

# THE WINNIPEG CATHOLIC SCHOOLS.

Last week we published extracts from the pastoral letter of His Grace Archbishop Langevin, of St. Boniface, on the subject of the Catholic schools of Winnipeg and the unjust burdens of that city, which are obliged to keep those schools open in order to keep those schools open. We now give our readers the text of the memorial sent on the 16th of June to the Prime Minister and his colleagues at Ottawa. This document fully explains itself, and leaves no loop-hole for escape from the fact that the settlement of the Manitoba School Question is still in the future. The document reads as follows:—

Winnipeg, Man., June 15, 1900.  
To the Rt. Hon. Sir Wilfrid Laurier and his Colleagues in the Dominion Government.

Gentlemen,—The following is a copy of a resolution unanimously passed at a mass meeting of the Catholics of Winnipeg, held on the 27th of May last:—

"Whereas the Catholics of Winnipeg have for ten long years suffered under the odious burdens imposed upon them by the School Law of 1890, and whereas the recent negotiations with the Public School Board of the city make it plain that as the law at present stands we can expect no representation that we can expect no relief, be it resolved that we the Catholics of Winnipeg in meeting assembled, hereby instruct the committee to take immediate steps to lay our grievances before the Dominion and Provincial authorities, pointing out to them the severity of our long continued persecution, and praying them to come to our relief on the lines laid down in the Privy Council decision."

According to the instructions contained in the resolution, we now take the liberty of addressing you, and we feel that in doing so it is not necessary for us to add many words to the clear terms in which the meeting expressed itself. The facts of our position are undeniable and speak for themselves. For ten years we have been forced to pay heavy taxes towards the support of the public schools, whilst at the same time maintaining schools to which in conscience we could send our children. We have derived not the slightest benefit from the Privy Council decision; the grievance declared in that decision to exist, still exists and in even aggravated form, and the so-called settlement of 1897, whilst it may by temporary toleration of the authorities be workable for the time being in some country districts which are distinctively Catholic, has proved absolutely unworkable in our mixed community where Catholics are in a minority, and has failed to bring us a particle of relief. The burden has been hard to bear, and has lately become almost insupportable, and in our extremity we approached the Public School Board of the city, hoping that it might be possible under a liberal interpretation of the School Law to obtain some slight measure of relief and assistance. This hope has now been proved to be vain inasmuch as the School Board declare that they can do nothing for us and after consulting authorities they point out to us that the law, and especially the amendment of 1897, is so clear and explicit that they are absolutely debarred from giving us relief, and the only thing they can suggest to us, is that we should surrender everything to them and put our children into their hands to be distributed amongst the public schools of the city. It being evident we could get no relief under the present law we then approached the Provincial Government and obtaining no satisfaction there we now appeal

to you to use the power vested in you to have the decision of the Privy Council put into effect in its fullness and entirety.

The burden is becoming insupportable, and we must have relief. We are entitled to it under the constitution, the Privy Council has pointed out the means whereby that relief may be assured us and with every confidence that you will see justice done, and the rights of the Catholic minority here restored, we have the honor to remain on behalf of the Catholics of Winnipeg,

Your obedient servants,  
(Signed)  
J. G. CARROLL,  
Chairman of Catholic School Committee.

(Signed)  
P. MARHA,  
Secretary.

What the result of this memorial will be is more than we, or any other person, can tell; but it is evident that the representatives of the people will again be obliged to take cognizance of the subject, and where the movement thus inaugurated may end is not too certain. It is peculiar that here, as well as in every other country where the Catholics are in the minority, they never receive the same liberal treatment in regard to their schools, as do the Protestants in Catholic sections of the world. We have only to contrast Quebec with Ontario, or Quebec with Manitoba, and, as far as Canada is concerned, this fact is made very clear. Nor is it only in Canada that the Catholics have to support their own schools and those of the state at the same time. In the United States it is the same thing; in England the voluntary schools (which correspond with our separate schools) are entirely paid for by the Catholics, who, at the same time, are obliged to contribute to the support of the public schools.

We clip from the London "University" an item that is very much to the point. It reads:—  
"People ignorant of the extent of the work being done by the voluntary schools all over the country, and of the number of children educated within their walls, are incapable of understanding what would happen were they to cease to exist to-morrow. For example:—  
"During the past year the total number of voluntary schools under inspection was 14,332 as against 14,382 in 1898, giving an increase of 50 on the year; in 1875 the number stood at 14,479. The number of children in average attendance during last year was 2,499,133, being an increase of 17,879 over the preceding year. The average attendance in board schools was 2,137,805 as against 2,072,911 the year before."  
"In other words, 2,500,000 children are receiving their training and education in these voluntary schools which are erected and maintained by private charity. Were they to close to-morrow, the cost, the total cost, of the education of these children would fall upon the ratepayers, also the cost of erecting the requisite buildings for school purposes."

Here is an argument that may find to a great extent, application in Manitoba. Just imagine the cost it would be were the State obliged to supply what the Catholics now give in the cause of education. It is not likely that any other body of citizens in the world would so meekly submit to be imposed upon as are our co-religionists in that section of the Dominion.  
It is to be hoped, however, that the movement on the part of the Winnipeg Catholics will result in some step in advance towards the final and satisfactory settlement of the question.

facts and arguments, will remain long fixed in the memories of all who heard it.

The departure of the Archbishop took place on Friday, and the two score of horsemen that accompanied His Grace as far as the neighboring parish of Ste. Julie, were admired on all sides and were the subject of varied, but always complimentary comment. This cavalcade of horsemen, each farmer riding his own horse and wearing a home-made uniform, is traditional in the parish, and for generations it has been in vogue on every occasion of great importance, and especially when the Archbishop comes officially to visit the place. No more unique, healthy and attractive spot in Canada than Boucherville, and upon this occasion it put on its gala attire to do fit honor to the important event.

Do you read what people say about Hood's Sarsaparilla? It is curing all forms of disease caused or promoted by impure blood.

## PILGRIMAGE TO PARAY-LE-MONIAL.

(Extract from letter.)  
London, June 12.

The readers of the "True Witness" will be glad to hear of the well being of their pilgrim friends. The ocean trip had its various little incidents more or less expected, but on the whole was most pleasant. There were some twenty-two Masses on the first Sunday, and no day without several. Our steamer, the gallant ship Vancouver, made such good running that she anchored in the Mersey before the mail-carrier, the Lake Champlain, which had left Montreal one day ahead.

Our special train from Liverpool to London, on the G. N. W. system, took us through a most beautiful country, barring always the industrial regions, which if otherwise interesting, are distinctly unbeautiful. The charming bits of scenery, "the pleasant houses of England," were a revelation to those who saw them for the first time.

To-day is Corpus Christi here, a feast of obligation. Our English section assisted at High Mass at the Jesuit Church in Paris street, Grosvenor Square. This church is small, richly appointed and in most exquisite good taste. Some of the altars are marvels of beauty. Having seen much to wonder at in this wonderful London, and leaving much more to see, we make for Paris to-morrow. Mr. Rivet, our manager, is to be congratulated on the liberal and pleasant way he carries out his programme.

## CATHOLIC PARISH LIBRARIES.

As an evidence of what can be done when zeal, determination and order are combined in the line of providing free and wholesome reading for the community, and as an encouragement for those who have so admirably labored in the establishment of our own free library, we will give our readers an extract from an article which appeared in a non-Catholic publication—"The Outlook" of New York. As not a few of our friends are well acquainted with the Paulists and their exceptionally successful methods, this article will carry with it a two-fold interest. It reads as follows:—

"It will be of special interest to Protestant readers, not fully informed concerning methods of work in Roman Catholic parishes, to learn that one of the most vital forces in those parishes is the free circulating library. Poor is the church that has not from one to five hundred books in circulation. There were few free circulating libraries for children in New York City thirty years ago, when Father Hecker, the founder of the Paulist Order, opened one in his parish. A lover of good literature, he had intense sympathy with children in need of books and without means to buy them. He established the library in the vestibule of his church, and liberally supplied the necessary funds. To-day the Paulist Sunday School has five thousand volumes. No expense is spared to get the best books. The object kept in view is to provide for the intellectual needs not only of the little children attending school, but also to encourage the love of good reading among the young folks. The system inaugurated by Father Hecker is still in practice. Library cards, finished on one side with white silicate, are arranged, containing fifteen books, of which ten are selected from writers of fiction and five from biography, history, or entertaining books of adventure or travel. At least one book devoted to the life of a saint, or some explanation of religious truth, is assigned to each set. These cards with the titles of fifteen books are distributed, and scholars make a choice. By the aid of a number for each book the librarian easily keeps account. For the return of books every two weeks the class is held accountable as well as the individual. This method gives the teacher an opportunity to elicit conversation about favorite authors, and to make the library a potent influence in the mental growth and character of the scholars. Each class becomes in reality a miniature reading circle, with the teachers in charge, assisted by the librarians. From the graduates of St. Paul's Sunday School trained in this way during their early days, the first Catholic Reading Circle for women originated in 1886, which gave rise, three years later, to the Columbian Reading Union. The Union has reading circles in almost every State and territory. It has an official organ, "The Catholic Reading Circle Review," published at Youngstown, O., by Mr. Warren E. Mosher. It aims to make known the best Catholic literature, not only to the Catholic, but to the non-Catholic public. The New York Cathedral Library is the outgrowth of voluntary teachers from various church societies gathered under the scholarly supervision of the Rev. Joseph H. Mahon. It has grown to more than

30,000 volumes. The library is absolutely free; it is open daily from 9 a.m. to 9 p.m., and two hours on Sunday morning; it is not confined to Catholic authors. Aside from its five branches in the parishes, the Cathedral Library has a number of travelling libraries in the public and parochial schools."

## THE CATHOLIC CONGRESS AT PARIS.

The Paris correspondent of the Liverpool "Catholic Times" in referring to the International Congress, which has just closed, says: It cannot but have a widening influence on the Catholic mind in general. This widening influence in the cause of Catholicity is just what we want. We want more internationalism and less nationalism in religious matters. French Catholics are too French, and English Catholics are too English, and this spirit of religious nationalism seems to be increasing to the detriment of the true Catholic spirit. The Congress just held has shown French Catholics what the Catholics of other countries are doing. It has shown how full of promise is a certain element of the Catholic youth of Italy together with its clergy: what a breath of vigorous Catholicism comes from Switzerland, and what a kernel of active Catholic life is to be found in Belgium. At one of the sittings Mgr. Cartuyvels, Vice-Rector of the Catholic University of Louvain, stated that the same university employs 102 professors and has 1,900 students. It was pointed out that this admirable institution in which there is even room for an American seminary, is supported entirely by collections made twice a year in the different churches of Belgium. In a similar sense the Baron de Montnach alluded to the International Catholic University of Fribourg which is doing incomparable good in the highest interests of learning, and which was founded not only by the intelligence and initiative of a cultured few, but by the pence of a population of peasants.

The Baron de Montnach, continuing to speak in the name of Switzerland, expressed the hope that in the interests of the general good Catholics would be ready to co-operate not only with their fellow-Catholics, but also with those who did not share their religious opinions. The South American Republics were represented at the Congress, and by eloquent speakers. Some members of the family of Garcia Moreno were present. M. Pizarro, addressing these and speaking in the name of the Association of the "Jeunesse Francaise," said: "Instead of Freemasonry having killed Garcia Moreno, it is Garcia Moreno that has killed Freemasonry. Garcia, dying, said: 'You have killed me, but God does not die.'" The Baron Henri Dard, president of the Association of the "Jeunesse Francaise" of the Department of the Pas-de-Calais, put forth an idea which was presented more than once at different sittings of the Congress. It was that Catholics should aim by their influence at getting possession of the public powers, and that social questions were of infinitely more importance than political ones. In the cause of higher interests let politics go to the wall, was the burden of more than one speaker. Among the speakers in the interests of the Catholic democracy the Abbe Lemire took a foremost place. He developed his favorite theme, which is that the possession of a bit of garden ground, be it ever so small, has a moralizing influence on the life of a workman. By the way, Mgr. Genthe-Soulard, Archbishop of Aix, is of the Abbe Lemire's way of thinking in this matter. Besides the works of Catholic sociology and propagandism, the question of Freemasonry was not among the least important of those treated. In this matter the Abbe de Bessonnie, vicar of Notre-Dame des Victoires, was just where we should expect to see him, viz., to the front of the battle against the Masonic lodges. He read an important report on the subject by M. Gabriel Soulaire. The Rev. Pere Bujot, S.M., professor of philosophy at the Catholic Institute of Paris, was

an important speaker on an important subject. He showed the connection existing between science and philosophy. Drawing his arguments from the Encyclical "Aeterni Patris," he defended the traditional school of Catholic philosophy against an opposing current now at work. He ended by making a fervent appeal in favor of the creation of a higher school of philosophy in Paris after the model of the one now at work at Louvain. Mgr. de Cabrières, Bishop of Montpellier, was the presiding Bishop at the Congress. Other prelates were there. The Bishop of Southwark was one. There were priests from England too, though not in numbers. One was the Rev. Father Clemente, of St. Etelbert's, Slough. This priest, like some others in England, is a foreigner, devoting his priestly energies to the cause of English Catholicism. We ought to be grateful to these priests who leave their country to work in ours. We ought to help them with our support and consideration as well as with our money. Father Clemente left for England as soon as the Congress was over, having to be back in time for Sunday work at his poor mission. The other members of the Congress, or at least a good number, left for Paray-le-Monial.

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## THE ARCHBISHOP AT BOUCHERVILLE.

FROM A SPECIAL CORRESPONDENT.

Despite the torrents of rain that deluged the south shore of the St. Lawrence on Thursday morning, the 14th June instant, the reception tendered His Grace the Archbishop, who made his first pastoral visit to Boucherville, was worthy the occasion. His Grace, accompanied by the venerable and zealous pastor of Longueuil, Rev. Mr. Tasse, and a number of the citizens of that parish, reached Boucherville about half-past eleven in the forenoon. Notwithstanding the unfavorable weather, His Grace at once visited the convent and college. The former is under the direction of the Sisters of the Congregation de Notre Dame, the latter under the Brothers of St. Viator. Needless to say that the Archbishop's reception in both institutions was in accord with the occasion and the distinguished personage coming within their walls.

About one o'clock the clouds began to break, beams of sunshine shot over the landscape, creating bright spots here and there upon stream and wood and, lighting up the elegant spire of the old church and shedding gladness upon all sides. Early in the afternoon crowds flocked into the church to listen to an instruction concerning the programme of the next few hours.

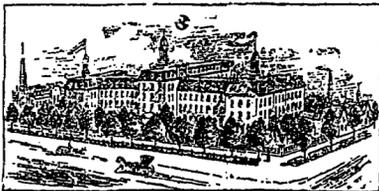
all listened attentively to one of those unique and admirable addresses that Mr. Bruchesi knows so well how to deliver.

After the ceremonies in the church were the prayers offered up for the dead of the parish. That evening His Grace visited all the sick and infirm of the place, going, like His Divine Master, from locality to locality, shedding blessings as he went. That night there was a really grand illumination of the village. In fact, all that could be done, in that direction, to honor the one who represented spiritual authority was done. The priest's residence, the college and the convent—all three magnificent buildings—were decorated with Chinese lanterns and transparent window shades that presented a picture of unusual brilliancy. The citizens of the place vied with the summer sojourners in the attractiveness of the displays made. It would be difficult to state at what particular point the most effective illuminations were to be seen. Certainly one section, in the vicinity of the church, where two somewhat narrow streets meet, was fairy-like in its variegated colors and forms of light. The residences of Mr. Gustave Grenier, Mr. Victor Normandin, Dr. Demers, and Miss Desrosiers, presented a dazzling scene. Mr. Carmel's decorations were equal to those mentioned, and a host of others might be named, the combined effect of which transformed the sombre, tree-shaded streets of silent and picturesque Boucherville into a regular garden of light.

"On Friday morning His Grace said the half-past six o'clock Mass, and gave Holy Communion to several hundred of the parishioners, and summer visitors. At eight o'clock the Confirmation ceremony commenced which was attended by the great number of young boys and girls, to receive that sacrament. It did not end until eleven o'clock, between 250 and 300 received confirmation. This sermon preached by His Grace, which was a model of eloquence, was listened to

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By Order,  
S. CROSS, Sec.

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.....IN RE.....

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This notice does not affect the depositors of said Bank whose claims are already entered in the books thereof.

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A list of all creditors allocated for said dividend will be open for inspection at the office of the Bank on and after the 16th of July next.

All creditors will be required to produce their pass books or other vouchers necessary to establish their respective claims.

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