Continued from page 1. opinion"; but only because, from the nature of the assertion, it escapes absolute proof to the contrary. If one isto credit a hundredth part of what was almost universally believed there would seem to have been anything but a preconceived plan in the course adopted by the Government. Difference of opinion seems to have existed till the last moment, and not yet to be altogether harmonized. Nous verrons.

24. To the further assertion, however, (m) that the late "Premier promised that if the first appeal was unsuccessful he would entertain favourably their appeal to the Governor-General," I am in a position to give flat denial. When is it said was the promise made? and to whom?

25. Nor is it true that (n) "the late Minister of Justice himself despatched his deputy to Manitoba to prepare the first case for argument before the Court." I prepared the case myself, and neither the Minister, nor his deputy, even saw it, or any part of it, until after it had been argued.

So much for these fourteen statements about "judicial capacity."

26. Mr. Armour scoffs at the assertion "that the rights in question were substantially guaranteed" by the Manitoba shall mould all the nationalities and Act. That, technically, they were not religions of the world into one all-emguaranteed, must be admitted. But there is no doubt that Parliament in framing a constitution for Manitoba intended to guarantee Separate Schools to the future minority whether Protestant or Roman Catholic; and that the Protestant majority in Manitoba has taken advantage of a slip in the wording of the Act to do that which no one intended it should have power to do. If Roman Catholics did the like the Equal Rights Association would kick up a veritable mountain-volcano rather over its grave. Mr. Armour himself admits that "it was One that will cause comment, establishsupposed that the italicized words would save the right or privilege of keeping up separate or denominational schools" (3); and again: "The Constitution of Manitoba did not guarantee Separate Schools. It was supposed to do so" (12); and once more: "The Constitution of Manitoba was supposed to have established Separate Schools perpetually in Manitoba (20).

In one sense, no doubt, the guarantee was very unsubstautial. It was only substantial if people were willing to act honestly by one another, and not to take advantage of slips in draughting to do that which they ought not to do. But when those people, not having acted honestly, are brought before our appellate tribunal is it for them to say that the bond was badly drawn, and therefore they should do as they like-that there was not, substantially, any guarantee? In form there was no guarantee. In substance, and to honest men, there was. Mr. Armour knows what use there would in a court of law. Hence perhaps his efforts to get it into the field of politics, where he suggests that the actors "give out their thinking as they give out their washing; but do not get it back as clean." If politicians have that character they are

undoubtedly the men to whom Mr. Armour should appeal with his badly-drawn-bond theory.

27. But to return from bad law and bad ethics to misrepresentations of documents, Mr. Armour says:—"Their Lordships did not specially answer the questions seriatim, nor were they bound to do so." Mr. Armour has certainly never read the order of the Judicial Committee: but has seen, probably.

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It is also a fact that those who make the largest profits from comparity or two hundred dollars or the man who invests a few thousan Committee, but has seen, probably, merely extracts from it, or possibly only heard rumours of what it contains. Their Lordships did "specifically answer the questions seriatim"; and I find it difficult to understand how any one can pretend to discuss the questions at issue who not only has not seen the answers, but does not know of their exist-

But I am utterly tired of this style of controversy. When I took up my pen my purpose was to answer some of Mr. Armour's arguments, and merely as preliminary work to correct his errors. As I proceed I find that there is nothing but error; and that the arguments disappear as the facts are made known. I do not stay because I have exhausted the mistakes. On the contrary the list might be almost indefinitely continued. But I sicken, and must cease. The enumeration of errors is left at 27, or, allowing for some few which may be thought to involve possible difference of opinion, at, say, 20!

In closing let me ask Mr. Armour to offer some suggestion as to the motive which the Government could possibly have in all the duplicity and evasion with which he charges it. || Some people say that it is to catch votes, and to please the hierarchy so that they may get the votes. Not so Mr. Armour. In his opinion the Government is going to its death and every one can see that. He says: "Can any one doubt that an appeal to the country to support

the Separate School System would result in a decided negative? The whole feeling of Canada may, therefore, be said to be against them." etc. And Mr. Armour adds that "as a mere matter of policy one would have supposed that the contrary course would have been pursued." And Mr. Armour is quite right. "As a mere matter of policy," for the elections, I agree that there can be little doubt that the Government has gone wrong; but will not this fact help Mr. Armour to see that politicians do not "always" "give out their thinking as they give out their washing"; that to some politicians the main consideration in a matter of this kind should "no!" be "the political effect," but should be "the actual merits and rights of it"; and that honesty and fair play may possibly influence some politicians more than votes. If the Government do go to its death on this question it will fall in a noble cause, in the defence of those rights which the best of Canada's statesmen have ever upheld, and of that indubitable truth that "Canada's true national greatness can never be attained by force, nor by coercion of large and important minorities, but by a spirit of fairness and sympathy—"a sympathy which when it attains the ideal shall mould all the nationalities and bracing association of love."

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