

was expected by those who favored the Remedial Bill. It seemed to them that amongst civilized people a law once passed gets itself obeyed, somehow or other, and more or less automatically, and when it is a just law, gets itself accepted with a good grace. If not today, then tomorrow. If there were on the Statute book a law of the Dominion, which could not have full effect without the application of some provincial moneys to a good purpose, it does not seem extravagant to expect that provincial taxpayers, taxgatherers and voters of taxes, would quietly help to carry out the law. A sense of law and order, a sense of justice, a love of peace, to say nothing of party needs, would favor the ending of contest in some way "perfectly fair to all parties." It is quite sure besides, that provincial funds are needed? I only express a doubt, I have read something about the federal Parliament having power to make grants to the Manitoba schools, and about the existence of Dominion lands in the province.

With all that Mr. Blake says about the need or taking action according to the dictates of policy, expediency and prudence, I am in perfect agreement—in principle. It is true that Governments and Parliaments would do well to bear always in mind that honesty and justice are the surest foundation for policy, whether public or private. Nevertheless, Catholic Bishops do not expect rulers or legislators to go about crying, Fiat justitia, ruat coelum! It would be deplorable if anything should be done that would make a road for some scoundrel or bigot to ride the Protestant horse from East to West of the Dominion. But would justice to the Manitoba Catholics have any such effect? The Conservatives of Canada, mostly Protestants, do not seem to think so. Mr. Blake fears that if there is not sufficient submission to Mr. Greeway and his friends, Catholics may have to suffer all the more, not only in Manitoba, but in several other provinces. But then public policy requires us to face another consideration which seems to me of greater gravity. What will be the effect upon the Catholics of six or seven of the provinces if they at long length should reach a conviction that Confederation gives no protection to minorities, and that even a formal treaty, like the Manitoba Act, involving the honor of the Federal government and the word of the Queen, may be torn to shreds, if Catholics alone suffer loss? Perhaps some one will say, Let the Catholics do their worst or best; they are, in seven separate jurisdictions, a miserable minority. But to that there are two replies. Even a small Catholic minority, if roused to action, and driven by what is considered persecution to form one purely Catholic party, may make their hand very heavy in constitutional warfare, as we have seen in Germany in our own day. Secondly, there is the province of Quebec to be reckoned with, especially by Mr. Laurier who has been placed in power in Quebec. It is there and likelihood that the Catholics of Quebec will abandon the Catholics of Manitoba? Hitherto, for six or seven years, the Catholics of Quebec, Manitoba, and the Dominion at large, have been patient and hopeful, looking to the Courts and to Parliament for redress of their admitted grievances. But I am not surprised, though I regret, that a few men have already thought the time of waiting too long, and have begun to say, "Perish Confederation." If it is a mockery and a delusion, and does not observe its own fundamental laws. Such words are to be regretted, because a remedy for the injustice suffered by Catholics in Manitoba and the Northwest must be found eventually and soon, if not by other means, then by the united political action of bishops, priests and people throughout the Dominion. I am only pointing out some considerations of "public policy" not dwelt upon by Mr. Blake, but I turn now to thoughts of still more immediate and practical importance.

There are two ways apparently of settling the school question. It is not my place to express a preference for one or the other. The two existing political parties might come to terms and remove this question outside the region of partisan politics. It is pitiful to see the best intellects in the country distracted from the works that await them in their young Dominion by a matter which is miserably petty from a political point of view, although its religious bearings make it loom very large. Mr. Blake, Mr. Laurier, Sir Mackenzie Bowell, or Sir Charles Tupper, and one of the bishops if they were all willing, could in half-an-hour close this controversy. But, if there be too little love of country, or too much love of party, to make this mode of settling the matter practicable, then let Mr. Laurier dish the Tories. Nothing is more loyal than to dish one's opponent by an act of justice to the injured, which involves no hurt or loss to any one. False economy seems to have had more to do than bigoted with the educational changes made in 1900. The old Protestant School Board of Winnipeg (unlike the Catholic one) was very expensive. But the new "Public" Board (practically Protestant) has turned out still more expensive. What reason remains for denying to Catholics an essential portion of their religious liberty; that is, a really religious education? Would not the Liberals by allowing right to be supreme, do a work for the promotion of peace, and for the benefit of their own party?

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