



HON. CHARLES FITZPATRICK'S ELOQUENT DEFENCE OF AUTONOMY BILLS.

Mr. Borden's Amendment Lost on a Vote Of 59 to 140.

GOVERNMENT MAJORITY OF 81.

Ottawa, May 3.—Mr. Fitzpatrick's defense of the autonomy bills was the feature of the session in the House of Commons this afternoon. It had been looked forward to for some time, and during its delivery there was evidence that it had been the subject of much care in its preparation. It was largely a legal argument, dealing with the power of Parliament to pass the legislation before it, and abounded in quotations and citations, which made it somewhat difficult to summarize. In places, too, it bore testimony to the fact that its author was a sincere Catholic as well as a lawyer. Mr. Fitzpatrick began by saying that the record of the Catholic Church is writ large on every page of the history of the world, and on every page of the history of this country. Its priests had given testimony, even unto death, of their devotion to their duty. He spoke of the loyalty of the French-Canadians to Canada as being greater than that of any others who live in the country. He thought that deference should be had to the wishes, and even the prejudices, of the people whose ancestors had won the West for Canada. After picturing the work the two chief races could do, he made an appeal that all should live in harmony for the best interests of their common country.

Mr. Fitzpatrick next entered upon a historical review of the origin of the Hudson's Bay Company's title to the Northwest Territories, and to the movement by Canada to get control of them. These found their end in the provision of the B. N. A. act for the admission of Rupert's Land into the Dominion, on terms and conditions to be set out in resolutions of the Parliament of Canada. The address on which the territory was admitted, he went on, asked that they should be admitted on terms bearing analogy to those which existed in regard to the several provinces of the Dominion. It was further sought that Parliament should have power to make laws for the good government of the new territories. Manitoba, he said, did not come into Canada by virtue of the B. N. A. Act, but by virtue of the Rupert's Land Act of 1868, a special act passed by the British Parliament to meet the special conditions created by the Hudson's Bay Company claims. In 1869 another address was adopted, and to understand the situation, the terms of both addresses should be borne in mind. The Order-in-Council of 1870 actually admitting Rupert's Land to the Dominion, provided that Parliament should have power to make laws for the good government of its territory. Then the Manitoba Act was passed. One section of this act provided that the provisions of the B. N. A. Act should apply to the new province, except in so far as they were modified by the act itself. It provided for separate schools. Though Sir John Macdonald and other members then in the House had assisted at the framing of the B. N. A. Act, not one of them suggested that this Parliament had not a right to pass the Manitoba Act. This was followed by legislation by the Imperial Parliament, authorizing the Canadian Parliament to create other provinces under such conditions as it should think proper. This was a doubt-removing act, but Sir Robert Collier and Sir John Coleridge, the law officers of the British Crown, held that the Parliament of Canada had power to pass the school clauses of the Manitoba Act. Mr. Fitzpatrick then drew a contrast between the course of public men in Canada then with that followed by the Conservatives now, and asked if there were things which Sir John Macdon-

ald might do then and which Sir Wilfrid Laurier might not do now.

BRITISH ACT OF 1871.

Mr. Fitzpatrick next proceeded to say that it was necessary to find within the four corners of the British Act of 1871 authority for the course they were now taking. The act authorized the Dominion Parliament to make laws for the administration, peace, order and good government of any territory not included in the provinces. Further power was given to create out of this territory provinces, and to make provision for the constitution and administration of these provinces and for their representation in Parliament. The intention was clear, he maintained, to give to the Parliament of Canada power to do what had been done in the Manitoba Act. He argued from the cases of Manitoba and Prince Edward Island that Parliament in certain cases had power to vary the application of the B. N. A. Act, and that it could give such constitution and administration to a new province as it deemed wise. Sir John Thompson was quoted in support of this contention, and was referred to by Mr. Fitzpatrick as one of the greatest constitutional lawyers in the history of Canada. Mr. Fitzpatrick did not contend that the constitution required the Government to frame an educational clause, but in equity and good conscience it ought to impose section 10 of the bill. Mr. Fitzpatrick declared that he, with his own hand, drafted the original school clause, and that it was one of the two clauses of the bill which he did draft, the other being in reference to the Canadian Pacific Railway exemptions.

A MORAL OBLIGATION.

Further continuing his argument, Mr. Fitzpatrick said there was not to-day in the whole Dominion a province which had power to legislate exclusively in regard to education. He quoted in support of this the provisions of the B. N. A. Act in regard to the right of appeal in cases where privileges accorded to a religious minority are taken away. Why, he asked, should we give to these new provinces an exclusive power to legislate in a matter in which the other provinces were restricted. After a review of the legislation in relation to the Northwest from 1875 to 1894, Mr. Fitzpatrick said it put on this Parliament the moral obligation to give effect to the pledges then made. He regarded it as his duty simply to give effect to the system established in the Territories in 1875 and since improved by the free will of the people concerned. The Government's policy, he said, was to follow the law, both in the letter and spirit.

HONEST DIFFERENCES.

Dealing with some of the side issues of the discussion, Mr. Fitzpatrick said the only differences he had with his colleagues were the honest differences which any two strong-minded men might have, and he added, that any man who said to be untrue. He praised the clerical schools of Quebec and said they were justified by their results. He spoke of the calm and dignified attitude of the clergy of the province of Quebec during the present agitation, and closed with an appeal for unity and common work in the interest of the nation.

When he sat down prolonged applause rewarded what was probably Mr. Fitzpatrick's greatest effort in the House of Commons, an effort that held the attention of the members throughout the two hours and a half of its delivery, and that was marked by passages of great force and eloquence.

The discussion was continued after

recess by Mr. Barker, of Hamilton, who confined himself to a review of the legal aspects of the case.

BORDEN'S AMENDMENT LOST.

After Mr. Leonard, of Laval, had declared his intention of supporting the bill, the question was ready to be put at 11.30. The vote was taken on Mr. Borden's amendment, which declared that the provinces should be unrestricted in their rights to legislate on the matter of education. This was lost on a vote of 59 to 140, a majority for the Government of 81.

Mr. McCarthy, of North Simcoe, was the only Liberal voting for the amendment. The Conservatives voting against it were Messrs. Bergeron, Monk, Morin, Forget, Pringle, Paquet, Ames, Perley, Leonard, Worthington, Lewis and Thompson (Yukon.) Mr. Walsh, of Huntingdon, was the only Quebec Conservative voting with the Opposition.

After the vote on the amendment, Mr. Maclean, of South York, took the floor and talked till 1.30 in favor of public schools and against the coercion of the West. Then the bill was formally read a second time and the House went into committee, rising immediately thereafter and adjourned at 1.40.

ABBE VIGNOT'S FAREWELL LECTURE.

The large hall of the Monument National was filled to the doors last Thursday evening on the occasion of the farewell lecture delivered by the Rev. Abbe Vignot, of Paris, preacher of the Lenten sermons in the Church of Notre Dame. French-Canadian society was well represented, and Archbishop Bruchesi occupied one of the boxes.

The lecturer spoke on the mission of the French language in Canada, holding that it was calculated to foster national sentiment, to serve France by retaining its distinctive features, and the Church by upholding the institutions of the latter. One of the most interesting parts of the address was the reference to the French language as spoken here. The Abbe had scarcely anything but praise in this respect, remarking that French-Canadians, as a rule, have a better command of the language than most of the people in the provincial districts of old France. Still, he had an occasional touch of criticism, especially as regards pronunciation, to which he called special attention.

Abbe Vignot considers that the French-Canadians express themselves admirably, not after the manner of the college professor, who fears to make a mistake, but their speech had the sprightliness and freedom of the boy first let out of school.

The lecturer thought that the people should not be too much concerned with what they deemed "their mistakes." Of course, the rules of grammar had to be followed, but for all that, local color and idiomatic expressions peculiar to Canada should be carefully preserved, because they formed the distinctive features of the language. Certain terms and expressions, although not strictly in accordance with the views of the French Academy, were, nevertheless, correct. Among those he mentioned "butin," as applied to anything one could lay his eyes upon, "clagues" meaning rubbers, "blonde" to designate a sweetheart, and "cavalier" a lover. These precious flowers were the product of Canadian soil, and ought to be carefully preserved.

The rev. abbe thought that the French-Canadians deserved much credit for the comparatively very slight departure from their language, considering the fact that they live side by side with English-speaking people. Still, he was not against the judicious use of an English word or even Indian words for the sake of vividness. What was needed here was not so much perfection of form as originality of thought. Canada possessed all that was needed to furnish inspiration, without going to foreign sources, and the people should take advantage of it.

The Rev. Abbe Lecoq, Superior of St. Sulpice, tendered the thanks of the audience to the distinguished lecturer, and in the course of his remarks said that the increasing tendency of doing away with declamation in the pulpit was a welcome feature in sacred eloquence.

THE PERSECUTION IN FRANCE

Father Fulgentius Betbeder, O.S.B., whose imprisonment at Bayonne we recently announced, has now been set at liberty, after having suffered one month's rigorous imprisonment in a cell. Good souls offered to pay the amount of the exactions, but the Father absolutely refused to be thus liberated. His daily food was

TWO BOWLS OF SKILLY.

a bit of black bread, and two glasses of water. Although several pressing requests were made in his behalf, permission to say Mass in prison was constantly refused him. The Semaine Religieuse de Bayonne thus relates his entry into the town: "That was a sad cortege that passed through our streets. On an open market cart, drawn by a horse, a gendarme on either side of him, passed a priest. This priest was calm and dignified; he tranquilly recited his Breviary during his painful journey."

DOMINICAN PRIOR LED TO JAIL.

And now another venerable religious, well known in all the region, Father Hilarion Tapie, Prior of the Dominicans of Biarritz, has been arrested, and led between gendarmes before the magistrates, and thence to the same prison. His crime? He had been unable to pay the fine to which he had been condemned before the Court of Appeals of Toulouse, for a pretended infraction of the law on the Associations. Brought first before the Tribunal of Bayonne, and then before the Appeal Court of Pau, he was acquitted by both tribunals. The Final Court having quashed the decision of the Court of Pau, and sent the affair to be tried again before the Court of Toulouse, he was there condemned to pay a fine. The Dominicans of Biarritz have valiantly protested in the defence of their rights. They have sought for justice before all the jurisdictions open to them. Pau acquitted, Toulouse condemned them. Father Tapie

WISHED TO PROTEST TO THE END.

When they asked him to recognize the justice of his condemnation by the payment of fine and costs, he honorably replied "No," and went to prison. This arrest caused profound emotion at Biarritz and Bayonne, where Father Tapie enjoys the respect and esteem of all the population. At Toulouse also it was keenly felt amongst those—and they are many—who have the honor of knowing him. Father Tapie had known for several days of his impending arrest. He informed no one, well knowing that the fine would have been paid. He wanted to go to prison. On his third day in prison, however, one of the most honorable and most justly esteemed men in Biarritz, who spends himself every day with an admirable devotion in the work of free Christian education, Dr. Adema, a former Mayor, and Chevalier de la Legion d'Honneur, paid the fine, without the knowledge and against the will of the Father Prior. Thus set free, Father Tapie wrote a letter to his liberators, whom he calls

"WELL-INTENTIONED," BUT "MISTAKEN."

He says, in substance: "My first word might be expected to be a word of thanks. It will, however, be one of regret—I hardly dare say of blame. Shut up in prison, I could not prevent my liberation. I went to prison of my own free and ready will. I came out only because I am compelled. In consideration, however, of their good intentions, I must thank my liberators, and all those friends who tried to persuade me to consent to my liberation. I will ask our Blessed Father St. Dominic to repay them a hundredfold; but, above all, to teach them that, at the present hour, the Church has need to be defended not by beautiful words—not by noisy manifestations—not by thrilling protests—nor even by rich and generous offerings—but

BY SUFFERING AND SACRIFICE,

willingly accepted in a spirit of faith, for the love of our Lord Jesus Christ. We must know how to give up our liberty in the service of the Holy Church of God." He was subjected to the same rigorous regime as Father Betbeder.

A REDEMPTORIST VICTIM.

The same things are passing in other parts of France. In La Vendée it is Father Riblier, Redemptorist, who resigned himself willingly to work out his term in the prison of Sables d'Olonne rather than allow his friends to pay 3000 francs (£120), which the Government exacted because he could not pay the costs of the ridiculous process brought against him. Here, too, friends bought out the victim. It is sad that the persecutors should find at their command this easy but ingenuous method of making money.

FRENCH CAPUCHIN DECORATED IN SPAIN.

And now for a pleasing contrast to this dark picture. A Capuchin, expelled by the French Government, from the convent at Bayonne, has just been decorated by the Spanish government for an act of heroism. Near his convent of refuge in Burgos a child was badly burnt. To save it from death, by the process of grafting, this brave monk gave 29 pieces of his own skin. This information is taken from the Patriote de Pau, March 27 and 29, and April 7 and 8; La Croix, 16th March; L'Univers, 15th March, and the Nouvelliste de Bordeaux, 7th April; also the Express du Midi.

GLOOMY OUTLOOK.

The French correspondent of the Courrier de Bruxelles writes: "We cannot but grieve when we think of the evil days that are before us. The law destined to replace the Concordat is simply one of arbitrary government that regulates, hinders and punishes the practice of religion. From beginning to end Catholicity is treated as an enemy—religion as a crime. Teaching, preaching, the practice of religion—all is a matter for supervision, repression, and prohibition. It is impossible even to foresee all that will result from this tyrannical law. It is a veritable instrument of persecution. Once the separation is effected, persecution will surely follow the regime of the Concordat. It is contained in the very law that they are about to pass. It is indeed this very law. Separated from the Church, the State will have but one part to play, viz., that of persecutor. It will come forcibly into collision at every turn with the clergy and the Catholic laity. The law of separation cannot be put into force without open conflicts continually occurring. No one can doubt that with the advent of the new religious legislation we shall enter into open and daily warfare. We shall be obliged to fight unceasingly and on every point of religion—for the preservation of our Faith and the salvation of our souls. May Our Lord give us courage sufficient to overcome every trial."

THE LATE MR. EDWARD QUAIN.

There passed away on the 18th April one of the most respected residents of Point St. Charles, in the person of Mr. Edward Quain. Deceased was a very successful business man of the Point, where he had been in business for twenty-five years. He was an active and energetic member of many of the Irish Catholic national and benefit societies of St. Gabriel's parish, and a generous contributor to the funds of every movement whose object was for the betterment of the Irish race.

But it was as a charter member of Division No. 2, Ancient Order of Hibernians, that he was best known. Taking an active part at its founding, he contributed in no small degree to making the Division one of the strongest in the province, and he was its first treasurer, which office he held for two years. He was also an active member of St. Patrick's Court, No. 95, Catholic Order of Foresters, and a consistent worker of Branch 74, C.M.B.A. His funeral was one of the largest seen in the district for many years. The service at St. Gabriel's Church was celebrated by the Rev. Father O'Meara, P.P., assisted by Rev. Father Bonin, P.P. of St. Charles Church, and Rev. Father Fahy, of St. Gabriel's. To his sorrowing wife and family the True Witness tenders its deepest sympathy.

One must have a clear eye to see a blessing in every misfortune. It is there, however, as time often reveals.

TO THE VATICAN.

Mgr. Sbarretti Sends a Lengthy Report of the Campbell Incident.

Rome, April 29.—The Vatican has received from Monsignor Sbarretti, the Apostolic Delegate at Ottawa, a full report concerning his alleged interference in the Manitoba boundary extension. Monsignor Sbarretti gives the most detailed particulars of the whole affair, denying emphatically that he had any understanding with Premier Laurier or other members of the Canadian Government to have the Catholic school question connected with the extension of the boundaries.

He only admits that he met Attorney-General Campbell of Manitoba and discussed with him the best means of ameliorating the educational system in connection with Catholics, and also in the interests of Manitoba, as otherwise the Territories where Catholics are entitled to separate schools would be opposed to joining Manitoba.

Cardinal Merry del Val, the Papal Secretary of State, took the report to the Pope, and they had a long discussion on the subject.

AN HEROIC NUN.

We have been asked by some of our subscribers to give further particulars about the Sister who so heroically gave her life while trying to comfort and save, if possible, the little ones at the disastrous fire at Ste. Genevieve. We are told that the scene was most pathetic in the Music hall, where a large number of children of all ages and conditions were grouped around the music mistress, Sister Mary Adjutor, preparing for the various wants to which the arrival of the Easter celebration always so fondly gives rise.

Born in one of the neighboring parishes close to the city, available information has not exactly stated where, Miss Girardin, subsequently Sister Mary Adjutor, aged but twenty-four years at her death, entered the St. Ann's Convent and in due time became a professed nun. Favored by nature with exceptional fine physique, a great talent for music, and a beautiful voice, the community was not slow in discovering the usefulness of the young novice, and ere long she found herself installed queen and mistress in this her favorite spot. Here, then, for the greater part of her six years of religious life did she pursue her beloved calling, cherished and respected by all. At the moment of the outbreak, she immediately set to work to save the lives of those around her, nor did she cease until, borne down a victim to the devouring element, she sank, bearing upon her bosom one of the frightened little ones who had fled, though fruitlessly, to seek her beloved protection for the last time. We are told that the parents of this brave Sister still reside in our city.

She unselfishly laid down her life, may perfect peace be hers.

The "Touchstone" of Catholicity.

There are certain novels, such as Thackeray's "Henry Esmond," and Matthew Arnold's "Culture and Anarchy," which are termed "touchstones of culture." This means that to appreciate and enjoy such books denotes culture in the reader.

Is there a touchstone of Catholicity? Undoubtedly there is. To take an interest in the topics discussed in the Catholic papers is the best recognizable touchstone of Catholicity.

The Catholic family which prefers the flash story papers; the adult man who finds everything insipid except the politics, the criminal column or the sporting news of the daily, or the more pretentious Catholic homes, in which the delicately prepared worldliness of life and vogue finds favor with the young people and with whom the Catholic paper and its topics are dull and tame, all these do not stand the test of Catholicity.

The touchstone of Catholicity is applied and they are found wanting. —N. Catholic.