visits to his missions, inclemency of weather, necessary absence, etc., I believe he will be inclined to reduce the aforesaid number of hours by one-half. The foregoing needs no comment. It brings to our door humiliation and accumulated degradation. Yet it may be said that the Hon. Premier was mystifying his audience or indulging in hyperbole when speaking of the priest alone ; for clause 3 enacts that religious instruction may be given not only by the priest and minister in charge of a district, but also by any person duly authorized by such clergyman or by a teacher when so author ized. The priest's assistant, or deputy, in rural districts, is a myth. Anybody familiar with the requirements of the office of religious instructor will perceive that the mention of the priest's deputy in the Act is for the purpose of effect. The Catholic teacher is an important factor, and the value of the religion clauses depends on his presence. When he disappears from the school section, so also does religious instruction. But since clause 5 does not give Gatholics more teachers than they had without the settlement, the religion clauses lose whatever little value they might have possessed. Moreover by the settlement, Catholic school sections having but one Protestant pupil may claim the services of a Catholic teacher for only half the teaching hours. In my next letter I may show the difference that exists between the Smith-Dickey-Desiardin propositions and the socalled Act of Settlement. The comparison of one with the other will be

> withered briar bush. H. S. MARION, P. P., Douglas, Ont,



