

rates as they may impose upon themselves in respect thereof."

No voice dissented in the House. In the senate George Brown, then ex-"dictator" of the party which Mackenzie was leading, moved that the clause be excluded. He had to do so, because he had a record of opposition to the separate school system. The senate was then hostile to Mackenzie, but it passed the bill. George Brown then asserted, and everybody else who spoke in that chamber on the subject admitted the correctness of the statement, that "The moment this act passed, and the Northwest Territories became part of the union, they came under the Union act, and under the provisions with regard to separate schools."

The Union act, or Confederation act, provides (section 93):

In and for each province the legislature may exclusively make laws in relation to education, subject and according to the following provisions:

1. Nothing in any such law shall prejudicially affect any right or privilege with respect to denominational schools which any class of persons have by law in the province at the union." The other three provisos are to the same effect, and one of them provides that the Dominion may legislate for remedy of any grievances 'provincially imposed on a creed minority with respect to their educational rights.

It seems evident, and nobody has yet seriously disputed the fact, that Sir Wilfrid Laurier has no option but to put into his bills for creating two new provinces out of the Territories, a clause or clauses securing the minority as stated. Yet he is vilified, and accused of subservience to the papal delegate, because he does what the law and constitution require. Being a Catholic, he is accused, as the Protestants who set the course that he must follow were not accused. Yet he was engaged for many years in opposing undue and excessive claims made by the ultramontane element. His heart was clean then as now. Again he stands four square to all the winds that blow, a true Liberal, a convinced Tolerantist, a supporter of civil liberty and the laws of his country. On that ground he can afford to fall.

It is not evident that the opposite leaders can afford to attack the position, Laurier's danger is wholly from disaffection in his own party. This comes not from the nature of his proposals, but from a quarrel in the cabinet. Mr. Fitzpatrick, minister of justice, has long been at daggers drawn with Sifton who resigned last week. He may be more concerned to humiliate Fitzpatrick than to oust the separate school system from the new provinces. Indeed he appears to admit they cannot be excluded or suppressed. That was settled thirty years ago.

But Laurier's present proposal is interpreted to be that the minority schools shall not only be supported by assessments set by their supporters, but receive a share of the funds derived from the sale of school lands.

"As those schools now receive a share of the territorial educational grant, it is not possible to perceive any just principle upon which they can be denied a share of the future school fund. They are public schools, just as the majority schools are. The minority school may be either Protestant or Catholic. It seems quite obvious that they cannot but receive a share of the school lands' fund. Hence there appears to be no need to specify particularly that it shall be paid to them. But to force Fitzpatrick from a superfluous specification might seem a defeat for him. It would be probably not so for Laurier."

His critics make much of allegations that the control of education should be left absolutely to the new provinces. That is not permitted by the constitution. Hence the strength of the contention that the governments of the new provinces could be trusted to continue the existing territorial separate school system, is not aimed at the true situation of Laurier. The contention itself might be met by replying that if the new provinces would voluntarily maintain the existing system, then the provision requiring them to do so is, at worst, superfluous. It is necessary if they could not be trusted as premised. In fact, the separate schools system is so thoroughly ingrained in the Canadian sense of justice that it is effectively maintained by local compromises in Manitoba, in New Brunswick, in Nova Scotia, though the two latter provinces are free to abolish it, as neither Ontario, Quebec, nor the Territories are.

An astonishing feature of the situa-

tion is that many men who profess an ardent desire to maintain Canada in separation from the republic, and who perennially clamor for the institution of costly, great Canadian forces for the sole purpose of strengthening the Canadian power of military resistance to an imagined future "Yankee invasion," are loudest in clamor that the French and Catholics should not have cause for pleasure in the final settlement of the separate schools question.

The French and Catholics are forty per cent. of the Canadian people. Their contentment is of vastly more value to the defensibility of Canada than would be an efficient army of a quarter of a million men. To keep them in reasons for ardently preferring the continuance of the Dominion to its junction with the republic must be of transcendent importance to any sincere and thoughtful opponent of annexation. Yet it is gravely proposed that the French and Catholics shall be disgruntled for no other gain to the race and creed majority than that of taking from the few French and Catholics of the new provinces their present right to devote their own school taxes to their own schools.

A few thousand dollars are involved. The sum could little benefit the majority schools, and the proposed robbery of the minority would not bring their children into the majority schools. They would continue to maintain their own, just as the Catholics of Massachusetts and New York do. So the creed and race majority have nothing to gain, except a trifling plunder, and the satisfaction that some bigots might entertain on seeing the French and Catholics disgruntled.

To a country situated as Canada is the devoted loyalty of forty per cent. of the people is a gain of paramount importance. When that loyalty can be retained by merely permitting them to exercise their natural right of having their children educated at their own charges, it may seem that the force of folly could no farther go than in robbing them of a liberty they so much value.

E. W. THOMSON.

#### BIGOTRY PUNISHED.

By Rev. L. C. P. Fox, O.M.I., in Donohoe's for March.

In the same suburban district was a large convent called St. Margaret's. The inhabitants of the capital of Scotland, were like all the rest of the Presbyterians in their various branches, rampant in their bigotry against all that was Catholic, and nothing vexed them more than the existence of this convent with its secluded sisters and aristocratic pupils in their Calvinist neighborhood, so they were ever on the watch for some plausible means of attack. The nuns had bought a large pig for family use. Now, there are few animals that can utter more excruciating noises than a pig. So when the cart containing the brute, securely tied up in a sack, stopped at the great entrance door, it took three or four strong men to get the pig within the convent grounds. The door was immediately closed amid the unearthly screeches and squalls of the new visitor, but not before some passersby, respectable merchants, or professional men on their way from their villas to their places of business, had time to witness the struggle and to hear the screams of one who, they imagined, was a captured lady about to be immured as an unwelcome guest in the terrible prison of a convent. They shook their heads at one another, and then proceed on their way. But the following morning two of the chief newspapers of the city had leading articles of considerable length giving the history of the capture and imprisonment of a victim of the cupidity of those infamous nuns, whose presence was such a disgrace to the community at large. The Bishop, without delay, consulted an eminent Catholic lawyer who resided in Edinburgh, and took an action for libel of one thousand pounds each against the proprietors of these two papers. In due course of time the trial came on, and resulted in a verdict in favor of the plaintiff. The judge spoke in scathing language of the slanders which had been printed and circulated over the entire country by the two newspapers and condemned by name the authors of these false reports. He even added that if the Bishop had claimed five thousand pounds as damages against the papers, instead of one thousand, he would gladly have given him all.

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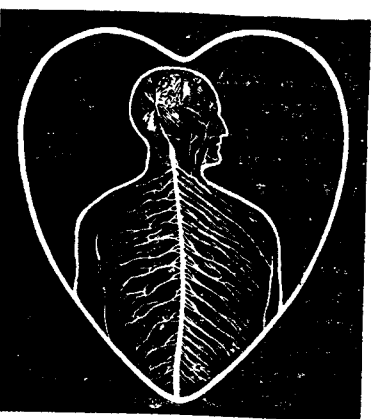
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#### IMPRESSIONS OF POPE PIUS X.

In the January "University of Ottawa Review," an extract is given from a letter dated "Rome, Dec. 13, 1904," written by a student at Propaganda. It contains a touching description of Pope Pius X. as seen at the recent canonization of St. Alessandro Sauli and St. Gerard Majella. The student writes: "This is the seventh time I have had the extreme pleasure of seeing his Holiness and receiving his blessing, and I must say that each time I felt his presence more keenly, and on this occasion in particular, I found it absolutely necessary to bite my lips in order to keep the tears back; and on all sides of me during the celebration, I noticed strong men and women weeping like little children. This seems to be very queer, and whether they were tears of joy or tears of sadness I know not; but I do know, the moment he raises his hand in the act of blessing, and looks towards you with that sweet fatherly smile, which brightens up his impressive features, you immediately feel a tremor vibrating through your whole being, and resulting involuntarily in an abundance of tears. Every now and then a cheer would burst forth from several of the multitude, but the moment the Pope noticed it, he immediately raised his finger, and everything became tranquil again as if by magic. The present Pope requested that there should be no oral or noisy demonstration whatever, and it must have been a pleasure to the grand old man to see how his wishes were all obeyed, by that conglomeration of different classes and races, which one would naturally expect to see excessively boisterous and even uncontrollable. It evidently proved that they recognized in him their Ruler as the Vicar of Jesus Christ on earth, for no other man on earth could possibly have controlled that crowd under the same conditions, and in the same easy and simple manner."

A swain named Wise having married a damsel named Martha Cheevus, the village poet celebrated the event in the following:—

At length she seized the proffered prize,

A happy one, believe us;

For matrimony made her Wise;

Before, she was Miss Cheevus.

"What are the things that touch us most as we look back through the years?" asked a lecturer, impressively.

There was a moment's pause, and then a small boy in the audience answered:—

"Our clothes."

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The two pictures to be given are typical bits of child life. The prevailing note in each is—as it should be—bubbling enjoyment of the moment, with just a touch of one of the evanescent shadows of childhood to throw the gay colors into relief. They will please and charm upon any wall where they may hang, bringing to one an inner smile of the soul even on the darkest day. For what can shed more happiness abroad than the happiness of children?

One of the pictures is called

## "Heart Broken"

We will not let the reader into the secret of what has happened, but one of the merry little companions of the woeful little maid who has broken her heart is laughing already, and the other hardly knows what has happened. Cut flowers nod reassuringly at them, and a bright bit of verdure covered wall stands in the background. There is something piquantly Watteauesque about one of the petite figures, suggesting just a touch of French influence on the artist.

The other picture presents another of the tremendous perplexities of childhood. It is called

## "Hard to Choose"

As in the other picture, we will not give away the point made by the artists before the recipients analyze it for themselves. Again there are three happy girls in the picture, caught in a moment of pause in the midst of limitless hours of play. One of the little maids still holds in her arms the toy horse with which she has been playing. Flowers and butterflies color the background of this, and an arbour and a quaint old table replace the wall.

The two pictures together will people any room with six happy little girls, so glad to be alive, so care-free, so content through the sunny hours amidst their flowers and butterflies, that they must brighten the house like the throwing open of shutters on a sunny morning.

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