

were sent, not to the legislature, but to the courts, and the Judicial Committee of the Privy Council.

Mr. SPROULE. I read the discussion a few days ago. The contention is that the courts of justice offer no redress and, therefore, the people have to come here for redress, and that the British North America Act contemplated that we should come here for redress. But the understanding, as expressed by Sir John Macdonald, was that you must go back to your own legislature, and if you do not obtain relief there, then appeal to the electors, because they can put out the members of the legislature; but, in Sir John Macdonald's opinion, we had no right to interfere. I read the debate in this way, and I am in the judgment of those who have read it as well as myself.

Will Manitoba settle this question if left alone? I believe, if Manitoba were left alone she would ultimately settle it; perhaps the minority would not get all they expect or claim, but the province would settle it as satisfactorily as it was settled in New Brunswick, Prince Edward Island, Nova Scotia, and the other provinces. I have sufficient respect for the judgment and fairness of the people of that great country, many of whom went there from Ontario and Quebec, to believe that they do not want to act unfairly to any of the people there, and if left alone they would settle the question in a way that would be satisfactory to the minority after a time. The minority are taking advantage of the law which exists there to-day, and I find they are bringing the schools under the control of the law in increasing numbers every year. I have, therefore, the right to assume that not very great dissatisfaction exists there.

Who are clamouring for this law? Are the people of Manitoba clamouring for it? It is true that a largely signed petition has been sent here asking for the change, and I cannot shut my eyes to that fact; but it was got up, I am credibly informed, by the hierarchy, and was signed by people who were asked to sign it, and they sent down the petition. This was all right. But the greater clamour comes from the province of Quebec, many of whose people know little of the situation, whether separate schools joined with national schools can be worked or not. They are forcing the issue, and they are the party who are forcing the fight on the situation to-day. I do not believe, if they knew the situation as well as the people there do, if they knew the difficulties that Manitoba has to contend with, they would fight strongly and insist so vigorously in forcing on an unwilling people a measure that is not desired there, and compel them to restore the school system which was abolished because it did not suit them.

There are some features of this contest that attract my attention at the present

time, and which must attract public attention. One is the voice of the bishops and clergy on the question. We all understand that it is a serious offence to interfere with the rights of a member of Parliament in the discharge of his legislative duties or to intimidate him. Those of us who know anything about the Roman Catholic religion, are aware that it is a very serious thing to take away from any member of that church the rights of the church, to tell a man who believes that through that church alone he can find salvation, that the ecclesiastical authorities will take away from him the rights of the church. I believe it to be a very serious threat when you tell any man discharging his duties as a member of Parliament, or is about to go back to the electors for endorsement or otherwise, that if you do so and so the church will declare you to be no longer a Roman Catholic. I have here a statement which was put out a few days ago, and it seems to me a very serious matter with respect to Roman Catholics in this House. I am sorry to mention it, and I do not do it for the purpose of creating any feeling, because I know it may make some hon. members who are Roman Catholics feel that I am doing what I should not, as a Protestant do, in speaking of it. But I only speak of it because of the sentiments enunciated by the leader of the Opposition the other night. That hon. gentleman said: While I love my church and revere my church, and respect my church, yet in the discharge of my duty as a Liberal in this House, following the principles of Liberalism as enunciated, known and carried out by the great Reformers of the British Empire, I refuse to be controlled in the discharge of my duty even by my church, because I regard it as the first duty of a member of Parliament to do his duty to the state, and while I am unwilling to come into conflict with my church, I believe I know the situation better than they do: I do not regard it as offensive because they imagine they are right in doing so; and I think they are rather objects for sympathy than otherwise. Father Lacombe, a very respectable missionary—I do not blame him for his utterance, because he thought he was doing right, and doing what he conceived to be his duty—declared that no man who opposed this Remedial Bill would be regarded as a Catholic. He said:

If, which may God not grant, you do not believe it to be your duty to accede to our just demands, and that the Government, which is anxious to give us the promised law, be beaten and overthrown while keeping firm to the end of the struggle, I inform you, with regret, that the Episcopacy, like one man, united to the clergy, will rise to support those who may have fallen to defend us.

Archbishop Langevin of St. Boniface has stated his views in these words:

It has been said, falsely, that the Catholic hierarchy in this Dominion of ours is to settle

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