

The Northwest Review

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The editor will always gladly receive (1)
ARTICLES on Catholic matters, matters of
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NOTES, especially such as are of a Catholic
character, from every district in North
Western Ontario, Manitoba, the Territories
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the proceedings of every Catholic society
throughout the country. Such notes
will prove of much benefit to the society
themselves by making their work known to
the public.

The Northwest Review

WEDNESDAY, MAY 1.

EDITORIAL COMMENT.

As may be seen on our first page,
Father Chrier answers Dr. Bryce in a
way that must carry conviction to every
fair-minded man, woman or child. His
retort courteous about statistics is espe-
cially telling.

The Nor'Wester's financial difficulties
have been pounced upon by the Free Press
and Tribune as a theme for attack upon
their rival. It is not so much the editorial
successes of the latter as its fairness to
Catholics and its stand on the school
question that have brought down upon it
the proverbial kick administered to the
dead lion by the living ass. But, happily,
in this case, the lion was not dead but
only sick.

Read the fair and forcible letter of the
Rev. Robert Ker, late Anglican Rector of
Trinity Church, Quebec, and now Rector
of St. Catherine's. This Church of Eng-
land parson is manly enough to admit
that he had made a great mistake until he
began to examine the question for himself.
And now he is so taken with the reason-
ableness of the Catholic view that he indi-
vidually — for of course he cannot be sure
of what any other Anglican parson may
hold — would be glad to see a parochial
school established in every Anglican
parish.

It is amusing to read of Mr. McIntyre
recommending to teachers, "The Wild
Flowers of Canada" as an authority in
botanical lore, when the very title seems
to be a misnomer, if we judge by the fact
that our American editors are full of
the same advertisements with the very
same illustrations for a book called
on the other side of the line "The Wild
Flowers of America." How accurate
must be the information contained in a
book which is equally saleable as a local
floral handbook in New Orleans and Ed-
monton!

Not a few papers are guilty of delibera-
tely appropriating as their own the New
York or Chicago papers' cabled correspon-
dences. We once saw one of these cor-
respondences published, doubtless by
an oversight, in the Montreal Star
as paid telegraphic news. But it is
reserved to the Tribune to appropriate
such despatches and embody them, with-
out any acknowledgment, in an editorial.
This it did not later than Saturday last,
when its only decent editorial was flib-
bodied from Harold Frederick's and George
W. Small's cables to the N. Y. Times
and the N. Y. Tribune respectively. Four-
teen lines of the Winnipeg Tribune's ar-
ticle are simply copied, without invested
commas, from Mr. Small's clever
but untrustworthy and always anti-
Catholic telegraphic correspondences.

Three elderly maidens were nodding
approvingly at every bitter anti-Catholic
sentiment in Mr. Pedley's lecture, when
suddenly the Rev. Hugh said: "There is
one thing, however, I like about Catho-
lics." Before he could explain what it
was, the three elderly maidens shook
their heads and said in a snappy under-
tone audible to a Catholic nearby:
"That's bad." Anything in praise of
Catholics is gall and wormwood to the
zealous acidity of such charitable Chris-
tians. What Mr. Pedley did go on to
praise was the economy of Catholics, a
thing these thrifty old maids would no
doubt admire in any one else.

The Editor of the Gladstone Age published
some time ago in his own paper an ac-
count of the public meeting called by him-
self to protest against a local clergyman's
fanatical onslaught on separate schools.
One gentleman, opposed to the editor's
honest views, asserted that several Catho-
lics favored the present system. Immedi-
ately Mr. Doherty, the only Catholic in
Gladstone but a host in himself, rose and
said: "Name them." The answer was:
"Mr. John O'Donohue." Only one and
nothing more. "Several" might mean a
hundred or so; in this case it meant the
eternal, ever-recurring nobody who is
trotted out as a prominent Catholic.

A propos of "prominent" men, a really
prominent and fervent Protestant, who,
(never having read Father Young's book)
thinks the whole world would be much
better if it were Protestant, said to us the
other day about Mr. Pedley's unfair stand
on the school question: "The fact is these
noisy clergymen don't care a row of
pins for separate or any other schools. All
they want is to hit at your church through
the separate schools." Just so; there is so
little positive truth in Protestantism that
the chief interest of Protestant sermons
centres in attacks upon Catholics.

We hope the Rev. Dr. Orr is not respon-
sible for the Free Press summaries of his
two or three lectures on Kant, Hegel,
Schleiermacher and other transcendental
worthies. We were told in the reports
that these lectures were so clear that any
intelligent "sermon-taster" could under-
stand them. Perhaps they were; but the
summaries thereof were about as clear as
the water of our Red River in the dog-
days. Any good encyclopedia, Appleton's
for instance, gives a far more intelligible
account of the vagaries of those German
spinnors of philosophic moonshine. Dr.
Orr makes hardly any attempt to refute
these high-sounding aberrations of great
but misguided intellects. The reader that
is unprovided with sound principles of
rational philosophy puts down these
summaries with a vague admiration of what
he cannot see the folly of, and thus he
finds the very groundwork of revealed
religion quaking beneath his feet. Such a
result is but natural when what is mis-
called "Philosophy" is merely a colorless
recital of the opinions of every crank who
has succeeded in imposing on ambitious
but unbalanced minds. Could not the
learned Doctor have shown the unreason-
ableness of Kant's Pure Reason, the ground-
lessness of Hegel's flimsy though elegant
fabric, the utter emptiness of Schleier-
macher, at his best, merely an
eloquent rhapsodist who has not produced
the slightest effect upon the largest and
most logical school of philosophy in the
world?

THE PREMIER'S GREAT SPEECH.

Sir Mackenzie Bowell's references to
the Manitoba school question in his
speech at the opening of the session
were manly and straightforward. He
began by reviewing the circumstances of
Mr. Blake's motion in the House of Com-
mons to remove the question altogether
from the political arena. When, at this
point, Mr. Scott interrupted him to say
that Mr. Blake made a mistake, Sir
Mackenzie, without attempting to defend
the measure, praised his good intentions.
Then he went on to review the
conduct of the two parties in Manitoba
with regard to schools, saying:

"My hon. friend says that in 1871, when
the separate school act was enacted by the
province of Manitoba, they then under-
stood what they were doing. I quite
agree with the hon. gentleman, and it is
a matter of satisfaction to me to know that
the Conservative party in 1871 were in
power in Manitoba and that they were de-
sirous of maintaining intact the obliga-
tions into which they had entered when
that province came into the Confederation,
and it may also be a satisfaction to the
hon. gentleman to know that it was his
party that was in power in 1890 when they
violated the agreement into which they
had entered when Manitoba became a
province of the Confederation. So it has
been from the beginning with that party.
If the minority in any province expects to
have its rights preserved, whether that
minority be Roman Catholic or Protestant,
it will have to look to the Conservative
body, which has controlled Canada since
Confederation with the exception of five
years. Minorities will have to look to the
Conservative party to maintain these
rights. Although I am not an advocate,
nor I am in favor, per se, of separate
schools, yet I hold that the word of the
sovereign, when pledged, no matter
whether it is in accord with my particular
sentiments or not, should be held inviolate
in the governing of the country."

These last are truly noble words, in
vivid contrast to the bragging and blus-
tering of Mr. Sifton. Sir Mackenzie,
directly afterwards, gave the following
most valuable account of the consistent
stand he and others took in the debate
of 1871:

"The honorable gentleman referred to
the debate which took place in 1871, and
he stated quite correctly the opinions held
by the then members of the House of Com-
mons. I remember the discussion very
well, and I took the same position then as
I take to-day and the same position that I
maintained in 1863, when I was defeated
in my own country. I stated to my con-
stituents that if the question was whether
we should establish separate schools in
this country or not, I would vote against
them, but the separate schools having been
established, I would not be a party to de-
priving the minority of the rights that they
had acquired under the constitution which
governed them. I expected that the hono-
rable gentleman would do as Mr. McCarthy
did when he argued the question before
the privy council, point out how I had
voted on that question. I remember that
debate. Mr. McDougall stated distinctly
that the passing of the act with that
amendment would be a perpetuation of
the separate school question in Manitoba,

Mr. Chauveau, Mr. Cauchon and others
took the same line, and it proves to my
mind and it must prove to every reader
of that debate, this important fact, that when
the resolutions were introduced, admitting
Manitoba into the Confederation, it was
believed at that time that we were grant-
ing the same rights and privileges to the
Roman Catholics of Manitoba that had
been granted to the minority in Quebec,
and to the minority in Ontario in relation
to schools. It was for that reason, believ-
ing that we were conceding to that provin-
ce what they did not then have, that I
recorded my vote as I then did, and I
trust the day will never arrive when the
party with which I am connected will
violate any agreement into which they
have entered, and that the minority who
do not obtain their wishes at that particu-
lar time should not forget that this
country has to be governed by the majority
and in the interests of the whole, and
not in the interests of a few. I might en-
large on this question, but I do not think
it necessary to do so."

Coming down to later events, the
premier thus vindicated his position
with regard to the Jesuits' Estates act
and the action of the Government in the
whole history of the Manitoba school
case:

"The government took the strictly con-
stitutional course in reference to the Mani-
toba School act. I am a very strong
believer, as Mr. Blake is, in provincial
rights, and it was for that reason that I
was obliged in 1888 to record my vote
(nearly getting defeated by my constituents
subsequently for doing so) in support of
the contention of the province in regard
to the Jesuits' Estates act. I believe that
the province of Quebec had a perfect con-
stitutional right to pass that act, that they
acted within their powers, and they were
disposing of their own moneys, and they
were in what manner they chose to dispose
of those moneys. Consequently, I refused
to support the motion seeking to condemn
the government for not disallowing the
legislation of the province in that regard,
but I hold that the same principle must be
applied to the whole of the legislation and
administration of the country. Under the
very principles embodied in this resolution
of Mr. Blake's, the Manitoba school case
was referred to the Supreme Court of
Canada. That court decided that the
school act of the province was ultra vires.
The honorable the leader of the Opposition
says that everybody knew that, or that,
if they did not know it, they did not
understand the matter. Notwithstanding
this statement on his part there was a con-
siderable diversity of opinion on the
point, and we find that when the case
came before the Lords of the Privy Council
in England, they decided that the school
act was ultra vires, that the legislature of
Manitoba had a perfect right to legislate
as they had done. Then arose the ques-
tion of the right to appeal to the Privy
Council of Canada for remedial legislation
or interference. That again when to the
courts in Canada, and our supreme court
decided that the minority had no right of
appeal. Then the matter was laid before
the judicial committee of the Imperial
Privy Council, who declared that while
the act which had been passed by the
legislature of Manitoba in 1890 was with-
in the powers of the legislature, the people
of Manitoba belonging to the Roman Catho-
lic faith, having no rights, either by law
or practice, in respect to separate schools
at the time of the admission of Manitoba
into the confederacy of 1870, that act had
infringed upon the special privileges con-
ceded to the minority by the provincial
legislature in 1871, and that, therefore,
the minority had a constitutional right of
appeal to the Privy Council of Canada."

"The government lost not a day in sum-
moning the parties interested on either
side to appear before the committee of the
privy council of Canada, there to argue
the question in its various aspects, pro and
con. It was not a week afterwards before
the remedial order was issued, asking the
legislature of Manitoba to give to the minority
those rights and privileges of which they
had been deprived. I do not know that
the hon. the leader of the Opposition
stated it, but it has been stated here and
throughout the country, it was stated in
the debate on the address in the other
house that that remedial order meant
nothing. Then in the very next breath we
were told that the government had issued
a dictatorial order to the province of Mani-
toba. The opinions of those who are in
opposition to the government on this ques-
tion are as diversified as the colors of the
chameleon."

After some further remarks on the in-
consistency of the Liberal party, Sir
Mackenzie concluded with this weighty
pronouncement:

"I hope sincerely with the mover and
second of the address that the people of
Manitoba may see their way clear to settle
this question among themselves, and to
relieve the parliament of Canada from the
serious obligation which will devolve upon
them otherwise. It is a very serious matter
for the government of the Dominion to
undertake to deal with a question which
affects solely any one section of the
country."
"If the people of Manitoba are patriots
they will keep this question out of the
arena of Dominion politics, but if they
desire to continue flinging fire-brands
among the electorates of this country (who,
I am sure, are desirous of living in peace
and harmony) they will reject all overtures
and act upon the suggestions of those who
are leading the opposition throughout the
country. I can only say that, when the
time comes, if it should come, for action by
this government, the people of Canada
will find that the present administration
are quite prepared to assume the respon-
sibility which may fall upon them, no
matter what the result might be."

There is a ring of sterling honesty and
firm purpose in this fitting close of a
great speech. However much we could
have desired a more explicit assurance
that the matter will be settled this
session, still we are too profoundly im-
pressed with the premier's manliness
and sincerity to entertain any misgivings
as to the remoteness of the time "for
action by this government." The man
who acted so promptly in sending the
Remedial Order, and who speaks so
plainly and nobly can hardly be hatch-
ing a scheme for delaying justice till
after a general election, when the Con-
servative party having once more
triumphed on the strength of promises,
might snap its fingers at entreaties to
fulfill them. He must surely know that
the Catholics of the Dominion have been

duped too often to be duped this time
again, and that if nothing is done before
a general election, that election will very
likely prove a Waterloo to him and his-

CATHOLIC THRIFT.

We print in another column Mr. Maxim's
striking testimony to the morality of Catho-
lic Spaniards. He speaks of the Basque
provinces, the country of St. Ignatius
Loyola, where to this day the Jesuits are
held in high esteem. Mr. Maxim, he it
said by way of explanation, at first sight
seems to condemn all missionaries; but
his subsequent remarks show that he
means only Protestant missionaries; and
in fact their work, considered as a means
to the conversion of the heathen, is a
lamentable and most expensive failure.

We now quote Mr. John R. Spears, who
writes of Costa Rica in the New York
Sun of April 21st, merely mentioning that
practically the entire population of Costa
Rica is Catholic.

"Of all the parts of the Spanish main
which I have seen there is none in which
observers imbued with the pride of race
and the prejudices of civilization will re-
ceive milder mental shocks than in Costa
Rica. For it greatly disturbs observers of
that kind—travellers of Saxon blood,
especially—to unlearn their knowledge of
things that are not so."

Mr. Spears instances the Yankee's con-
viction that all the people of the tropics
are unthrifty, may downright lazy. He
might have added that the Yankee Pro-
testant as well as the average Protestant
everywhere is ignorantly quite sure that
all the Catholic countries of Central and
South America are wretched holes. But
what is the reality?

"A week's stay in any country is too
brief for any study of it and yet it is quite
enough to enable one who will seek the
facts to learn, astonishing and incredible
as it may seem, that the Costa Ricans are
among the most industrious, thrifty and
prosperous people on earth. Nowhere in
the United States can a region of like ex-
tent and population be found that can
make so good a showing in those matters
which Yankees are supposed to prize most—
industry, thrift, and wealth."

He meets in the second-class cars poorly
dressed and barefooted men, who ask him
to change a hundred dollar bill for bills
of smaller denomination, or who turn out
to be farmers with \$2,700 a year in cash over
and above all the food for themselves and
their families. And, when he asks them
why they don't buy shoes and fine clothes,
their answer is that they leave fine to
their wives, as for themselves they would
feel uncomfortable in fine clothes and
would be laughed at by their neighbors
who have seen them as they are all their
lives.

Mr. Venecio Garcia, one of the wealth-
iest men in Costa Rica, who began life as
an apprentice to a jeweller in the United
States, said to Mr. Spears:

"Everything that you will hear about the
wealth of the barefooted class in Costa
Rica is true. It is a bad thing for us who
have large estates, because we can get no
laborers. It is a good thing for the na-
tion, of course. It is a fact of which I
may say I have personal knowledge that
three-fourths of the families of Costa Rica
are worth \$10,000 each or more."

Although Mr. Garcia spoke of Costa Rica
dollars, then worth about 45 cents in gold
each, yet this showing — three — fourths of
the families worth \$4,500 each — is simply
marvellous. Why, right here in Winni-
peg, with 32,000 non-Catholics as against
hardly 3,000 Catholics, three-fourths of
the families are not worth, in clear surplus,
4,500 cents each. Yet they won't go bare-
footed, not they! Neither will they pay
their just debts; but both the man and the
woman will borrow rather than look
shabby and will never stint themselves in
money for vain or dangerous amusements.
Is this Protestant progress? Show instead
of substance, pretence in lieu of reality.

Mr. Spears says the prosperity of Costa
Rica is due originally to a priest, Padre
Velarde, who planted coffee, distributed
the berries to farmers and preached the
gospel of coffee-growing as much as he
preached the other gospel.

Mr. Spears' testimony is doubly import-
ant from the fact that he could not help
feeling uncomfortable in Costa Rica. "The
traveller from the States" — he
means the Protestant traveller — "finds
himself in Costa Rica everywhere regard-
ed as a heretic. The peon will be polite
enough, for he is by nature [is it not
rather by religion, for the peon is a half-
breed? Ed. N. R.] of gentlemanly
instincts, but he is prejudiced against
heretics." Mr. Spears thereupon compares
the Costa Ricans to the people of Hatteras
Island, off the coast of North Carolina,
who are all Methodists and who are prej-
udiced against people who play cards. But
he forgets to tell us if the Hatteras
people are well off, which they certainly
are not, and if they are surly and impolit-
ic, which, in common with many non-Catholic
country folk, they probably are.

**Another Honest Protestant
Minister.**

To the Editor of the Mail and Empire.
Sir,—I fear, like a good many others,
I have not paid that attention to the
Manitoba School question which per-
haps it deserves. In a general way I
thought that somebody was making a
villainous attempt to coerce the people
of Manitoba to abandon an excellent
school system in favour of a system
which had been all but universally con-
demned. This appeared to be the cor-
rect view, for I found a Conservative
journal urging the uprising in Ontario in
favour of "civil and religious liberty," or
rather its equivalent, the Manitoba
School system. Remembering that it is

wise to haste slowly, I thought it might
just be as well before mixing my "war-
paint" to try, in the first instance, and
discover the facts, a preliminary which
people occasionally dispense with. Now,
assuming that the case, pro and con, has
been fully presented by Mr. Ewart and
Mr. McCarthy before the Privy Council—
and it would be unfair to suppose that
any material fact has been omitted—the
whole matter appears to be simple
enough, and it is by no means difficult
to reach a definite conclusion on the
main points in the controversy.

To put the matter as plainly and as
simply as possible, the Protestants of
Manitoba have apparently reached the
conclusion that the less religion they
have in their school the better for them-
selves, and if the better for them it in-
evitably follows that it must be better
for everybody else. Even the little
which Manitoba offers as religion is so
diluted that they have reached the
further conclusion that it is very wrong
for anybody to object on any grounds
whatever. I will not, of course, pretend
to say they have not made an honest at-
tempt to exclude God out of the school
curriculum. I believe they have; but I
am equally clear that they have at-
tempted to coerce the minority into the
acceptance of a sort of hodge-podge,
which is "neither fish, flesh, fowl, nor
good red herring." Just imagine a
cross-country teacher trying to work out
the following novel kind of religion:

"To establish the habit of right doing,
instruction to moral principle must be
accompanied by training in moral prac-
tices. The teacher's influence and ex-
ample, current incidents, stories,
memory gems, sentiments in the school
lessons, examination of motives that
prompt to action, didactic talks, teach-
ing the ten commandments, etc., are
meant to be employed."

The next step is apparently to call
this latest educational folly a "National
School System." And coercive Acts are
passed by the Local Legislature compell-
ing all and singular to adopt the new
educational code. The minority contend
that they have inherent rights — rights
of conscience, rights of contract, rights of
compact and constitutional rights, which
have been infringed upon by this god-
less legislation. They claim further
that while minimizing religion to the
vanishing point may be all right for the
Protestant majority, it is not right for
them, and that so far as they are person-
ally concerned, they cannot in con-
science dishonour God, nor divest
themselves of the responsibility He has
placed upon them for the proper training
of their children. To this it is answered,
your schools are bad, your teachers are
not qualified, and time that ought to be
devoted to the study of algebra and
Euclid is given over to the little catech-
ism, or some other absurdity of your
religion. Well now, suppose that the
schools of the minority are as bad as
they are represented, who suffers by it?
Certainly not the majority. In truth,
the treatment accorded to the minority
in this instance is a striking illustration
of the common interpretation of civil and
religious liberty, namely, a liberty to do
as I do, because my view of the matter
must be right, while your view is un-
questionably wrong. I honour the
minority for their faithful adherence to the
unassailable right of a parent to have
his child taught religion as a prime ne-
cessity of all education, and it is nothing
short of disgraceful to find professing
Protestants quite prepared to barter
away religion to secure a purely godless
system of education which is working
untold misery on this continent at the
present moment. Speaking candidly as
a clergyman of the English Church, but
only speaking for myself individually, I
would gladly see a parochial school
established in connection with every
parish and mission of our Church. Why
is it that churchmen have taxed them-
selves for the maintenance of such
schools as Bishop Ridley's College in
this city; Trinity College School, Port
Hope; Bishop's College School, Lennox-
ville; and many similar institutions
under the auspices of the Anglican
Church? The answer is that the pupils
attending those schools might have,
first of all, a religious training, combined
with the best possible primary educa-
tion.

The plea of the Manitoba minority is a
reasonable and righteous one, and the
Dominion Government will strengthen
itself with all right-thinking people by
insisting upon their grievances being
adjusted. In the meantime, if the school
system of the minority is a bad system
nobody will suffer but themselves; at
any rate it is better they should suffer
than be forcibly compelled to abandon
their conscientious convictions, particu-
larly on a question that includes the
interests not merely of the here, but of
the hereafter.

Yours, etc.,
R. M. KER,
Rector, St. Catherine's.
The Rectory, March 8th.

**Fair Statement of the School Case
By the Victoria Colonist.**

After a surfeit of violent, ignorant and
inflammatory articles on the Manitoba
school question published in the eastern
press, it is quite a pleasure to find that
the Victoria Colonist thoroughly under-
stands the whole question, and is also
able to couch its conclusions in temper-
ate language. In an editorial in its
issue of March 26, headed: "Not con-
tradictory," it discriminates between the
two findings of the judicial committee of
the Privy Council upon the cases, as set
before them, and finds that there was no
conflicting judgment rendered. This has
always been our contention, and we
have tried to present our views to our
readers as clearly and as forcibly as
possible. Perhaps, the words of the
Colonist will carry more conviction, so
we quote its presentation of the case:

"The questions submitted to the com-
mittee in the two cases are altogether
different. On the first case the principal,
in fact the only material question, which
the committee had to decide was — had
the minority in Manitoba separate
schools at the time of the union? If
they had, the school law was ultra vires,
if they had not, then the legislature of
Manitoba was competent to enact any
law respecting education that the major-

ity believed to be suitable to the circum-
stances of the country."

The question which the committee
had to consider when the second case
was submitted to them was: have the
Roman Catholics of Manitoba a grievance?
They had under the law of the
province separate schools for nineteen
years. Had they a cause of complaint
when the legislature, against their will,
abolished their schools and compelled
them to pay for the support of schools of
which they did not approve and to
which they could not with a good con-
science send their children?"

Surely no one can fail to see, from this
clear presentation, that the Judicial
Committee of the Privy Council could
decide as they have done without stultify-
ing themselves, as it is claimed by
some wiseacres they have done!

Another article published on the 2nd
instant is headed "No Compulsion," from
which we quote as follows:
"It does not take a great deal of study
to master the main points of the ques-
tion, but they must be mastered before
anyone can form an intelligent opinion
upon it for himself, or can undertake to
instruct other people with respect to it.
If he reads what has been written on
the subject by competent persons he
will find that there has been no invasion
of the rights of the people of Manitoba.
No government or other authority has
endeavored to force upon them anything
that they were not fully authorized to
propose. Every step has been taken, so
far, under the constitutional law of Mani-
toba; and, more than that no one in
Manitoba questions the soundness of the
decisions of the Judicial Committee of
the Privy Council. The Roman Catho-
lics of the province admit that the
School Law of 1890, which took from
them their denominational schools, is
constitutional, and the Manitoba advo-
cates of undenominational public com-
mon schools are ready to allow that the
Roman Catholic minority have the right,
under the constitution, to appeal to the
Governor-General-in-Council against
any school law that in their opinion
affects them injuriously. Mr. Dalton
McCarthy, who was the counsel for the
Government of Manitoba before the
committee of the Privy Council, fully
admitted that the decision that tribu-
nal was sound in law. It will have to
be allowed that when the Roman Catho-
lic minority appealed to the Govern-
or-General-in-Council they did what they
had a perfect right to do under the con-
stitution of the Dominion and of the
Province of Manitoba.

The only question on which there is
any room for dispute is, was the Govern-
ment of the Dominion bound to give a
decision in accordance with the decision
of the Judicial Committee of the Privy
Council? Could they not have told the
appellants that they neither could nor
would do anything for them? There are
some who take this stand. Mr. Ewart,
who perhaps knows more about the
Manitoba school question than any other
man in this Dominion — or out of it for
that matter — in the letter from which we
have already quoted, says "they could
not."

"The government has given a deci-
sion, and what has been its effect?
Simply to refer the whole matter back to
the legislature of Manitoba. This is
what the law both of the Dominion and
the province of Manitoba directs. The
government of Manitoba directs. The
government of Manitoba are told that
"it seems requisite" — to His Excellency
the Governor-General-in-Council — that
the system of education embodied in
the two acts of 1890 aforesaid shall be
supplemented by a provincial act or acts
which will restore to the Roman Catholic
Minority the said rights and privileges
of which such minority have been so de-
prived as aforesaid, and which will
modify the said acts of 1890 so far, and
so far only, as may be necessary to give
effect to the provisions restoring the
rights and privileges . . . hereinbe-
fore mentioned."

The decision of the Governor-General-
in-Council has been submitted to the
legislature of Manitoba. There has been
in the proceedings no invasion of the
rights of the province. The government
has followed the law as closely as they
possibly could. The legislature of Mani-
toba is free to carry out the directions
of the Governor-General-in-Council or to
disregard them. There is no compulsion
or threat of compulsion. If the legisla-
ture of Manitoba does not enact the re-
medial legislation recommended, then
the law of Manitoba directs that "the
Parliament of Canada may make re-
medial laws for the due execution of
this section and of any decision of the
Governor-General-in-Council." The
sentence we have quoted is from subsec-
tion 3 of section 23 of the Manitoba act.

The reader sees that from the begin-
ning to the end of the proceedings in
the matter of the Manitoba schools there
has been nothing done but what the laws
of Manitoba direct — and that conse-
quently the rights of the people of the
province as regards education, have
been carefully considered and rigidly
respected from first to last.—Nor'Wester.

"The Virgin Mother,"

"The Virgin Mother," a recent work by
the Rt. Rev. A. G. Hall, D. D., Episcopal
Bishop of Vermont, represents the high-
water mark of Protestant devotion to the
Blessed Virgin, says the Ave Maria.
Some of our Anglican friends have loudly
proclaimed and boldly defended the prerog-
atives of the Queen of Heaven, but here
for the first time an Episcopal bishop in
the United States allows her the title of
Mother of God. "Mary," says Bishop
Hall, "is truly the God-bearer—Theotokos.
This title was contended for by the church,
not so much for her honor, as to protect
the truth of the Incarnation. She is the
mother, according to His human nature
of Him, who is God. Yes; it is not the high-
est of created intelligences that is born to
her; then the gulf between creature and
Creator had not been bridged over;
then heaven and earth had not been really
united. No; it is God who shows Himself
in our nature,—the very and eternal Son
of God, by whom all things were made.
He, and none other, was made Flesh and
dwelt among us, and manifested a glory
that could belong to none other than the
Only-Begotten of the Father, full of grace
and truth."
The Bishop's book is tender and rever-
ent, and we hope it will win many souls
to the love of Mary. It is a pity, however,
that Bishop Hall, who has evidently
studied and profited by the writings of the
Fathers of the Church, should not have
looked deeper into them. He would not
then have referred to the "vulgar idea of
Transubstantiation" — the only offensive
words we have found in the book, — Catho-
lic American.

CHURCH NOTICES.

CATHEDRAL AT ST. BONIFACE. Sundays—Masses at 8 and 10.30. a. m. Vespers at 7.15 p. m. Week Days—Masses at 8 and 7.30. a. m. ST. MARY'S CHURCH. Situated on the corner of St. Mary and Hargrave Streets, served by the Oblates of Mary Immaculate. Very Rev. Father Guillet, Rector, Rev. Fathers McCarthy, and O'Dwyer, assistants. Catechism for boys in the church at 3 p. m. Catechism for girls in St. Mary's Convent, Notre Dame Street at 4 p. m. Sundays—Masses at 7.00, 8.30 and 10.30. a. m. Vespers at 7.15 p. m. Week Days—Masses at 8.30 and 8 (during Lent).

IMMACULATE CONCEPTION. Situated on Austin St. in Point Douglas Rev. A. A. Cherrier, Rector. Catechism for boys, who have made their First Communion, at St. Joseph's school McWilliam St. west, cor. Ellen St.; for younger boys and girls at 10.30. a. m. Catechism for those studying the Catechism for Perseverance, at the Immaculate Conception church, by the Rev. Father Cherrier. Sundays—Masses at 8.30 a. m. with short instruction, and at 10.30 a. m. with sermon. Vespers at 7.15 p. m. Week Days—Mass at 7.30 a. m.

Ecclesiastical Province of St. Boniface.

- I. HOLY DAYS OF OBLIGATION. 1. All Sundays in the year. 2. Jan. 1st. The Circumcision. 3. Jan. 6th. The Epiphany. 4. The Ascension. 5. Nov. 1st. All Saints. 6. Dec. 8th. The Immaculate Conception. 7. Dec. 25th. Christmas. II. DAYS OF FAST. 1. The forty days of Lent. 2. The Wednesdays and Fridays in Advent. 3. The Ember days, the four seasons being the Wednesdays, Fridays and Saturdays of a. The first week in Lent. b. Whitsun Week. c. The third week in September. d. The third week in Advent. 4. The Vigils. a. Whitsunday. b. The Solemnity of St. Peter and Paul. c. The Solemnity of the Assumption. d. All Saints. e. Christmas. III. DAYS OF ABSTINENCE. All Fridays in the year. Wednesdays in Advent and Lent. Fridays Thursday in Holy week Saturday in Holy week The Ember Days. The Vigils above mentioned.

Protestant Testimony to Spanish Morality.

We clip the following splendid testimony to Spanish morality from a long interview, in the New York Sun, with Hiram S. Maxim, the American inventor, whom most Englishmen—for he lives and works in England—rank as the greatest mechanical expert of the day. He is the inventor of the Maxim gun and the great flying-machine experimenter. Mr. Maxim is a New England Protestant, and, as his testimony to the morality of the Basques is thrown in only as incidental information, it is all the more valuable, because it is evidently not written for any other purpose than as a piece of news to his English and American readers. In the course of the same interview, the object of which was to show how England is being ruined by strikes, Mr. Maxim passes judgment on most of the workmen of Europe, and says in particular: "The French are a nation of workers; they seem to like it, and I believe, everything considered, the Frenchman is the best mechanic in Europe." How is that for the Protestant fable about Catholics being unprogressive? "My company purchased the old arms factory of Don Carlos at Piacencia, in Spain, and we have equipped it with new tools and are making there a considerable number of quick-firing guns for the Spanish army. Piacencia is a little village in the Pyrenees. All the workmen we employ are Basques; in fact, I do not think there is anything except Basques living in the vicinity. These are a peculiar people, and I have never seen so high a grade of morality among any people as the Basques at Piacencia. There is absolutely no dishonesty or immorality in the town. If anyone should purchase a loaf of bread and not pay for it, it would be the talk of the town. The factory which we purchased was open, so that anyone who liked might enter, for years before we purchased it, and not a scrap of steel or brass was stolen. Had this factory been at Crayford or Erith [in England], it would have been completely gutted the first night that it was unlocked. "On my return to England I was waited upon by a lady who said she came to collect money for the Spanish. I told her I never had given a cent to missionaries, because I had always understood that as a rule missionaries were the greatest humbugs under the sun. In fact, I believe that missionaries get us into a lot of trouble everywhere, and it would be a good thing if there were no such thing as a missionary in the world. However, I had just returned from Spain, where we had a factory, and I must say I felt some interest in a Spanish mission. I felt that at last the time came when I could conscientiously do something for a mission. She was very quick to whip out her book and pencil, and said: "How much shall I put you down for?" "That depends," I said. "How many Spanish missionaries do you propose to bring over, and will any of them be located at Crayford?" "She hesitated for a moment, seemed to be very much amazed, and said: "Oh, we do not propose to bring Spanish missionaries here; we are going to send English missionaries to Spain." "I then told her of the high morality of the Spaniards, and said: "Now, madam, you know what class of people we have at Crayford. Would it not be more in order to bring some Spanish priests out here to try and convert the barbarians that we have about us here than it would be to send your priests out there in order to induce a highly moral people to change from one kind of Christianity to another?" "Oh," she said, "but I think you must admit that the Spaniards are priest-ridden." "Perhaps so," I replied, and asked her if she could tell me how much it would cost to get half a dozen Spanish priests to come to Crayford, and Erith, as it might pay the company to employ some, provided it did not cost too much. She went away without the subscription.

Manifest Destiny.

Bishop Donohue, of Wheeling, West Va., recently confirmed a large class of adult converts in the Cathedral of his diocese. It's the same story wherever there is a Catholic parish. There are constant accessions to the Church, from among the most intelligent classes of non-Catholics. These conversions are few or many according to the degree of intellectual enlightenment which prevails, but there are some in every community and the number is gradually and steadily increasing. Throughout our own diocese gains of members from this source and reported in every congregation. In this city there is not a parish in which at all times, a class of candidates for admission to the fold is not under instruction. Catholics, themselves, as a rule have no idea of the extent and constancy of this movement. The explanation is simple. The majority of Americans outside of the Catholic pale are practically churchless. They have discarded the barren pretensions of the sects, and yet they have a natural craving for spiritual food and association inherited from a long line of Christian ancestry. The indifference so characteristic of the masses of our brethren beyond the boundaries of the true church may be described as the chrysalis condition of a people instinctively religious whose intellects by a process of evolution have outgrown the unsatisfying system of Protestant negation. The American mind must have positive doctrines and aggressive principles. This is true of it in the religious as well as in its other respects. The only barrier against the wholesale conversion of the better educated classes of our non-Catholic countrymen is the fact of profound prejudice which through generations has become ingrained with the fibre of the stock from which they come. But the obstacle as we have demonstrated is not an insurmountable one. With the transfusion of new blood and a broader cosmopolitan spirit, the sharp angles of provincial egotism and malice are vanishing. America is no longer a Puritan colony. The froth and fury of narrow-minded pulpitizing is a factor of strength to the cause of Catholic expansion. They very often force the intelligent to examine the claims of the religious system, the mere existence of which provokes such hysteria. But while the tide is surely setting in the direction of the conversion of America, there is much that can be done by individuals and by the Catholic body at large to expedite the happy consummation. Every Catholic in his own sphere, no matter how humble, can do effective missionary work in this greatest and most inviting of all fields of spiritual endeavor. Every Catholic can pray that the light of faith may be vouchsafed to those who have been accidentally deprived of such illumination. And the most eloquent prayer is good example. If Catholics in their every day lives measured faithfully up to their professions and to their privileges the non-Catholic world would be irresistibly drawn to the Church. Though lacking this all-powerful magnet we nevertheless possess ample means for promoting the great cause whose ultimate triumph is manifest destiny. The quiet drift of thoughtful pious minds into the bosom of the Church is stimulated wonderfully by the new departure of missions to non-Catholics, which though but recently inaugurated may be said to have passed the experimental stage and to have developed into a permanent organic institution. If the efforts of local and visiting preachers are seconded to even the most limited extent by zeal and piety on the part of the laity, the immediate fruits of these holy enterprises can scarcely be overestimated. Catholics should realize their responsibility in this connection. Those who properly value the inestimable gift which they possess, must be inspired by charity to seek the diffusion of the grace upon which the precious thing depends. They will contribute in every way to the glorious Apostolate of the Catholic missionary platform and the Catholic press. These are the popular agencies for the dissemination of truth, which our times and the conditions under which we thrive, render absolutely paramount.—Cleveland Universe.

LEGAL.

GILMOUR & HASTINGS, BARRISTERS, 415, McIntyre Block, Winnipeg, Man. T. H. GILMOUR. W. H. HASTINGS. WANTED, A Catholic certificated teacher at Landshut and at Esterville, Assa., for April inst. Liberal salary. Apply to REV. J. U. POTRAS, St. Boniface. A BARGAIN. FOR SALE OR TO LET. A first class house formerly occupied by the Red River. Large lot, well fenced, planted with a variety of trees. APPLY TO REVEREND J. U. POTRAS, Archbishop's Palace. RICHARD & CO. WINE MERCHANTS. 365 Main Street, - WINNIPEG. J. RUSSELL, DEALER IN Fruits & Confectionery OYSTERS IN SEASON. Ice Cream and Lunch Parlor in connection. 606 MAIN STREET. AUSTEN'S Shorthand and Business COLLEGE. Thorough tuition in Pitman's Shorthand and Typewriting. Eight typewriting machines for extensive practice. Single and Double Entry Bookkeeping. Commercial, Arithmetic and Business Forms, Grammar, Composition and Spelling. Penmanship (Plain and Ornamental.) Civil Service Course. Terms on application to GEO. AUSTEN, Principal P. O. BOX 888. NOW IS THE TIME TO BUY Your SPRING CLOTHING, HATS AND FURNISHINGS at the LOWEST CASH Prices. See our \$10.50 IRISH SERGE SUIT. DEEGAN'S 547 Main Street, [Near James Street.] WHITE STAR BAKING POWDER BEST IN THE WORLD. ROYAL MILITARY COLLEGE OF CANADA. Information For Candidates. The Annual Examinations for Cadetships in the Royal Military College will take place at the Head Quarters of the several Military Districts in which candidates reside, in June each year. In addition to the facilities the College affords for an education in Military Subjects, the course of instruction is such as to afford a thoroughly practical, scientific and sound training in all departments which are essential to a high and general modern education. The Civil Engineering Course is complete and thorough in all branches. Architecture forms a separate subject. The Course of Physics and Chemistry is such as to lead toward Electric Engineering, Meteorological Service and other departments of applied science. The Obligatory Course of Surveying includes what is laid down as necessary for the profession of Dominion Land Surveyor. The Voluntary Course comprises the higher subjects required for the degree of Dominion Topographical Surveyor. Hydrographic Surveying is also taught. Length of course four years. Four Commissions in the Imperial Regular Army are awarded annually. Board and instruction, \$200 for each term, consisting of ten months' residence. For further information, apply to the Adjutant-General of Militia, Ottawa, before the 15th May. Department of Militia and Defence, 1885. SIMPLIFIED INSTRUCTOR FOR THE PIANO OR ORGAN. ABSOLUTELY NO TEACHER NECESSARY. In One Hour You Can Learn to Play and Accompany on the Piano or Organ by using our Play and Copy Method. This method is wonderfully simple. It is a complete and a ready-reference for advanced players. Limited only by the power of the student to introduce it. The price of this book is One Dollar but if you will talk it up and show it to your neighbors we will give you a Copy FREE. Send twenty-five cents to defray expense of mailing. (Postage stamps or silver.) Address at once, The Musical Guide Pub. Co. Cincinnati O. Our simplified instructors for the Guitar, Mandolin, Banjo or Violin beat the world. No teacher necessary. Wonderful progress in one hour. Either one mailed or sent by express. MENTION THIS PAPER.

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CALENDAR FOR NEXT WEEK.

- MAY. 5, Sunday—Third Sunday after Easter. Feast of the Patronage of St. Joseph, with octave. 6, Monday—St. John before the Latin gate. 7, Tuesday—St. Stanislaus, Bishop, Martyr. 8, Wednesday—Apparition of St. Michael Archangel. 9, Thursday—St. Gregory Nazianzen, Bishop, Doctor. 10, Friday—St. Antoninus, Bishop. 11, Saturday—St. Leo, Pope, Doctor (transferred from April 11th).

CITY AND ELSEWHERE.

The number of patients treated at the St. Boniface hospital last week was 85, of whom 40 were males, 34 females, and 11 out-patients.

The May devotions commenced at both St. Mary's and the Immaculate Conception on Tuesday and will be continued on every evening during the month.

The Directors of the Catholic Truth Society are requested to meet at 8:30 sharp on Friday evening at their Hall. Business—to consider and revise the constitution.

The Rev. Father Fox who has been visiting Brandon where he preached a few days mission passed through the city last week on his return to Rat Portage.

We read in our Eastern Catholic exchange that Mr. Frank Smith, son of our well known friend, Mr. Don. Smith, who is attending the Ottawa University, has lately been laid up with a severe attack of la grippe, but has, we are glad to say recovered.

The Rev. Father Zerbach will for some time to come assist the reverend pastor of the church of the Immaculate Conception. We are sure this will prove good news to the German parishioners of whom there is a very large number.

We sincerely regret to hear of Mr. A. McGillis's sad accident, and we hope that the prayers of St. Mary's devout worshippers, among whom our afflicted friend has every right to be numbered, will soon bring about his complete recovery.

The Hon. J. G. Bourinot, Clerk of the Dominion Parliament, has an article in the Forum for May giving a very striking comparison of the Canadian and American systems of government, to show why the American system does not commend itself to Canadians. He thus explains the absence of any influential annexation sentiment in Canada.

Mr. Ewart's Lecture. Will be published in full in this paper next week, together with an excellent descriptive report of the special features of that unique gathering in the Congregational Church last Monday. We sincerely regret that we have no room this week even for this report, though it was prepared expressly for this number. But we could not afford to omit a single line of Rev. Father Cherrier's admirable reply to Dr. Bryce; and financially, we are not in a position to issue any supplement to the Northwest Review, until our delinquent subscribers pay their just debts.

"The Criminal Crowding of Public Schools" and "Crowded Schools as Promoters of Disease" are two subjects of pressing importance that are taken up in the Forum for May. Professor J. H. Pennington, of Philadelphia, by a study of the principal American cities, shows what lamentable lack of sufficient and wholesome buildings there is—how, indeed, much of the educational work in Boston and New York and many other cities is worse than wasted. Dr. H. D. Chapin, of New York, lays down the conditions that should govern the healthful building and arrangement of school rooms.

Consumption and Lung Difficulties. Always arise from particles of corrupt matter deposited in the air-cells, by impure blood. Purify that stream of life and it will very soon carry off and destroy the poisonous matter, and like a crystal river flowing through a desert, will bring with it and leave throughout the body the elements of health and strength. As the river, leaving the elements of fertility in its course, causes the barren waste to bloom with flowers and fruit, so pure blood causes the frame to rejoice in strength and health, and bloom with unending beauty. All Medicine Dealers sell Dr. Morse's Indian Root Pills.

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TRUTH, TEMPERATE, TELLING

(Continued from page one.)

equally both the Dominion and Newfoundland. But let us suppose for a moment that the Government at Ottawa would say to the delegates of this contemplated new province: Gentlemen we are now agreeing upon the terms that shall be considered as the Constitution of your province, but mind you if at any time the majority of your people should attempt to oppress the minority in direct violation of the Constitution, the Dominion Government, although in duty bound to protect minority rights, the Dominion Government will not interfere lest its action might be considered by the majority as an infringement upon Provincial rights; do you think that Newfoundland would continue much longer in its desire to become a part of our Confederation? I leave it with you to answer the question; but I have no hesitation to say that had a similar statement been made to the people of Manitoba in 1870, neither Protestants nor Catholics would have dreamed to enter the Confederation, and to this day the land that forms our Province might have remained in a semi-civilized state. When a contract is executed and duly signed by the two parties both are bound by it until it be proved illegal or rescinded; and just as any judge is in duty bound when called upon, to pronounce on the validity of the agreement, in like manner is the Dominion Government strictly obliged to pronounce on the rights guaranteed by the Manitoba Act to the minority, be it Catholic or Protestant of the Province. Otherwise it should be admitted, and that would be a strange principle of justice and equity, that where an individual can call upon a judge and obtain the redress of a wrong, the same action cannot be taken when the offended is a minority and the offender a majority. Now this would be exactly our case were the Catholic minority of Manitoba to be abandoned by the Dominion Government to the merciless mercy of the Protestant ruling majority of the Province. Yet according to

DR. BRYCE'S ETHICS

the Remedial Order is an unpatriotic action on the part of the Ottawa Government. Think you not rather with me that there can be nothing so unpatriotic as would be the sanction by silence or otherwise of such an injustice as is now being perpetrated on the Catholics of Manitoba; and is he not truly unpatriotic who would have the constitution of the Land laid aside to allow a minority to suffer because it is the wish of the majority that the rights of such a minority should be ignored. Reverend Doctor Bryce has something truly amazing not to say amusing to tell us regarding the loss which the restoration of our rights and privileges would entail. "Some what damage will be done by interference in the case of the 60 French schools in existence or absorbed into the public schools," says the learned Doctor, and after a long enumeration of pretended evils he winds up by this appeal to sympathy: "It is right," he exclaims, "to cause such confusion, trouble and loss. Surely the remedial Order is hurtful in the extreme." What an outburst of clarity on the part of the Rev. Doctor; but is it not too bad that he forgot to manifest the same sympathy for the poor Catholics of the Province at a time when so much confusion, trouble and loss was brought down upon them by the government of Manitoba? Where, I ask, was the so tender hearted Doctor, when that same government passed their amendments of 1894 to force by starvation the Catholic minority to surrender? How is it that he never spoke a word of encouragement to those sixty schools in their struggle for life? For now that most of them are to die out for want of support or to accept as a necessity of life the School Acts of 1890; he laments the results of the remedial Order. Does it not seem to you that the noble Doctor who whilst he is throttling a weaker man than him begins suddenly to lament because a more powerful hand is stretched forth to deliver the poor victim before he breathes his last. The Doctor has another very unfortunate utterance when, speaking of the Catholic conscience, he compares it to that of the Hindoo woman or the Mormon. Until the learned and conscientious Doctor has proved that the Catholics hold any principles of conscience similar to those of the Hindoo women of India or the Mormons, I shall reject his unchristian and unmanly insinuation as most unworthy not only of a man who dons the garb of a Doctor but even of any man worthy to be ranked among the citizens of a civilized land. Dr. Bryce says "that the Catholics accept all the subjects of the Public School programme." I am surprised to see the Doctor go so far, for by his statement I am left perfectly free to ask why is it that he makes so much opposition to our Catholic schools; and since we follow the same programme which is adopted by the public schools how is it that we are taxed at the same time with illiteracy? Might it be the fact of our exacting more of a religious training that would per chance make us less instructed in the eyes of the Rev. Doctor? If our programme covers the same ground as that of the Public schools plus much more of a religious training, what possesses the Doctor, I pray, that he should be such a persecutor of our schools? I am now over sixteen years in the country, and for so many years have I known the Doctor, I have worked with him on the Board of Studies, in the University Council and at the University examinations; never have I heard him make the least inquiry into the working of our schools. And as a matter of fact I never thought myself of mentioning the matter to the learned Doctor; for I had in his own writings of 1877 the proof that he could but approve of our school system as the best suited to all sections of the community. But had he only expressed a desire to see, although our annual reports of examinations, etc., were easy of access to him as to all interested, I would not only have taken much pleasure, but I should have considered it my duty to accompany him into any of our educational institutions or schools to let him gain such information as he might have wanted. But never has he expressed such a desire. Why? I do not know, unless perhaps he felt reluctant to enter any French school where he should have had to use a dual language. The fact is the learned Doctor never went to the trouble of visiting any of our schools, he preferred to credit without any proof an old slander a hundred times refuted. Wherefore the Reverend Doctor's agitation over the school question seems to me to be nothing but the result of a nervous irrita-

bility prompted by some causes altogether foreign to the so-called inferiority of our Catholic schools. In answer to Doctor Bryce's argument as based upon what he calls

MGR. SATOLLI'S DECREES

—if he knew exactly what a decree means in the Catholic Church he would say not decrees but simply announcements—that no parent can be denied the sacrament for sending his children to the public schools; I shall only call the Rev. Doctor to task by reminding him that a man, particularly a man of his learning, should never curtail a quotation so as to make it mean more than it really does. Wherefore in quoting from Mgr. Satolli he should not have omitted: (a) that the announcement does not apply to localities provided with Catholic schools as efficient as the public school; (b) that when through necessity a child must be taken at a public school good care must be taken to remove the danger of perversion; (c) that such cases are left to the judgment of the ordinaries of the different dioceses interested. Why has the Doctor omitted to mention these three particularities connected with Mgr. Satolli's announcements? I can see but one reason for it namely, the weakness of his case. Finally Dr. Bryce would have us believe that the Remedial Order is a dangerous one; for, as he says, it may break the Dominion. It is a menace to every province. It makes progress impossible. Ontario may desire, as circumstances alter, to change some regulations placed on the separate schools." Strange and startling language were it coming from any other than the impetuous Doctor Bryce. Where is the man, I pray, that can honestly support that kind of ethics, viz.: that the rendering justice to an offended minority could at any time break up the Dominion or be a menace to any province and render progress impossible? What would you think of a household wherein a number of brothers, after having oppressed the weakest of the family, would rebel against the ruling of their common father to redress a wrong, and would put in such a plea as this: justice must not be done for it may break up the family home, the parental authority should not be exercised because it would be a menace to the progress of the family. Think you that the father should yield and let the innocent brother be sacrificed to the hatred of his rebellious brothers? No, decidedly no, for then would the fatherly authority be broken and the home broken and the family broken. In like manner in our Confederation: If any province, in the face of the determination of Federal authority to redress a wrong unjustly inflicted upon a minority, should be allowed to violate the Constitution and ostracize that minority, truly then would confederation be threatened and so go to pieces. 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