"AD MAJOREM DEI GLORIAM."

THE ONLY JOURNAL DEVOTED TO THE INTEREST OF ENGLISH SPEAKING CATHOLICS WEST OF TORONTO.

VOL. 10, NO. 42.

WINNIPEG, MANITOBA, WEDNESDAY, MAY 1, 1895.

TRUE, TEMPERATE, TELLING

LECTURE BY REV. FATHER CHERRIER

Pulverizing Dr. Bryce, Hoisting Him With His Own Statistics Petard, Proving That He Knows Nothing Of Catholic Schools And Never Even Visits Them.

sermon on the school question in which he would consider some points which had been raised since he last spoke on the subject, and would deal particularly with the address delivered by the Rev. Dr. Bryce in Knox Church on the last Sunday in March. The Rev. Father Cherrier spoke as follows:

Brethren, the mission of our Blessed Saviour on earth was one of peace from beginning to end. No sooner was he born as a child in the stable of Bethleem, than the angels of heaven were heard singing: "peace to men of good will." Later on in the course of his give peace to poor suffering humanity. True He had at times to give the rebuke to his accusers and slanderers, but never did that prevent Him from wishing them good from the very bottom of his heart. And when risen from the dead the first word He spoke, when appearing to his disciples, were words of peace; for St. John thus tells us in the 20th chap. of surprised if sending His apostles to preach His Gospel to the world, He said to them: "Into whatsoever house ye enter, first say: peace be to this house." Luke 10, 5. And the disciples faithful to follow their Master's words and exthroughout centuries, wishing peace to every man. For as St. Gregory tells us: time from this pulpit, I am treating a subject still burning. I may assure you that I shall do so wishing peace to every body. The Reverend Doctor Bryce himself to whom I propose to answer has my best wishes. As a matter of fact my sole intention in speaking on the school question is to contribute my share to the restoration of peace among the different sections of the community. Should I say anything hard in answering a dis-course, which, it seems to me was not inspired by the love of peace, I beg to be pardoned, and I wish to say to all my hearers than when I am through answering the utterances of Dr. Bryce on March 31st, I shall feel disposed to wish "peace be to you," as truly and sincerely as I now say with the Lord and his church: peace be to you, peace be to

"The people of Manitoba," said Dr. Bryce, in his opening remarks, "passed in 1890 school laws declared by the Privy Council to be good law and within the competency of the Province." That it was within the competency of the Province to pass the law in question, no body can dispute any longer because the Supreme Tribunal of the Empire has declared it to be so, although to this day it has remained a fact admitted by all that the intention of the framers of the Manitoba Act was that such a law could never be constitutionnally passed It is good law in as much as it supplies the wants of the majority of the people of Manitoba, admitted again; but it should be born in mind at the same time that it cannot be good in so much as it affected the rights and privileges which the Roman Catholic minority of the Province enjoyed previous to 1890. Wherefore whilst I am prepared to recognize with the reverend Doctor and to submit with my catholic fellow-citizens to that part of their Lordships of the Privy Council's decision which tavors the views of the majority in this Province. I think I have a right to expect of the learned Doctor that he should recognize also and humbly submit to the other part of their Lordships' judgment by which the Government of the Dominion is unequivocally called upon to see that redress is given where there is a just demand for redress. But no, it must not be so, however clear the Constitution on this important matter which just at present occupies so much of the Public attention. The moment the Governor-General-in-Council, guided by the Judgment of the Supreme Tribunal of the

On Sunday evening the church of the Remark that these words are from the Immaculate Conception was crowded to its utmost capacity by a congregation made up of citizens of all classes and ory appeals should be made to rouse many denominations attracted by the feeling, but rather appeals to reason." I announcement that the Pastor, the Rev. Father Cherrier, would deliver another Reverend Doctor Bryce. For not only needs exist an exception in favor of the Riel and Governor McTavish, which do does he boldly affirm that the command emanating from Ottawa is a direct, sweeping, tyrannical one, but in what may be allowed perhaps to call bis lyrical flight he will have it that the remedial Order is the consequence of the plans of conspirators in Quebec, who wish to enslave the Province." Pardon me, kind hearers, if I venture to ask the learned Doctor by what name Jesus said to his disciples: peace be he would call those clergymen of Toronto you. (John 20, 19.) My Beloved to for instance who are reported in the Free Press (2nd April) as having said the one that "a resort to arms would be mit the reasons which force me to conjustifiable if the Dominion Government sider the Revd. Father Ritchot's bill of justifiable if the Dominion Government insisted on reestablishing separate schools." Another: "Let Confederation go rather than sacrifice Manitoba's rights. "Down to overwhelming shame in history would go the names of Bewell will." Later on in the course of his et al," emphatically declared another mortal life, repeatedly did He wish and pastor. "The action of the Ottawa government is inimical to the peace of the country," said another one in his turn; and all followed in the same strain, with a very few although noble exceptions. Compare these and Dr. Bryce's utterances on the one hand with the calm though firm attitude taken in their petition to the Governor - General - in -Council by the Roman Catholic Episcopacy, not of Quebec only but of the whole Dominion, on the other hand, and tell me who are the conspirators and his gospel. Jesus said to them: "peace where the Revd. Doctor should go to be to you." Wherefore we need not be find them, if conspirators are to be found anywhere in our free Canada.

We are told that "this harsh command" from Ottawa-although reluctantly I must quote the Doctor's own and finally settled to the satisfaction of words—"this harsh command" from both the delegates and the members of Ottawa requires us, i.e. the Province of the Government Committee appointed Manitoba, to restore to the Roman Catholic minority, (a) The right to build, sweetness of peace, a mission which the support Roman Catholic schools in the church has never ceased to exercise manner provided for by the said statutes when the centuries wishing peace to which were repealed by the two Acts of 1890 aforesaid. (b) The right to share every man. For as St. Gregory tells us: proportionately in any grant made out liament at Ottawa and the Legislative of the public funds for the purposes of Assembly here, along with the sanction life sweet and agreable as peace." So education. (c) The right of exemption of the Imperial Government. The field a law as is required by the Remedial Order would simply be unconstitutional. must confess that I have failed so far to see any weight whatsoever in this argument of the Rev. Doctor. He says of votes cast, of both the Dominion too much in my opinion to say anything. These, are rights, and privileges which prior to 1890 the Catholics of this Province enjoyed in common with their Protestant fellow-citizens. These rights and privileges have been taken away from us in contravention we thought to grounds? Like the Rev. Mr. Turke he the constitution of the Province, wherefore we appealed to the Governor-General-in-Council. The question was thence brought before the Privy Council, who had already decided that the School Acts of 1890 were not unconstitutional. | tice. Now the same Supreme Tribunal has with Rev. Mr. Turk regarding his quotadeclared that although constitutional tions, for he is probably not conversant these School Acts of 1890 so affected the with these matters, I cannot find any rights and privileges of the Catholic minority as to entitle them to a redress ought to rank among the well informed ought to rank among the well informed of this requirement. according to the reading of another educationalists of this country; and therefore before quoting figures he should the Governor-General-in-Council has de- have made himself sure that his source cided, as he was in duty bound to do, of information was a genuine one and that a remedy should be applied, calling from the pen of a man whose honesty is at the same time upon the government beyond question in educational matters. of Manitoba to restore to us what in But how can we credit him as perjustice we have a right to enjoy. But feetly reliable who had not even hear a learned Doctor putting in a plea the courage to attach his name to that the application of the remedy a pamphlet purporting to deal with would be unconstitutional! Surely where such an important question as a the Constitution provides that certain system of national schools for any prorights should not be intringed upon, the same Constitution ought to provide also the means to restore these rights to those seems to be little reason for surprise from whom they were unjustly taken away. And it is not the dictum of an can go still further by insinuating that L.L.D. as Dr. Bryce that will paralyse the census of school children as taken the legal ability of such men as are con- by the Catholic Section of the Board was stituted in authority at Ottawa and incorrect. Once only was the accuracy called upon to do justice to the Catholic of the census questioned and the evid-minority of Manitoba. Dr. Bryce, however ence produced at the time had the effect ever, is wise in his attempt to deter the to completely exonorate the Catholics of Government at Ottawa from taking an Winnipeg-where the case happenedaction which might eventually and for of the charge preferred certainly not by all time tie down the Local Legislation. | friends of Catholic interests. Were I of If I were authorized as Dr. Bryce no the same stamp as Dr. Bryce, I might doubt, is to give any advice to the ruling question perhaps whether such a fault majority of the Province it would be tovery little doubt in my mind that if the time will remember how some years ago question is to be settled by the Ottawa the name of Archbishop Tache was put Parliament, it shall be settled in such on the list of the Protestant ratepayers to put in a plea of unconstitutionality. otherwise be exposed to be considered

certain •

1890 was the consequence of BILL OF RIGHTS. which it is claimed was taken to Ottawa by the delegates but of which he word was heard till it was published by Archbishop Tache in 1889. The learned Doctor, I understand, devotes a good deal of his time to the study of history, particularly the history of Manitoba. How is it then that he never came across the information that the Reverend Father Ritchot fully call his attention to my figures as had produced in court in 1874, i. e. 15 given in my answer to Revd. Mr. Turk, years prior to His Grace's mention of it in the Free Press, that same bill, of which Mr. Event Thelians informed protection. which, Mr. Ewart, I believe, informed the Revrend Doctor that a certified copy was sent from here to Ottawa where to this day it can be seen by any man eager to obtain historical information. The only puzzling feature of the Revd. Doctor proposes to remedy? this bill of rights is the disappearance of it from the archives of the Court. And I am informed also of the loss of another catholic section of the Board and of important decappoint signed by both which so much has been heard that he important document signed by both cument had been produced in Court at the same time with the Revd. Father Ritchot's bill of rights. But I know that here that it is [UTTERLY UNJUST] to some of my hearers, it they were free to charge the Catholic section of the Board some of my hearers, it they were free to speak, would perhaps call my attention to what has been heard of another bill of rights which it appears had been sent to England by Governor Young. How to explain the fact that in this latter one there is do education clause. Until further light can be obtained regarding this discovery I must refrain from any attempt to solve the difficulty, but I may be permitted however to sub rights, as the true one. The original copy of that bill, as just stated, was produced in Court in 1874. Certainly nobody could then suspect the difficulty which has now arisen regarding the school question. Therefore it must be admitted that the Revd. Father's action in 1874, unless we are to suppose him gifted at the time with the foresight of a prophet, Father Ritchot's action must be looked upon as a "bona fide" proof that submit the following figures for the line with the true bill of rights. This, study of whom it may concern. The ex-

besides, is made still clearer to any one that will go to the trouble of reading the Reverend Father's own diary of the work done by the delegates at Ottawa. In this diary not only do we find Father Riichot's own hand writing but also the hand writing of a priest who was in Ottawa at the time and took down notes as they were then dictated to him by the Rev. Father Ritchot himself. But in this diary we find clearly stated that the school clause was debated to treat with them. Now would this prove that the system was fraudulent in Moreover it is a well its inception? known fact that the delegates and the members of the Committee's work before reaching the force of a treaty had to receive the approval of both the Par-Land, or the Manitoba Act, was not forced upon the new province, but received on the contrary the hearty endorsation, by an everwhelming majority Parliament and the Local Legislature as well as the solemn sanction of the Imperial authority. So much for the fraud, what then about the injustice? Dr. Bryce calls our school system prior to 1890 an unjust one, but upon what quotes figures, very probably taken from

the same source of information, a pamphlet entitled "National Schools for Manitoba" page 6, written, I am afraid, not at all in a spirit of fairness and jus-Whilst I am prepared to be lenient vince? Dr. Bryce therefore should seek elsewhere his information. But there when we consider that the Revd. Doctor

of Manitoba. All I wish to answer here 18 the majority of the Province it would be to-ward an amicable and prompt settle-sus as taken by the Protestant Section of ment of the difficulty. For there is but the Board. Those who were here at the from 1875 to 1894 had spent, not by pay-with witnesses chosen by him to all the survivors, under 50 years of are at the could not rather be found with the con-

a way that there will not be much if any right here in Winnipeg on the plea that there of higher or elementary instruction room at all left for the local authorities one should declare himself a Catholic or in Winnipeg alone over \$24000. And The next argument of the learned Doc- as a Protestant. If such a blunder could his flock has been so repeatedly charged

a citizens. Until I have obtained clear of the Province from French and Catho evidence, which I can produce, of the lic domination; for it would appear dishonest methods persued by any secvery strange otherwise that such good tion of the community, I am noble care was taken to exclude the members enough never to insinuate anything that of the Catholic Section from taking part enough never to insinuate anything that could reflect discreditably on any man enjoying the title of citizen of Manitoba. If Dr. Bryce however is not satisfied with the census of Catholic children and me that it would have been much more should prefer the average attendance at school as a fairer basis for apportioning through even one session of the Local protestant child in attendance at school Legislature. Permit me therefore not to received 51 cts, \$1.02 and \$2.37 respectively more than each catholic child give the movement more attention than ively more than each catholic child it received at the time, unless perhaps equally in attendance at school during you may like to hear what Dr. Bryce, who was then in Manitoba, seemed to have thought of it himself, "The govern-Or might it be the history of the \$13,000.00 of a reserve fund held by the Catholic section of the Board and of which so much has been beard, that he wishes to bring to light? I have something to say also about this sum of a required for the state of the composition of the board and of wishes to bring to light? I have something to say also about this sum of a required form of the state of the composition of the Board and of divided according to the population of the state of the population of the population of the state of the population of the population of the state of the population of the population of the state of the population of the state of the population of the population of the state of the po thing to say also about this sum of a reserve fund, but first of all let me state here that it is [UTTERLY UNJUST] to charge the Catholic section of the Board charge the Catholic section of the Board in Ontario are viewed in the light of beas faring sumptuously every day in giving each of its schools in one year ing exempt from the general law which \$347.03 while the Protestant section of establishes a national system of educathe same Board was in want giving only Schools are as much national as the \$197.45. An honest statement which the Revd. Doctor has failed to produce is Protestant "..... Thank you, dear Doctor, that those Catholic schools that received for such a compliment, but permit me to \$347.03 had an average attendance of 57 whilst the Protestant schools which rewhich thou once hadst so nobly defendceivee \$197.45 had 20 only of an average ed? Yes, why has the Doctor performed attendance; this means that taking the average attendance as a just basis of apsuch a right about face? Defective eduportionment of the Legislative grant, the Protestant school districts are proved to have received each in a year 1 3-5 time cation; Quebec system, do I hear in answer to the quiry. But, I ask, how much of a serious and innest study has more than they were entitled when compared to the Catholic schools discourse of the Province. Wherefore it in Manitoba. Speaking of Manitoba in Manitoba. Speaking of Manitoba 1st. was in reality not the Catholic section let me ask the learned Doctor how many but the Protestant section of the Board that fared sumptuously if the charge can hours in his many years of residence in the Province has he spent in a Catholic school particularly our French schools. True a charge of inferiority has been made against those schools by one Catho lic, but, remark, it by a man not possessed of any knowledge whatever of the penditure of the Legislative Grant as appropriated by each section of the Board for the inspections of schools, the French language and of but little of the English. Surely it is not a testimony Examinations of teachers, the Normal School and the Education offices for four

consecutive years was as follows: Protestant section of the Board. Catholic section of the Board. 1884-\$2,720.68 1884—\$11,831.00 1885— 12,816.00 Total 55,162,00 Total 9,309.97 verage attendance.

Average Attendance 1884—\$2,627 1885— 2,594 1886— 3,076 1887— 3,569 Total 32,693 Total

Comparing figures we have to come to the conclusion that whereas the Protestant section of the Board's total expenditure during four consecutive years was about six times more roof of a far poorer building, nor is it by than the expenditure of the Cathlife sweet and agreable as peace." So ducation. (c) The right of exemption of such Roman Catholics as contribute to Roman Catholics as contribute to Roman Catholics schools for all payand on my lips. Whilst I feel that, in dealing with the school question a second any other schools. But should these time from this pulpit, I am treating a subject still burning, I may assure you that I shall do so wishing research every a law as is required by the Remedial. of the two sections fared more sumptu- would seem to be too religiously flavored ously at the expense of the people of the suit the taste of the writer of the panthe Province? Let Dr. Bryce answer phlet, yet I cannot accept even that as a the question. And now with regard to proof of inferiority. For it is easy by the \$13000 of a reserve fund let me refer such quotations to decive those in any the product of a reserve family let his risks way inclined to be deceived. For insold school act as a plain justification of tance let me quote in my turn from the action taken by both sections of the Board in this respect; please remark my assertion! I say the action not of the Catholic section only, but the action of both sections of the Board; for the Reserve clause (90) of the old school act, was availed of by Protestants just as well as by Catholics. As a matter of fact permit me to refer you to the report of the Superintendent of education for the Protestant schools of Manitoba year ending 31st Jan., 1885. There shall you and that the Protestant section of the Board had at the commencement of the school year of 1884 a balance on hand

of the Legislative grant of 1883 amounting \$9631.41. True, the said balance was reduced to \$6,681 in 1884, and had come down to \$4,680.29 in 1887; but, I ask who is to be blamed for it, when I have proved that upon taking the average attendance at school as a fair basis for apportioning the Legislative grant, the Protestant section did actually re ceive much more than the Catholic section of the Board of Education? I cannot close my remarks regarding these \$13000 without some reference to a letter published not long ago in the columns of the Free Press and signed by one who claims to be possessed of a good deal of information re the school question in Manitoba. It was that so well informed party that charged the Catholic section of the Board with hoarding up, by the late Archbishop Tache's authority, the above mentioned \$13000 until the sum had to be paid over to the Government

PERFIDIOUS INSINUATION

made against our lamented Archbishop of any intention to ever misappropriate this is the man who in common with with faring sumptuously at the expense than four out of 140 could sign their

Judgment of the Supreme Tribunal of the realin, passes a remedial Order, let the reasons for it be ever so trong, such an Corder must be qualified in

THE REVEREND DOCTOR'S LANGUAGE which the Order from Ottawa would fix as "so-called remedial Order in which in its inception." And to prove his there is a direct, sweeping, tyrannical there is a direct, sweeping, tyrannical command to our local Legislature."

To to convince his heurers that the be inflicted upon the late Archbishop of St. Bonitace, might it not be presumed of the Province.

St. Bonitace, might it not be presumed of the Province.

Let us now come to what Dr. Bryce considers as a very important movement which began by an agitation of the Province.

Perhaps at this stage of the question which began by an agitation of the Province.

Let us now come to what Dr. Bryce considers as a very important movement which began by an agitation of the Province.

Let us now come to what Dr. Bryce considers as a very important movement which began by an agitation of the Province.

Let us now come to what Dr. Bryce considers as a very important movement which began by an agitation of the Province.

Let us now come to what Dr. Bryce considers as a very important movement which began by an agitation of the Province.

Let us now come to what Dr. Bryce considers as a very important movement which began by an agitation of the Province.

Let us now come to what Dr. Bryce considers as a very important movement which began by an agitation of the Province.

The Remedial Order should not take effect the flow of the Province.

Let us now come to what Dr. Bryce considers as a very important movement which began by an agitation of the Province.

The Remedial Order should not take effect to the catholic particle of the Catholic particle of the Province.

The Remedial Order is the following: "This system, he says, that the names of many a Catholic particle of the Province.

The Remedial Order is the following: "This system, he says, that the names of many a Catholic particle of the

racy of Catholics elsewhere. It may be

AN UNRELIABLE AUTHORITY that can satisfy the learned Doctor. What then? perhaps the exterior appearance of some of our school houses? But the Doctor should bear in mind that nowadays to judge from mere appearance is a poor criterion of real ment. How many a servant girl if they were to be judged by their attire when on the street might be taken to be of almost a royal descent, whereas truly fortune has never smiled on them. In like manner although I may admire the richness of some of our Public schools, this is not what shall make me believe that the education imparted therein is in any way superior to that received under the

originating from such

A REPORT OF PROTESTANT SCHOOLS for the year ending 31st January 1887. under the heading of "Composition."
First Class—Quest. 2. "Which of the following sentences has the better arrangement? why? (a) The French idea of liberty is: the right of a man to be master of the rest; in practice at least, if not in theory. (b) Whatever it may be in theory, it is clear that in practice the French idea of liberty is-the right of every man to be master of the rest." Nice reflection, is it not, on French ethics. And so let the arrangement of the sentence be as it may, I have no hesitation in saying that in the present instance the examiner could not but instill very strange and altogether unjust and false principles regarding the French idea of liberty. Again at page 77 we are informed of the spelling ability of the candidates presenting themselves for second class teachers' examination. (Read from the report). Think of such words as sugar, truly, Wednesday, February, interesting, ninety, &c., being repeatedly mispelled by pupils appearing at a second class teachers' examination. I wonder what the Rev. Doctor would say judging of the specimen? But he had no time to entertain his hearers with such trifles, I suppose, when he was so absorbed in the study of that petition, which he saw some time ago, a petition of the French halfbreed ratepayers of St. Francois-Xavier district containing 140 names of which 136 were signed with their mark. "Only four said the learned Doctor, could sign their names." wish to give a flat denial to Dr. Bryce's assertion that 4 only, out of the 140 French haltbreed ratepayers referred to, the public money voted for the support could sign their names, here is my profrom 1875 to 1894 had spent, not by paying taxes as the rest of ratepayers, but by douations pure and simple for the henefit of educational institutions, where of higher or elementary instruction with the side of higher or elementary instruction with the side of higher or elementary instruction with the side of higher or elementary instruction another list showing a fair percentage of another list showing names written in the signer's own hand writing, he to sustain the said expenses if I succeed in proving that many more

interesting to make a short reference to some of the Catholic countries which are the more frequently and bitterly slandered in this respect. So much is said in particular of Italy, Spain and other southern countries of Europe that I can-not refrain from submitting to the imparme that it would have been much more manly and noble for our opponents at timony, it is the testimony of a good the time to discharge their arrows scotch Calvinist. Laing, in his notes of straight in our breast rather than in our a traveller, thus discourses of the state of education in Rome. He says: "In Manitoba the campaign was too much of Catholic Germany, in France, Italy, and an abortive attempt to go successfully even Spain the education of the common people in reading, writing, arithmetic, music, manners and morals is at least as generally diffused and as faithfully promoted by the clerical body as in Scotland..... Education is in Rome not only not repressed but is encouraged by the Popish Church and is a mighty I doubt it. Berlin with a population double that of Rome has only 264 such schools..... The statistical fact that Rome has above a hundred schools more than Berlin for a population little more than half that of Berlin puts to a flight a world of humbug about systems of national education carried on by Government and their moral effect on society." That was in 1846, but if you look for someask: why hast thou now turned thy thing of a more recent date, let me quote back on those same Catholic schools from a Roman Official report for 1869 probably the last one issued by the Papal government. In a summary we

MALE INSTRUCTION. FEMALE INSTITUTIONS. onvent Schools and Conser-Totals 19614

Grand total 23905. Population of Rome at the same date, 220,532, i.e. an attendance of over 10 per cent of the whole population. In France between 1847 and 1877 out

of 1445 prize exhibitions in Paris, 1145 were carried off by the Christian Bros. boys; the public school candidates being the larger number, and the public schools had received 40,000,000 francs for support. These figures are quoted from the Church Review, Protestant Eniscopolica Inter 1890. In the point Episcopolian, July, 1890. In the neighboring republic, we are informed, 1200 establishments sent exhibits to the Columbian Exhibition, with the result that from the list of awards signifying a medal and diploma, over 700 were awarded by Protestant judges to Catholic schools in the United States alone, and over 90 to foreign schools conducted by Christian Brothers. We know also of the success achieved by Catholic Quebec at the same Exhibition. But it seems to me that the words come at once tingling in my ears that these were exhibits not from the pubils but from the teachers themselves. Although I know this to be a false statement, how-ever for the sake of argument let it be granted that they were the work of teachers, why then I ask did not the able teachers of the public schools prepare similar exhibits? Until a satisfactory answer is given to this, I can arrive but at the one conclusion, viz.: that had they felt able to cope with our Catholic teachers they are the controlled to the contr Catholic teachers they would have done so. Or let it be admitted that they lack that energetic devotedness so characteristic of the religious Orders, forty-two of whom are reported as contributing from their institutions and scholars to the Catholic exhibit. It may be a blunt truth to tell here, but I think it is not presumption on my part when I affirm that it is because of the heroism of these

educators and of their perseverance to EDUCATE CHILDREN AS CHRISTIANS that the world hates them, calumniates and persecutes them. And, permit me to be frank to the extent of humbly submitting that I am of opinion, that the ion that the same spirit of unfairness exists right here in Manitoba, where of late it seems to have marred so much the peaceful harmony which prior to 1890 reigned among the different sections of the people of the Province. And so it comes to be that the Catnolics of this country cannot but feel very keenly the treatment they are receiving at the

hands of their Protestant fellow-citizens. Dr. Bryce is one of those who should act differently because he ought to know that we deserve not the contempt that he so freely lavishes upon us. He it is that considers that the 20,000 (he should say at least 27,000 and for we are say at least 27,000 or 28,000, for we are at present nearly 30,000 Catholics in the Province.) should not be privileged above any of the other denominations, he who in 1876 had written in such plain English that no special rights are given to Catholics. But let the learned Doctor permit me to call his attention to the fact that these 27,000 are only part of that powerful body of 2,000,000 Catholics spread over the whole Dominion and which constitutes 41 per cent. of the whole of Canada a body which is certainly worthy of some consideration when compared be it to the Presbyterians, the Anglicans, the Methodists taken either control of the property of the control of the cont en either separately or even together. This I say not that we need advocating such a motive to be respected, for we have a right guaranteed by the constitution which no might of the majority can take away from us. The learned Doctor may say what he likes concerning the inception of the school system in opera-tion in the Province prior to 1890, one fact is that it was established by another that when once established by law the constitution so protects it that no provincial Legislature can touch it. We are told that the people of Newfoundlands may soon enter the Confederation. No doubt this, if done, shall be based apon a certain agreement binding

(Continued on Page 4.)