



"AD MAJOREM DEI GLORIAM."

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## THE HOLY SEE and Manitoba

(From The Tablet.)

Mgr. Merry del Val will sail to-day on board the 'Umbria' for Canada, and never has any vessel carried so rich a freight of hopes for the peace of the Dominion. The Apostolic Delegate goes out as the representative of the Sovereign Pontiff to aid in settling a question which has been a trouble to Canada for seven years, and embittered her public life as nothing else has done. We have seen that what is known as "the Laurier-Greenway settlement" is unacceptable, because, however it might work in particular localities, it is based upon a system which has been condemned by the Holy See. It is months ago since we announced that that settlement was to be regarded as an arrangement which was tentative rather than final. We spoke of it as intended to serve as a basis for further negotiations, and not at all as standing, necessarily, for the last word of concession. This view of the situation was somewhat hastily challenged by critics, who, perhaps, forgot that London, the sensitive nerve-centre of the Empire, was quite as likely to be well informed as to the objects and policy of the Government at Ottawa as cities situated on the Red River, or even upon the St. Lawrence. At any rate it is now happily admitted in Canada that the question is still open, and that no party is irrevocably committed to the terms of the settlement arranged between Mr. Laurier and the Prime Minister of Manitoba. Thus the Conservative "Monde" says: "Les libéraux, Mr. Laurier en tête et tous ses serviles organes en queue, ont essayé de chanter une nouvelle chanson. Le Règlement n'était pas définitif; il n'était qu'une base de règlement sur laquelle les parties intéressées pourraient discuter et parvenir à s'entendre." Even more direct testimony is afforded by Mr. Laurier's own organ in Quebec, "Le Soleil," which, after admitting that the present proposals are regarded as unsatisfactory, says: "But we have not reached the end, and we have good reason to hope that further negotiations may yet result in an honourable settlement." The mere fact that forty-five Catholic members of the Senate and Commons of Canada, including four or five members of Mr. Laurier's Administration have associated themselves in a common request to the Holy See to send an Apostolic Delegate with powers to deal with this question was of itself a sufficient indication that the time for negotiation was not yet ended. For it is obvious that if Mgr. Merry del Val were to find himself obliged to leave Canada with his work undone, and to report that he had been unable to secure for the minority in Manitoba their reasonable rights, he would at any rate leave behind him a united Catholic party, and a party united in opposition to the Government of Mr. Laurier. It must be clearly borne in mind in any estimate of the present political situation in Canada that the Government at Ottawa is kept in power absolutely by the votes of the overwhelmingly Catholic province of Quebec. In the six Protestant provinces the

two great political parties, as far as their representation in the Federal Parliament is concerned, are almost equally divided. Catholic Quebec gives Mr. Laurier the support of 50 out of its 65 members, and that majority of 35 keeps the Liberal party in power at Ottawa. This help of the Catholic province was given to Mr. Laurier in the full faith that he would secure redress for the Catholics of Manitoba, and because he stands pledged to his promise of May 7 to bring about a settlement which should be "à la satisfaction de toutes les parties intéressées," and failing that, not to hesitate "à exercer ce recours constitutionnel que fournit la loi—recours que j'exercerai complet et entier." These words of the Prime Minister stand on record, but his followers from Quebec are even more deeply pledged. The great majority of the members returned by the Catholic province signed a promise by which they solemnly undertook to resign their seats if the Government failed to see justice done to the Catholics of Manitoba. In joining in an invitation to the Holy See to send out an Apostolic Delegate to Canada, these men have burned their boats behind them. They are bound either to secure for the oppressed minority in Manitoba such terms as in the opinion of the representative of the Holy See they are entitled to, or else to withdraw their support from Mr. Laurier, and so wreck the Liberal party in the Dominion. The very fact, however, that Mgr. Merry del Val goes out with the cordial assent of all the Catholic members of the Government is itself sufficient proof that it is confidently expected that an honourable and satisfactory arrangement will be arrived at. We are convinced that Mr. Laurier is personally anxious for such a result; and certainly in this case his highest duty, his honour, and his political interest, all combine to point out to the Liberal leader the path in which he must tread. Happily, if the Parliament of Manitoba should, contrary to expectation, persist in refusing further concessions, and so compel Mr. Laurier to redeem his pledge to use the powers of the Federal Government to the utmost, he may rely upon the loyal co-operation and support of the leaders of the Conservative party. But Mr. Greenway must recognize by this time that the public opinion of the whole Dominion, as expressed by the leaders of both parties at Ottawa, is against this intolerant attempt to rob the Catholic minority of their separate schools. So far he has successfully asserted the independence of the province, and withstood the action of the Parliament of Canada, and he may well be satisfied with his achievement. He has now to deal at Ottawa with men belonging to the same political party as himself, and must understand that, if he refuse to come to terms, he is signing the death-warrant of the Liberal party in Federal politics.

There is still some room for difference of opinion as to the exact constitutional rights of the Catholics of Manitoba as laid down by the Privy Council in Brophy's case. Many of our friends in Canada take the view which was expressed by the Hon. Charles Mills in the debate upon the Remedial Bill. According to this opinion the Parliament of Canada has no discretion,

but is bound to proceed to grant redress as soon as they have ascertained that the minority, being entitled to appeal to them, have demanded it and cannot get it from the Province. We have not the slightest wish to lay down the law to anybody, and we shall presently show that the point is not quite so important in the present case as it seems; but we do not share Mr. Mills' view. In the first place the Act says:

"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 may 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."

If it had been intended to refuse the Parliament of Canada any discretion in the matter, and to make the clause more than permissive, we should expect to find the word "shall" where in fact we find "may". Then consider the consequences of Mr. Mills' interpretation. The second sub-section of the 22nd Section of the Manitoba Act is wider in its application than the first sub-section in two ways. It has been held to extend to post-Union legislation, and so covers the Act of 1890; and also extends to legislation which "affects" the educational rights of the minority and not merely to legislation which "prejudicially affects" it, as in the first sub-section. If Mr. Mills, therefore, is right, when once Manitoba had legislated upon education, its work passed for ever out of its control and could never be repealed or modified, or even improved, without the assent of the minority. The circumstances of the province might become entirely changed, but no alteration in the school laws of the province would be possible without the assent of, perhaps, a minute minority. Under these circumstances the permanency of the laws of the Medes and Persians would be nothing to those of Manitoba. Surely it is impossible to suppose that it was meant to give the minority such an absolute power to block legislation that the Parliament of Canada would be forced to assist them to prevent any change, however beneficial, which they liked to object to. At the same time, though we believe that the Dominion Parliament would be constitutionally entitled to use its own discretion, in the present case it has no choice but to enforce the prayer of the Catholic minority. Not only are the equities of the case absolutely clear, but the parliament of Canada is precluded by its own action from doing anything else. The decision in Brophy's case established the right of the Catholics to appeal to the Governor-General in Council. They did so, and the Governor-General acting with his responsible advisers, and exercising the quasi-appellate jurisdiction vested in him, heard the appeal and declared that it was well grounded. When Manitoba refused to obey the Remedial Order, the parliament of Canada brought in the Remedial Bill to enforce and give effect to the decision of the Governor-General, and carried its Second

Reading by a substantial majority.

The Liberal Party, when opposing the Bill, explained that they did so solely because they believed they could secure the same object by other means. Those other means are now on their trial. If they fail, Mr. Laurier is bound by every consideration of duty and honour to revert to the policy of his opponents, and so to give effect to the judgment of the Governor-General as ratified in Parliament by the vote of March 20, 1896.

### Brieflets.

The Free Press refuses to call the Tribune names on the plea that it is useless to fire a cannon at a cat.

Lord E. Talbot, who made his maiden speech in the House of Commons on the 15th of March, is the Duke of Norfolk's brother. Like the Duke, whom he resembles very much, he is a fervent Catholic.

Carter H. Harrison, the recently elected Mayor of Chicago, graduated from St. Ignatius (Jesuit) College in that city in 1881. His father, it will be remembered, was assassinated while holding the office of Mayor of the same city.

"New Ideas" for March gives a sectional diagram of the first practical portable acetylene gas lamp, patented in the U.S. January 5th by H. E. Casgrain, of Quebec. A lamp on the same lines was tried lately at St. Boniface College and gave a very brilliant, steady light for several hours.

The Prince Albert Advocate publishes a letter from His Lordship Bishop Pascal's secretary, Rev. Father Michel O.M.I., flatly contradicting the statement made in a previous issue of that paper that His Lordship had attacked Protestants and Protestant schools in a sermon preached at St. Louis de Langevin. The word "Protestant" had not even been used. His Lordship merely pointed out that the Catholic Church insists upon her children being educated in Catholic schools. The Advocate's informant evidently does not understand French, the language in which the sermon was preached.

The Brandon Sun, in answer to the objection that Mr. John W. Sifton should not be appointed Governor of the Northwest Territories because he is the father of the present Minister of the Interior, replies that, "as that event occurred some thirty-six years ago, it seems hardly fair to bring it up against him now." Quite true, Sunny; besides, this is not nepotism but paternalism. John W. is like Judge Conkling who resented being known mainly as "Roscoe Conkling's father." However, Sunny, you are off the track. Tom Greenway is the proper man for Governor of the Territories.

In "Our Dumb Animals" for March, Mr. George T. Angell says: "Just before going to press comes to our table the New York 'Journal' of February 19th with two columns telling 'how in a New York school a pet kitten was vivisected by a 'lady' teach-

er. One little boy vomited, one little girl fainted away and several of the children were made sick and could not attend school in the after-noon. 'This kind of business comes from the infernal education now being given so widely in some of our Protestant colleges and schools. How Pomeroy would have enjoyed it! Saying nothing of the truth or falsity of any form of religious belief one thing is as clear to us as the rising of the sun, namely that it is a thousand times better for the human race that the children of Protestant parents should become Catholics than that they should become devils. No cat-killing is allowed in parochial schools or convent academies!"

### Who are the Priest-ridden?

In one of the newspaper offices here, says the Washington Church News, just as all the "copy" was in and things were slack, one of the men, commenting on an item, began berating the Catholics as priest-ridden. A woman writer was preparing for home when she asked: "What do you mean by priest-ridden?" "I mean that the Catholics support a body of lazy priests far in excess of the demand; that they have them not only for use but for ornament, such as monks; I mean that they are priest-ridden in every sense; that they are the very antithesis of plain Protestantism. You cannot walk out without meeting a priest."

"Do you seriously think what your words imply? I wonder if you would care to know the truth?" "Most assuredly, I would be glad if you could show otherwise, said the man with that air of tolerance which characterizes a cocksure bigot. "The whole world knows the truth of what I say."

"The world may know, but statistics do not," said the lady. Then turning the leaves of the last census reports, she said, "I find here that the Catholics are the largest religious denomination in the country."

"It is shown that for over six millions of people they have 6012 priests, or one priest, including bishops and monks, for each 1,027 Catholic people in the United States. I find that the Baptists have two million members, and 15,401 ordained ministers, or one minister for every 139 members. The Methodist Episcopal Church numbers a little over a million and a half. They support 9,261 ordained ministers, or one to each 181 members. The Presbyterians have a minister to care for each 117 members. Every 107 Congregationalists have a minister to keep them in the straight and narrow path."

"Will you let me see those statistics?" "Certainly. 'Let the galled jade wince, our withers are unprung.' When it comes to being priest-ridden it would seem that plain Protestants have to carry about ten times more weight than the Catholics."

This reminds us of one of the late T. W. M. Marshall's favorite sayings, that there was more priest-craft in one week in the most obscure Protestant sect than there has been in the Catholic Church from the days of Simon Magus down to our own.

Hon. Senator Bernier's recent speech in the Senate will be published next week.