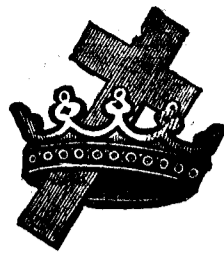


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"AD MAJOREM DEI GLORIAM."

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Monsignor Del Val's MISSION.

Translated from "La Presse" of Montreal (April 22th.)

Since the Sovereign Pontiff has deigned to send to Canada a Delegate chosen from among his most intimate friends, in order to re-establish religious peace, that is to say, order, for without order there is no true peace, we have thought it right to abstain from all comment both as to the object of his mission and as to the facts that have brought it about. We believed that we thus showed our respect for the Holy See, and especially we did not wish to embarrass in any way the labors of its Delegate. God knows, however, how many provocations thereto we have met with.

But here comes yesterday's "Minerve," no doubt weary of the respectful silence, which, like us, it had observed hitherto, now publishing an article in which, through all sorts of insinuations, restrictions, nebulous phrases and doubtful expressions, it pretends to explain the causes and purpose of Mgr. Merry del Val's mission. Party considerations, fear of displeasing certain allies, are read in every line of this article; after reading it through, one asks one's self: If the "Minerve" thinks its information correct, why not say so plainly? And one feels inclined to doubt the sincerity of the Conservative organ.

We also have personal information on the question at issue; correspondences from Rome, the indiscretions of certain politicians in Canada and the irrefutable logic of facts have enabled us to reach certainty, and, as the question has been put before the public by the "Minerve," which has incorrectly stated it and has not solved it properly, we will say plainly what we know. For we deem it better, in the interests of truth, peace and religion, that the public should know exactly what to think, and should not be misled by more or less doctored stories from partisan journals. This will be our excuse in the eyes of Mgr. del Val.

We know that the petition of the forty-five Catholic Liberal members and senators, supported in Rome by the Abbé Proulx and Mr. Drolet, met with a peremptory refusal. Those of our bishops who were still in Rome at that moment, received the formal assurance that the Holy See would not send an ablegate to Canada in order to inquire into their conduct during the elections. The logic of facts agrees with our personal information, if the Holy See had granted what was asked for in that petition, what would have been the use of Mr. Fitzpatrick's journey to Rome?

Mr. Fitzpatrick was sent to Rome to try to make up for this discomfiture, but by the use of new methods. Since the despatch of the first petition events had moved on. A settlement had been concluded between the federal government and the provincial government of Manitoba. Mr. Fitzpatrick was charged—not officially by the government but semi-officially (officialism) by the group of Catholic Liberal ministers and parliamentary members—to bear this settlement to Rome.

The ambassador of the Liberals, knowing full well that this set-

tlement was unacceptable, was instructed to present it as a provisional arrangement, to which modifications favorable to Catholics might be obtained, and to represent to the Holy See that, the Bishops being unwilling to make any concession, it would be advisable that the Vatican send to Canada an ablegate empowered to impose upon them a policy of conciliation.

Like a skilled diplomatist Mr. Fitzpatrick began by securing the kind intervention of His Eminence Cardinal Vaughan, head of the Church in England, whose paper, "The Tablet," published at that time an article that created a painful sensation, because people did not immediately realize who had inspired it. This article, the publication of which coincided with Mr. Fitzpatrick's sojourn in London, ended with an appeal to all the Catholics of Canada to rally round Mr. Laurier in order to enable him to obtain the best possible terms for the Catholics of Manitoba. Now, at that date, the settlement had been concluded and accepted at Ottawa and Winnipeg. Evidently, Mr. Fitzpatrick had tried on Cardinal Vaughan the game that was to stand him in good stead at the Vatican.

Warmly recommended by Cardinal Vaughan, and accompanied by Mr. Charles Russell, one of the notables of high English Catholic society, Mr. Fitzpatrick succeeded in his mission to the Vatican; he obtained the sending of a Delegate, not to discipline the Bishops, there was no longer any question of that, but to help the Catholics in their negotiations with the Manitoba government, to unite them, to restore peace among them, so that, being united, they might have more influence with the provincial and federal authorities.

This was no more the old pretext; but, for the government the main point was to obtain the sending of a Delegate from the Holy See. Three elections were to take place in the province of Quebec; cost what it might, the government must win in these elections, so that it could say that the province of Quebec approved and ratified the settlement. For that end, it was necessary to make the Catholic electors believe that the Pope was not in agreement with the Bishops; it was necessary, therefore, to be able to say that the Pope was sending hither an ablegate. Thus the appointment of Monsignor del Val, for motives hitherto unknown here, came just in the nick of time for the government, which turned it to account in the least scrupulous way in Bonaventure, Wright and Champlain.

Mr. Greenway's complicity in this manoeuvre appears clear from the following coincidences. The settlement was presented to the provincial legislature and read for the first time; then the second reading was put off till later. But as soon as the government was informed of Monsignor del Val's departure from Rome, Mr. Greenway immediately proposed the second reading of the settlement, and the formalities necessary to make it law were pushed through in time for the Pontifical Delegate to learn in London that the principal object of his mission was henceforth out of his reach. It will be remembered what a painful surprise this gave him.

The government had succeed-

ed in electing its own candidates in Bonaventure and Wright, thanks to the capital it made out of Monsignor del Val's mission. The Champlain election was yet to come. Mgr. del Val was on the point of reaching Canada, and, although diplomatic reserve was to be expected from him, it was necessary, directly he arrived, to close his mouth, to limit as far as possible his sphere of action, to keep on until the end making the most of the misunderstanding which had successfully spread among the people as to the object of his mission. This is what led Mr. Tarte, on the very day of Monsignor del Val's arrival in Montreal, to make known, in a speech before the House of Commons, the petition of forty-five senators and members of Parliament and to affirm that it was owing to this petition that the Papal Delegate had been sent to Canada.

The special information we possess enables us to affirm that the Vatican has been painfully surprised to find so much duplicity in the Catholic members of the federal government; that it is indignant at the way in which the appointment of a Papal Delegate has been used as a weapon against the Bishops; and that it is at a loss for expressions with which to brand the effrontery of the federal government's double-dealing in all this affair. The Sovereign Pontiff is not a prince of this world commanding sufficient forces to ensure respect for his august person. But the European princes who have relations with him respect in him the representative of a moral authority of a much higher order than armies and fleets; Protestant powers have entered into negotiations with him either for their own domestic interest or for matters of international import; they have always treated him with the consideration and honorable straightforwardness called for by his position as head of two hundred million Catholics, by his exalted station and his eminent virtues. In Canada alone have men been found base enough to drag this serene authority, which even unbelievers respect, through the mire of low electoral manoeuvres the wretched details of which are unfortunately too well known.

Hon. Senator Bernier's GREAT SPEECH

as reported in THE SENATE DEBATES (Continued.)

There is nothing strange about this; it is only a repetition of our memorials. Let us read a part of such memorials:

(3.) That it may be declared that the said mentioned Acts do affect the rights and privileges of the Roman Catholic minority of the Queen's subjects in relation to education.

(4.) That it may be declared that to Your Excellency the Governor General in Council, it seems requisite that the provisions of the statutes in force in the province of Manitoba prior to the passage of the said Acts be re-enacted in so far at least as may be necessary to secure to the Roman Catholics in the said province the right to build, maintain, equip, manage, conduct and support these schools in the manner provided for by the said statutes, to secure to them proportionate share of any grant made out of the public funds for the purposes of education and to relieve such members of the Roman Catholic church as contribute to such Roman Catholic schools from all payment or contribution to the support of

any other schools, or that the said acts of 1890 should be so modified or amended as to effect such purposes.

This petition does not ask for the repeal of the Acts of 1890; it does not ask for the re-enactment of the statutes repealed by the Acts of 1890; it does not ask for the re-enactment of the precise provisions of those statutes. We did not ask for any such things in our petitions, nor are we asking anything of the kind now. We are only asking for some amendments to the Acts of 1890, such as may be necessary to secure our rights, as it is stated in our memorials. With their lordships we say:

The system of education embodied in the Acts of 1890 no doubt commends itself to and adequately supplies the wants of the great majority of the inhabitants of the province.

But supplement these Acts by provisions which would remove the grievance and all legitimate grounds of complaint. To attain that object, it is not essential to re-enact the statutes repealed in 1890, nor the precise provisions of the same. By the Acts repealed in 1890, there was a general board of education composed of Protestants and Catholics. It is not essential for the removing of our grievances that such board be restored. It is not essential that the formation and modification of the school districts be regulated in the same way as they were by the old statutes. It is not essential that the school rate be levied in the same way. It is not essential that any of the precise provisions of the old statutes be re-enacted. I go further. We do not ask for the re-enactment of the old statutes. We are quite ready to accept the Acts of 1890, provided they are supplemented by such provisions as would remove all legitimate grounds of complaint. Ten or twelve provisions would answer the purpose. It would be hardly the work of four or five hours for an expert in law to make in good faith these modifications. This, assuredly, shows that that paragraph of their lordships' judgment can be construed so as to be consistent with the rest of the judgment, and so as to leave this parliament free to legislate in the right direction and adequately. As to the power of this parliament to legislate, as I have just said, it is affirmed in almost every paragraph of the judgment. In one place, it says:

Bearing in mind the circumstances which existed in 1870, it does not appear to their lordships an extravagant notion that in creating a legislature for the province with limited powers it should have been thought expedient, in case either Catholics or Protestants became preponderant, and rights which which had come into existence under different circumstances were interfered with, to give the Dominion Parliament power to legislate upon matters of education so far as was necessary to protect the Protestant or Catholic minority, as the case might be.

In another place it says that the precise steps to be taken in the matter are defined by subsection 3 of section 22 of the Manitoba Act. Let us see then by reading that sub-clause, what steps are referred to:

(3.) In case any such provincial law, as from time to time seems to the Governor General in council requisite for the due execution of the provisions of this section is not made, or in case any decision of the Governor General in council on any appeal under this section is not duly executed by the proper provincial authority in that behalf, then, and in

every such case and as far only as the circumstances of each case require, the parliament of Canada may make remedial laws for the due execution of the provisions of this section, and of any decision of the Governor General in Council under this section.

Hon. Mr BOULTON—There is a limit there to the power of the Governor in Council to interfere.

Hon. Mr BERNIER—Yes, as far as circumstances require. That is what we ask. We do not ask for anything more. The power given by this clause to parliament, of making the remedial laws, surely carries with it to the fullest extent the power of legislating adequately, and this power being the supreme power, its legislation would of necessity supersede the legislation or the action of the inferior power in case some clashing should occur. Moreover, the power given to this parliament creates a corresponding duty for parliament to legislate whenever it has been advised by the proper authority that such legislation is requisite. And which is the proper authority in this matter? The Governor General in Council and no other, not even the Canadian parliament, and here I would read again that 3rd sub-clause, but I suppose it is not necessary.

So the Governor General in Council alone has the right to say whether a law is requisite or not, and their decision in such matter is final on each appeal. It partakes of the character of a judicial act, and cannot be withdrawn or modified: it belongs to all the parties interested in the case, and without the consent of all it must remain, so long as there has been no compliance with the same by the provincial authorities. Now what has the Gov. Gen. in Council decided in the matter? Acting within their constitutional powers, they have determined that it was requisite that the systems of education embodied in the two Acts of 1890 should be supplemented by a provincial act or acts which would restore to the Roman Catholic minority their rights.

And His Excellency the Governor-General in Council was further pleased to declare and decide, and it is hereby declared that it seems requisite that the system of education embodied in the two Acts of 1890, aforesaid, shall be supplemented by a provincial Act or Acts which will restore to the Roman Catholic minority the said rights and privileges of which such minority has been so deprived as aforesaid, and which will modify the said Acts of 1890, so far and so far only as may be necessary to give effect to the provisions restoring the rights and privileges in paragraphs (a), (b), (c), herein before mentioned.

And here are the provision, paragraphs (a), (b) and (c):—

(a.) The right to build, maintain, equip, manage, conduct and support Roman Catholic schools, in the manner provided for by the statutes which were repealed by the two Acts of 1890, aforesaid.

(b.) The right to share proportionately in any grant made out of the public funds for the purposes of education.

(c.) The right of exemption of such Roman Catholics as contribute to Roman Catholic schools from all payments or contribution to the support of any other schools.

This is the governing enactment—so much so that even if the judgment of the Privy Council did not exist, that decision of the Governor General in Council would be binding on all parties and on this parliament.

Continued on page 3.