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**Calendar For Week Ending February 18th.**

12 Sun Quinquagesima-St. Agatha, V. M. (251)  
13 Mon St. Catharine Ricci, V. St. Raymond  
14 Tue St. Valentine, M. (268)  
15 Wed Ash Wednesday.  
16 Thu St. Gregory X, P. (1276)  
17 Fri Crown of Thorns.  
18 Sat St. Simeon, Bp. M. (107).

**Ecclesiastical Province of St. Boniface.**

**I. HOLY DAYS OF OBLIGATION.**

1. All Sundays in the year.  
2. Jan. 1st, The Circumcision.  
3. Jan. 6th, The Epiphany.  
4. The Ascension.  
5. Nov. 1st, All Saints.  
6. Dec. 8th, The Immaculate Conception.  
7. Dec. 25th Christmas.

**II. DAYS OF FAST.**

1. The forty days of Lent.  
2. The Wednesdays and Fridays in Advent & the Ember days, at the four Seasons being the Wednesdays, Fridays and Saturdays of a. The first week in Lent. b. Whitsun Week. c. The third week in September. d. The third week in Advent.  
3. The Vigils of a. Whitsunday. b. The Solemnity of St. Peter and Paul. c. The Solemnity of the Assumption. d. All Saints. e. Christmas.

**III. DAYS OF ABSTINENCE.**

All Fridays in the year.  
Wednesdays in Advent  
Fridays  
Thursdays in Holy week  
Fridays  
Saturdays  
Sundays in Lent.  
The Ember Days.  
The Vigils above mentioned.

**Do you agree with the Catholic Bishops that is with the Roman Church?—St. Ambrose (A. D. 385—397).**

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**OUR SIDE OF THE QUESTION.**  
**Hon. Mr. Prendergast's Celebrated Speech.**

(Continued from last issue.)

—Before we examine this question in its constitutional aspect, I wish to say a few words of the educational history of Manitoba before 1870. That history, I may say, has begun at a more remote period than is generally known. It was not only in the sixties that schools were in existence in Manitoba. From the moment the Reverend Mr. Provencher at the bidding of the Earl of Selkirk, took land on the shores of the Red River, the cause of education had an apostle in Assiniboia and its history began.

In 1819, Latin elements were already being taught at St. Boniface, in the school which had been opened the previous year.

In 1825, so marked were the advantages already deriving from the education given by the Catholic Missionaries, that on the second day of July the chief factory of the Hudson's Bay Company assembled in Council at York Factory, passed the following resolution: "Great benefit being experienced from the benevolent and indefatigable exertion of the Catholic Mission at Red River, in the welfare and moral and religious instruction of its numerous followers; and it being observed with much satisfaction that the influence of the Mission under the direction of the Right Reverend Bishop of Juliopolis has been uniformly directed to the best interest of the settlement and of the country at large, it is resolved: "That, in order to mark on a permanent basis the laudable and disinterested conduct on the part of said Mission, it be recommended to the Honorable Committee, that a sum of sixty pounds per annum be given towards its support."

In 1829, the first school for girls was established at St. Boniface.

In 1838, the first industrial school was also established in St. Boniface. The teaching comprised sewing, knitting, and weaving specially, and it was conducted by experts brought from Quebec.

The fall of 1844 finds the Sisters of Charity on the Red River, and their arrival marks a period of improved education for girls in the Colony.

Schools were thus established by the Catholic Mission at St. Boniface, at St. Norbert and St. Francois Xavier.

I would ask, in this respect, to be allowed to quote a few passages from a public document. It is an official report made by Mr. Henry Youle Hind, of the "Canadian Red River expedition of 1857."

He says at the beginning of chapter 10: "Education is in a far more advanced state in the colony (Assiniboia) than its isolation and brief career might claim for it under the peculiar circumstances in which the country has been so long placed. There are seventeen schools in the settlement, generally under the supervision of the ministers of the denomination to which they belong."

Further on:—"All of the foregoing establishments are independent of the Sunday schools properly so-called in connection with the different churches."

Speaking of the Church of England schools and quoting from His Lordship the Bishop of Rupert's Land, the report adds: "The sources of income vary much; ten out of the thirteen schools are connected with the church Missionary Society. . . . In the other schools about one half may be paid by the society, sometimes less, and the rest is made up by the parents of the children.

"The sum paid by parents is fifteen shillings a year; when latin is taught, one pound. . . . The parochial school connected with my own church is equal to most parochial schools which I have known in England."

Speaking later of Presbyterian schools, the narrative quotes a letter from the Rev. John Black, from which the following is extracted:—"First, then, as to the school: it is entirely supported by the people of the district, or rather by those of them who send their children to it. You are aware that we have no public school system in the colony, and this, like the rest, is therefore essentially a denominational school."

On the subject of Catholic schools, the report similarly quotes a letter from His Grace Archbishop Tache, parts of which are as follows:—"The parishes on the banks of the Red River and the Assiniboine are four in number, St. Boniface, St. Norbert, St. Francois Xavier, and St. Charles. Fifty-eight children receive education in the school of the Brothers of the Christian Doctrine, in the parish of St. Boniface. In the convent belonging to the Sisters of Charity, commonly known in Canada as the Grey Nuns, twenty

"young ladies are boarded, and receive an excellent education, suitable to their station in life. Besides the boarders, the sisters maintain and educate fifteen poor orphan girls, and keep a day school for the benefit of the poorer portion of the parishioners. In the parish of St. Norbert, thirty-one boys and twenty-nine girls attend the schools kept by a priest and the Sisters of Charity. In the parish of St. Francois Xavier thirteen boys and twenty-six girls receive instruction from the Sisters of Charity."

It is then established, as a matter of fact, that in Assiniboia, prior to Union—There were schools. That the schools (exclusive of Sunday schools) were either elementary or collegiate, the former being by far the more numerous. That all the schools were denominational, being; Church of England, Presbyterian, or Roman Catholic. That they were denominational in the sense that they were the property of their respective denomination, maintained for their respective benefit and with their respective resources, managed by their respective representatives, and attended respectively by their children. That all the schools were denominational in this other and essential sense, that they imparted the particular religious teachings of their respective denominations, without which they would not have been denominational. That the schools were generally under the supervision of the ministers of the denomination to which they belonged, and this was invariably so for Roman Catholic schools. That the children of the one denomination, and more strictly so for Roman Catholics, attended only the schools of their respective denomination, and in fact, by the grouping of the different elements of the population it could hardly be otherwise. That the people contributed to the schools of their respective denominations and to these only.

Such were then, before the Union, the circumstances of educational life in Assiniboia.

As soon as the entry of Manitoba into Confederation is consummated, such principles as had been under the old regime followed and observed as a matter of practice, are recognized and sanctioned by law; and the first school act, based on the denominational principle, is framed in 1871. From that year to this moment, some twenty years have elapsed and the old school act of 1871 has been modified by some twenty-two amendments; but so wise were its cardinal principles considered, that it may truly be said that so far, we have had but one school law in Manitoba.

From these special circumstances existing before the union, and from the schools act of 1871 framed after the Union, two classes of rights and privileges arise in favor of certain religious denominations in Manitoba, and I propose now to examine them in the light of the British North America Act and of the Manitoba Act.

[The constitutional argument exposed in the Manitoba Legislature in 1890, before the Court of Queen's Bench both in the first instance and in appeal in 1891, and later before the Supreme Court, the judicial committee of the Privy Council, and the governor-general-in-council is here omitted. So, also, a review of the development of education in England and Canada. The member for Woodlands concluded as follows: Ed. N. W. REVIEW.]

—I have nothing more to say, Mr. Speaker, beyond summoning up my position on the matter.

I have endeavored to show that this policy has originated in a fanatical cry of Mr. Dalton McCarthy. I have tried to answer the charges proffered against the Board of Education and particularly the Catholic Section, and to show the satisfactory working of the school law which has stood for twenty years on our statute book.

I have shown that the Bill before the House is contrary to the general policy of the Dominion, to the cardinal principles of Confederation, to the very basis of the solemn compact which has made United-Canada of to-day, and should therefore be disallowed. I have shown also, I believe, that the government in this matter are going beyond the limitations set to their jurisdiction, that the Bill is ultra vires and could not stand in our courts of law.

We claim, Sir, both under the British North America Act and under the Manitoba Act. We claim both under the practice followed before the Union, and any violation of our rights and privileges in this respect makes the Bill ultra vires; and we claim again under the legislation passed in Manitoba after the Union, and any violation of our privileges in this other respect vests us with the right of seeking redress at the hands of the central authorities. I admit, Sir,

in the words of Lord Cameron in the House of Lords when moving on the Bill which has become the British North America Act, that this appeal clause may seem "a somewhat peculiar arrangement," but I say also with him that it is "an arrangement which should be respected!" and if this legislature intend to infringe to-day upon our educational immunities, then the governor-general-in-council has the right to take the matter in his own hands, and with the aid of Parliament to legislate, in so far as is necessary to protect the minorities, in a manner binding upon the Province.

Those privileges which we claim are not so extraordinary after all, Sir. They are based on the natural law. We claim in the name of parental authority the right to control the education of our children, and without going in the details of the same, be we Catholics or Presbyterians, Episcopalians or Baptists, provided we remain within the pale of Christianity, surely that authority should not be considered as suspicious. Of course, the state which is called upon to aid so many enterprises, should equally bonus those institutions which do the educational work of her citizens. For this purpose, the state has a right to fix the conditions of such grants, to ensure a certain standard of efficiency, and to ascertain by way of inspections whether this has been attained or not. But far is this from controlling the educational department altogether and usurping a place which belongs to the parents alone. We only ask in this respect the same treatment as is accorded in England. The system there, although not perfect in my view, is equitable in this at least, that whilst not recognizing religious instruction it does not however pretend that it vitiate secular education; and the government seems practically to say: "We do not care whether you are Catholic, Anglican, or Wesleyan; we care not about the nature of your taxes, nor of the present character of your religious teaching, we have nothing to say to that. Build up your schools, educate the young, make up enlightened citizens Catholic or Protestant, and when you come to us and are able to show us result, we will recognize your work by allowing you your fair share of the public moneys."

I may say, Sir, that we do not intend to accept this Bill as it is. We will, if necessary, move against it even to the foot of the Throne. The hon. attorney-general has stated yesterday that even if the House entertains doubts as to the constitutionality of the Act, the proper course is to go ahead and move boldly in the matter and thus throw upon other shoulders the onus of proving it to be unconstitutional. Was that a statesman-like utterance, Sir, to fall from the lips of the chief law adviser of the Crown? Will the House agree with him, that it was not his duty to first remove all doubts which may have existed and do yet exist, and throw the country in a state of turmoil and excitement of which we cannot foresee the nature nor prophesy the full results?

The hon. gentleman has closed his speech with a fervid announcement of his devotion to provincial rights. I had understood, Sir, that provincial rights are such as are made so by the constitution, nothing more and nothing less. But if provincial rights mean simply that the province may well trample on the constitution, rebel itself against solemn pledges, maintain the one side of a contract and repudiate the other, well then, I repudiate such an interpretation, and I am not for such provincial rights.

As a Protestant statesman, Guizot has said: The Catholic church is the greatest teacher of respect for authority which the world has ever seen."

And so, Sir, we have the greatest respect possible for the law. But we decline to consider as law the whims and fancies and legislative eccentricities of my honorable friend opposite. I will then advise him, if he wishes to avoid consequences which may be more serious than he anticipates, to be careful before sending his bailiffs and attempting to detain on our property. We will not submit to the Act until more tangible proof of its constitutionality is forthcoming. I have no doubt but that it will receive some majority in this House. The question will then be brought before the courts and we will appeal to every possible tribunal and avail ourselves of all the remedies which the Constitution warrants. When the Government can come back and say: "This is the decision of the highest and last authority, after the whole jurisdiction provided by law has been resorted to," then I for one, and I believe the whole Catholic people of Manitoba, would submit—sad but resigned; conscious that we have contended for the most elementary principles of Christianity; and we may possibly then look for homes in other countries where, perhaps, we may not find a more favorable state of things, but where, at least, the principle will not have laid down that the faith of contracts may be ruthlessly trampled upon, that right is sacred only when in the hands of a majority, and that the most solemn pledges are in the hands of politicians as mere trifles to be used for party purposes.

(Concluded.)