just said, their value can be estimated, Mr. Mills' opinion on this particular point outweighs that of Mr. Blake very much indeed. If our esteemed London contemporary would know how how very far the latter is from being "final," we would commend it to the masterly speech on the Remedial bill, in which Mr. Mills, perhaps the ablest man in the Liberal ranks in Canada, taking issue with all the other leading men of his party, triumphantly demonstrated that in this case the government and parliament have no discretion under the Constitution but to grant redress once they have ascertained that the minority really claim it and that the Pronvince has refused or neglected to grant it. That duty he admits-as who does not?-they can refuse to perform; but he demonstrates that in doing so they would be breaking a sacred trust and neglecting a strict duty imposed upon them by the Constitution. It is difficult to select from the wealth of legal reasoning by which Mr. Blake's former colleague enforces this view; but the following passages will show what that view is:

If the framers of the Constitution had intended to confer upon parliament an ordinary, but limited power to be governed by considerations of public policy, this section would have been differently worded. * * * Its form and the surrounding circumstances show that it confers, not an ordinary limited legislative discretion. but it imposes a constitutional duty to see that certain rights and privileges which have been conferred upon the minority are not taken away, if that minority desires to retain them. * * It is a remedial proceeding from beginning to end. It is to some extent, in its form, like a proceeding in a court of justice, but it is an attempt to give a political addrss for an act instead of giving a judicial redress. But it does not permit the house to take the initiative; it does not permit this house to take a single step rowards the correction of any complaint, the redress of any grievance, unless the minority themselves proceed. It stands exactly on the same footing as a coner of justice, that cannot take the initiative to redress the wrongs of a party until the party makes application himself to the court. It is, then, from all surrounding circumstances that we learn that this power is not an ordinary and limited legislative discretion, but it is a power imposing a constitutional duty for the purpose of faifilling a compact when that compact is violated, and when there is requate evidence, and when the regular pro- dians of the poor, and especially boards ceedings have been taken for the purpose of bringing about that result.

Having quoted Lord Carnaryon the effect that under the corresponding clause of the British North America Act the minority have a claim to a remedial law, Mr. Mills pertinently observes:

A claim would be no claim if it were a mere appeal asking that a discretionary power should be sed. It means much more than this. It implies that those who make it have a right, and that they are invoking the aid of the party to whom the law has committed the power of rediess.

In explanation of any verbal inelegancies we should note that we are quoting from the unrevised edition of Hansard. We venture the assertion that a perusal of Mr. Mills's speech would convince the ediof The Tablet of egregious mistake he has made in supposing Mr. Blake's opinion final, and of the almost unspeakable absurdity of its own remark that-"Practically it comes to this, that the judgment does nothing but establish a moral claim on the part of the Catholics of Manitoba to the favorable con sideration of the Government of Province."

Archbishop Ryan says that at the banquet of the Press association in Philadelphia a Catholic gentleman asked him for a dispensation for that occasion only from the pledge which he had recently taken, giving as an excuse that he had many friends there from every part of the United States whom he had not met for years, and who would, as he put it, look upon him as a reformed toper if he did not drink. The archbishop's answer to the request was: "I won't; but come sit beside me and they can't think you are a reformed toper unless they think I am. And," continued His Grace, "we drank excellent cold water."-Catholic Review.

WOMEN IN PUBLIC LIFE. The advocates of woman's suffrage will be surprised to see the grounds on which in the Nineteenth Century Mr. Charles Selby Oakley oppo e: t'e admission of women to parliamentary assemblies. Of course, if women are to vote for members of the house of Commons, they cannot be long bar ed out of these bodies; but Mr. Oakley insists that to let them in would be dangerous to the men and to the community at large.

What is the source of this danger The source is the influence exercise! by woman over manan influence s incessant, so egregious and so unescapable, that man, in self-defence and in order to secure freedom of discussion is compelled to shut her out from those council chambers wherein laws a e made and administrative measures de-termined. According to Mr. Cakley. According to Mr. Cakley there is and can be no such thing as bold and searching freedom of discussion in assemblies where men as well as women are disputants. He recalls with a word of approval Dr. Johnson's saying, that the influence of woman

the legal rights which could possibly be withheld from her. But how would this sexual influence be mischievions \mathbf{l}_{∇} exercised where woman took part in debates? Mr. Oakley undertakes to show the harmful effects of it in the mixed-discussion clubs. the Parish Councils, the Municipal Cisouncils, and the Board of Guardians of the Poor, to which women are already admissable in England. He contends that in mixed-discussion clubs the arguments of the women are not really met and answered; the men are conscious that they do not dissect and answer them as thoroughy as they can, or as the would answer their fellow men. What one sees is simply another phase of the usual social game; the mixed debating clubs are like mixed lawn tennis; the real, unapproachable "serve" does not get delivered by the man to the weman, not even to the professed lawn tennis woman. If the masculie server has had a nice father and mother. his instincts prevent him from delivering it. In the matte of physical rivalry, women are more ready to recognize this, but although in mixed debating clubs precisely the same thing hapens, it is not so readily acknow ledged by the sex. Now, why are not the feminine arguments fairly met and stoutly answered? Because the man fears loss of favor. The retaliation of fair arguments he does not fear. but something else, something disturbing of social pleasantnesses to come. The consequence is that the women are apt to go prosing on wih measureless belief in themselves, innocent of the sturdy interruption which would be administered to males. Aside from the principal objection that truth is never thrashed out in this way, there is mischief even in this self-delusion cultiva. ted in the females. It leaves in them the sense that the thing which is not is, and this is a sense to which, as a sex, they already prone. It leaves in them, moreover, a sense of having vanquished males and left them behind. from which comfortable platform the females step forth to other and more practical conquests.

To sum up this paradoxical position Mr. Oakley maintains that the radical relations of man to woman were set tled by nature long ago; that these are incompatible with an uncompromising sifting of truth in public debate; yet that this nublic debate, whether in the large field of legislation or in the leser fields of parish and municipal councils, hospital boards, boards of guarconcerned with education, is of more importance to a nation than any other thing. What is here meant by the radical relations of man to woman? Mr. Oakley means that, provided we no gleet the filner issues which aer second ary results and after-growths, the courtesy of man to woman, which always has been and always will be exhibited, is founded on the fear of retaliation in the event of discourtesy being shown: but it is a very different retaliation from that which man would apprehend from his fellow man. The retaliation in the case is, the loss of rayor, and the whole attitude of man toward woman is a request for favor. If to the New Woman such talk as this seem antediluvian. Mr. Oakley would rejoin that the New Woman, like the Old, can dispense favor, except, perhaps, that she wishes to be asked for it rather more frequently and more earnestly, and that she dispenses less. It results from this one-sided situation that, in discussion woman within her womanly limits speaks ta man pretty much as she likes, and will continue to do so. She to do so, whether emperors or presidents govern, and whatever be the limits of suffrage. She will do so, not as voter nor as nonvoter, but as woman. There is no form of government which has not already been tried, and in everyone the relation of man to woman has been, from the woman's point of view, precisely the same; that, namely, of a despicable and cowardly tyrant, whose every toil has been undertaken for her sake. who has been rewarded by her smile and abashed by her frown, and twothirds of whose spoil, holy or unholy. she has not so much appropriated as

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