

Northwest Review.

"AD MAJOREM DEI GLORIAM."

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Mr. EWART'S OPINION Re Mr. BLAKE'S Opinion

On the PRIVY COUNCIL'S JUDGMENT
And the REMEDIAL BILL.

The letter written by the Hon. C. Fitzpatrick to the Hon. Edward Blake, Q. C. dated 19th January 1897, asking for his opinion upon three points connected with the Manitoba School question, and Mr. Blake's reply of the following day, have been laid before me, and my opinion asked as to the validity of the conclusions arrived at by Mr. Blake.

Mr. Fitzpatrick informs Mr. Blake that certain persons have asserted "that the effect of the judgment recovered in the case of Brophy by the Privy Council was that the Roman Catholic minority in Manitoba were entitled to separate schools as they had enjoyed them previous to the Manitoba Act of 1890," and Mr. Fitzpatrick asks whether in Mr. Blake's opinion "the effect of the judgment has been correctly stated".

I agree with Mr. Blake's reply to this question, in fact the correctness of that reply cannot be questioned, for the Privy Council itself stated that "it is certainly not essential that the Statute repealed by the Act of 1890 should be re-enacted, or that the precise provisions of this Statute should again be made law".

I cannot, however, agree with the opinion "that the Judicial Committee did nothing to define, and did not in fact define, what were the precise powers or duties of the Governor General in Council, further than that there was a jurisdiction to hear the appeal and to proceed under the Union Act".

It is in my judgment, extremely clear that the Privy Council did indicate, in general terms, the course which ought to be adopted for the purpose of removing the grievances which the Judicial Committee found to exist. The language of the judgment leaves, in my opinion, no room for dispute upon this point. While it says that "it is not for this tribunal to prescribe the precise steps to be taken", it immediately adds "their general character is sufficiently defined by the third subsection of section 23 of the Manitoba Act," and the object to be attained by adopting steps of this general character, is clearly indicated in further language as follows:

"All legitimate ground of complaint would be removed if that system were supplemented by provisions WHICH WOULD REMOVE THE GRIEVANCE UPON WHICH THE APPEAL IS FOUNDED, and were modified so far as might be necessary to give effect to these provisions".

This language makes it clear that while the Privy Council did not think that they ought themselves to prepare the legislation necessary for the purpose indicated, yet it did actually declare (1) what the grievances were; (2) the extent to which legislation would have to go in order to remove those grievances, and (3) what was the general character of the steps to be taken for that purpose. Perhaps I may be allowed to fortify this opinion by reference to the generally received construction of the Privy Council judgment in Canada.

Mr. McCarthy's Opinion.

During the argument upon my application for the remedial or-

der (5th March 1895) Mr. McCarthy quoted certain words used by Lord Watson during the argument before the Privy Council, in which Lord Watson said that he was "not prepared to relieve him (the Governor General) of the duty of considering how far he ought to interfere." Sir C. H. Tupper, interrupting Mr. McCarthy, said:

"I did not mention the point to refute your position as to whether we had the absolute duty to perform but merely to point out that Lord Watson's position was not acted upon when he said that he would not give a suggestion. There is a very marked suggestion there as to what we could do, and, perhaps, as some would argue, a suggestion as to what we should do."

To this Mr. McCarthy replied as follows :

"POSSIBLY THAT OBSERVATION IS WARRANTED by what Lord Herschell has said. But the question was not asked what you should do, but whether you have jurisdiction. The Privy Council, if they venture to instruct this body, were stepping beyond their jurisdiction."

It will therefore be seen that Mr. McCarthy would not agree with Mr. Blake, that Mr. McCarthy's contention is that, although the Judicial Committee did do something to define the duties of the Governor General in Council, yet the Committee should not have done so, a point which I may fairly leave between the Privy Council and Mr. McCarthy.

Opinion of the Ontario Legislature.

On the 4th March 1896 the Liberal majority in the Ontario Legislative Assembly carried a resolution from which the following is an extract :

"That the said judicial committee has further decided that the provisions of the said Act deprive the Roman Catholic minority of affected rights or privileges in relation to education, in a manner which constitutes, in the language of the judgment, a legitimate ground of complaint which should be removed by supplemental provisions which would remove the grievance."

Sir Oliver Mowat's Opinion.

Sir Oliver Mowat, in moving the adoption of the resolution just referred to, said that the Privy Council had decided, "that while the Act was a valid exercise of authority by the Manitoba Legislature, the provisions of the Act deprived the Roman Catholic minority of certain rights and privileges and that those rights and privileges ought to receive attention AND THAT PROPER PROVISIONS OUGHT TO BE INTRODUCED BY WAY OF SUPPLEMENTS OR OTHERWISE FOR THE PURPOSE OF REMOVING WHAT THE JUDICIAL COMMITTEE CALLED A GRIEVANCE".

Afterwards at Oakwood on the 3rd of June 1896 Sir Oliver Mowat, in replying to the mandement issued by the Roman Catholic Bishops said as follows:

"The mandement thus claims no more than has been recognized to them by the privy council of England, whatever that was. This does not mean that, according to the Privy Council, there must be a return to the exact condition of the law as it stood in Manitoba before the legislation of 1890. On the contrary their Lordships expressly said that 'It is certainly not essential that the statutes repealed by the act of 1890 should be re-enacted, or that the precise provision of these statutes should again be made law'. Their lordships said also that the particular course to be pursued must be determined by the authorities to whom it has been committed by the statute. It is not for this tribunal to intimate the precise steps to be taken. But their Lordships at the same time held, with no less distinctness, that in the Manitoba law of 1890 Roman Catholics had a grievance, and a legitimate ground of complaint, WHICH SHOULD BE REMOVED. Accordingly the 'legislation' mentioned in the mandement is said therein to be 'A MEASURE WHICH WOULD BE AN EFFICACIOUS REMEDY FOR THE EVILS SUFFERED BY THE MANITOBA MINORITY'."

It will be observed from the above extracts that in the opinion of Sir Oliver Mowat the effect of the decision of the Privy Council is that the grievances complained of ought to be removed by "a measure which would be an efficacious remedy for the evils suffered by the Manitoba minority." This is all that the Catholics have ever asked. That is what the mandement claimed. This, in Sir Oliver Mowat's opinion, is what the privy council declared ought to be done.

The Hon Mr. Fitzpatrick's Opinion.

In the ante-election pledge of Mr. Fitzpatrick, date 5th June 1896, he promises "to vote for a measure according to the Catholics of Manitoba that justice to which they have a right by virtue of judgment of the Privy Council". It would be unfair to Mr. Fitzpatrick to suggest that when he penned this pledge he thought that the Catholics had no rights under the judgment of the Privy Council, and therefore that he might safely say that he would vote in favor of giving them such.

Even if, in company with all these gentlemen, I should be wrong in holding that the Privy Council did indicate what ought to be done, I could still contend that it was the duty of the Dominion Parliament to pass "a measure which would be an efficacious remedy for the evils suffered by the Manitoba minority."

It is admitted by Mr. Blake that the Privy Council has held (1) that the Catholics had certain rights; (2) that those rights have been taken away; and (3) that the Dominion Parliament has jurisdiction to restore them. Such being the case, I think the argument of the Hon. David Mills (18th March 1896, Hansard 462) is unanswerable.

"Now, Mr. Speaker, let me say, that it is also a well settled rule that where there is a right by law in the suitor to seek for relief, there is A CORRESPONDING DUTY to hear his complaint, and, if a substantial right or privilege be substantially affected or destroyed, TO REDRESS THE GRIEVANCE AND RESTORE THE PRIVILEGE TAKEN AWAY."

The principle to which Mr. Mills referred is well known, but in order that it may, for the purposes of the School case, be put beyond dispute, I quote from a speech of Mr. Dalton McCarthy (March 1889) when he was urging the Dominion Parliament to interfere with the local legislation of the Province of Quebec with reference to the Jesuits Estate act. He said as follows:

"I venture to ask the house seriously to consider the position in which we stand. The worship of what is called local autonomy, which some gentlemen have become addicted to, is fraught, I venture to say, with great evils to this Dominion. Our allegiance is due to the Dominion of Canada. The separation into Provinces, the right of local self-government, which we possess, is not to make us less citizens of the Dominion, is not to make us less anxious for the promotion and welfare of the Dominion, and it is no argument to say that because a certain piece of legislation is within the power of a local parliament, therefore the legislation is not to be disturbed. By the same Act of Parliament by which power is conferred upon the local legislature, the duty and power — because WHERE THERE IS A POWER THERE IS A CORRESPONDING DUTY — are cast upon the Governor-General in Council to revise, and review, the Acts of the legislative bodies. If you are to say that because a law has been passed within the legislative authority of the Province, therefore it must remain, we can easily see, sir, that before long these Provinces, instead of coming nearer together, will go further and further apart. We can see that the only way of making a United Canada, and building up a national life and sentiment in the Dominion, is by seeing that the laws

of one province are not offensive to the laws and institutions, and it may be to the feelings of another — I will go so far as to say that they must be to the same extent taken into consideration.

If in company with these last named gentlemen I am still wrong, there is a further argument which is, to my mind, unanswerable. It cannot be put in better language than that used by the Hon. Mr. Foster (13th March 1896, Hansard 338) when he said:

"As in the case of an individual, so in the case of a society and a country, the highest form of freedom is invariably surrounded with the strongest limitations. Above the compelling powers of the courts of law, and above the compelling power of superior parliaments, there is a sentiment of justice, and fairplay, which compels, where there is no legal instrument; — which compels, by the very force of the appeal which that sentiment carries to the heart and to the conscience of a parliament and a people, to do justice, and to exercise that unrestrained and unrestricted freedom in the interest of a minority, or of any class of people, plainly aggrieved, and asking redress."

II. — I do not differ from Mr. Blake in his statements with reference to the power of the Governor General and the Dominion Parliament. I distinguish of course between power and right. Physically, Parliament has power to do wrong, and may, of course, do so if it chooses.

III. In reply to Mr. Fitzpatrick's third question, Mr. Blake said :

"It thus appears to have been conceded and as I conceive, rightly conceded, by the authors of the remedial bill, that the practical and constitutional difficulties in the way of imposing taxes on, or appropriating public funds of, the Province of Manitoba by the Parliament of Canada were overwhelming. The bill failed to become law. The whole question had been and remained a political question, such as I have described. All sides seem to have practically agreed that the complete restoration by the parliament of Canada was impossible, in view of the overwhelming difficulties to which I have referred as to the appropriation of public funds.

For this reason, and because of other practical difficulties, Mr. Blake considered that "the provisions of the settlement now under discussion, "were" infinitely more advantageous to the Roman Catholic minority than any remedial bill which it is in the power of the Parliament of Canada to force upon the Province of Manitoba."

Had Mr. Blake been in Canada, he would have been aware that the authors of the remedial bill did not in any way concede the existence of the difficulty to which he refers. His mind, no doubt, was directed to one point, namely, that the Dominion Parliament could not alter the destination of money voted by the local legislature. But the solution of what Mr. Blake suggests to be a difficulty in no way depends upon that question. The solution was of the very simplest kind. As is well known, the ownership of the lands in Manitoba is vested in the Dominion authorities. By a Dominion Statute certain of the Manitoba lands were "set apart as an endowment for purposes of education," and the administration of these lands was retained by the Dominion Government. Money derived from the sale of them were "to be invested in securities of Canada to form a school fund." The interest arising from this fund was to "be paid annually to the government of the Province towards the support of public schools therein, and the monies so paid shall be distributed for that purpose by the government of such Province in such manner as it deems expedient." At the time that this Statute was passed there

were both Protestant and Roman Catholic schools in Manitoba, and it was assumed that the Government of the Province would fairly administer the fund. So long as it did so, the Dominion Parliament was justified in confiding the administration of it to the local authorities, but when the Province abolished the schools of one denomination and refused to give Catholics a share of the fund, the Dominion Parliament, which had intended, by its Statute, to donate the fund for the support of both Protestant and Catholic schools, would naturally amend its Statute and itself retain the disbursement of its own money.

The trust confided to the local authorities, and the purposes of the Statute having thus been violated, the Dominion would itself see that its grant was properly applied. It will thus be seen that Mr. Blake's difficulty could easily have been surmounted.

Mr. Blake refers in general terms to other practical difficulties in enforcing the provisions of the remedial bill. For myself I know of none. I am aware that a great many people think that if the Province refused to submit to the remedial bill nothing could be done. This is an entire misapprehension. The provinces have not to be consulted when the Dominion Parliament is exercising its jurisdiction, and although a Dominion statute may be quite objectionable to every man in a province, it nevertheless goes into operation, and is enforced by the ordinary machinery of the courts of law in case anyone is found foolish enough to set himself up against it.

One main provision of the remedial bill was a declaration that Catholics subscribing to separate schools should not be compelled to subscribe to other schools. There could have been no difficulty in enforcing this law. Another main provision was that Catholics should be permitted to set up schools for themselves. No difficulty would have been found in carrying out this provision. A third main provision was that the Catholics should have a right to tax themselves for the support of their own schools. Could any one suppose that there would be any difficulty carrying out this law? The remaining provisions were devoted to the administration of the schools, that is, providing for officials, teachers with certain prescribed authoritities etc. I can see no possible difficulty in carrying out this or any similar law.

16th March 1897.

JOHN S. EWART.

It would be easy to collect from non-Catholic poets a number of passages showing in a striking way the instinctive tendency to invoke the intercession of the Blessed Mother of God. The latest addition to such a collection would come from Mr. Rudyard Kipling's new volume of poems "The Seven Seas." In a striking hymn before battle we find this stanza :

O Mary, pierced with sorrow,
Remember, reach and save
The soul that goes to-morrow
Before the God that gave;
As each was born of woman,
For each, in utter need,
True comrade and brave foeman,
Madonna, intercede.
— Ave Maria.

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Northwest Review.

TUESDAY, APRIL 20 1897.

TERMS OF
OUR SETTLEMENT.
THE CATHOLIC PLATFORM

- 1 Control of our schools.
- 2 Catholic school districts.
- 3 Catholic teachers, duly certificated, but trained in our own training schools as in England.
- 4 Catholic inspectors.
- 5 Catholic readers, our own textbooks of history and descriptive geography, and full liberty to teach religion and comment on religious questions at any time during school hours.
- 6 Our share of school taxes and government grants, and exemption from taxation for other schools.

Easter Morn.

BY SARAH FRANCES ASHBURTON.

Swing wide, ye gates of heaven !
The sad three days are o'er :
The grave's dark walls are riven,
Christ dieth nevermore .

Afar on Calvary's mountain
A cross against the sky
Tells of the wondrous Fountain
That never shall run dry.

There' while His blood was flowing,
Our sins were washed away,
And Death the seed was sowing
That blossoms forth to-day,

Ring loud, O bells of Heaven !
Rejoice, ye sons of men !
The grave-stone white is riven,
Uprises Christ again.

Ave Maria.

CURRENT COMMENT.

The best test of a Senator liberal education is Bernier's the acquired habit of Speech. We say advisedly "writing", not "delivering": for the excellence of the delivery supposes certain natural gifts which no education can impart. The highly educated man is he who knows how to marshall his proofs, how to make a beginning and an end, how to cut clean without hacking and hewing. Measured by this supreme test compared to which the mere memory examinations of the new-fangled universities are child's play — most of the graduates of non-Catholic colleges are lamentable failures. A remarkable instance of their incapacity in this respect is, as we pointed out at the time, Manitoba's Attorney General. He is one of the banner graduates of the most pretentious university in the world, and he cannot write a decent speech. His

discourses are illogical, unconvincing, unattractive, utterly barren of high thoughts. And yet he is ever harping on the inferiority of Catholic institutions. Well, here is a graduate of a fairly good French-Canadian college, a college that has no pretensions to call itself the best in the province of Quebec, who has spoken in the Senate of Canada a speech that will live when the Hon. J. D. Cameron will be forgotten. Senator Bernier has made many fine speeches from his seat in the upper house; but this last, which took up almost all the sitting of April 5th, is the finest yet. We first publish a summary of it as telegraphed to the Free Press of this city and then we begin the issue in instalments of the entire discourse. Careless readers may be satisfied with the colorless summary; but readers of the more thoughtful sort will keep their Reviews from week to week until they have read the whole of the Hon. Bernier's masterly defence of our rights. It is the most exhaustive treatment of our position that has appeared so far. Not one of the governmental sophisms but is answered irrefutably. Not a single difficulty but is met with a clear and straightforward solution. Moreover it is the speech of a gentleman, not the coarse deliverance of an arrogant sciolist. Above all it is redolent with the fragrance of true Christianity. While reading it, one breathes a dwiner air.

Another very remarkable speech was delivered by the Mon-

Kingston. treal senator, Sir William Kingston, M.D., who also graduated from a catholic college in what was then Lower Canada more than forty years ago. This "masterly deliverance," of which we find a verbatim report in the True Witness, fairly sparkles with graphic word-painting & pointed illustrations from the speaker's own experience. Referring to the school "settlement," Sir William said: "Do the advisers of the crown who have put the word into His excellency's mouth know its meaning? A settlement is supposed to be something final. It means an adjustment of differences, a reconciliation in which both parties to the adjustment or reconciliation are agreed & are content; yet, by members of the Government in both houses, we are told it is not final. Arrangement is the word I should have preferred, or a MODUS VIVENDI or a MODUS PATIENDI rather." This latter suggestion is a very happy hit, considering that the 'settlement' is really a method of exercising the patience of the minority. Later on, the eloquent and eminent physician called it 'an abortion. Elsewhere he deftly linked praise with rebuke when alluding to Sir Oliver Mowat: "When I first learned that the present leader of the Senate had consented—reluctantly, it seemed, at the time—to accept the port folio of justice, I thought: Here is a troublesome question coming up, and there is no man whose abilities as a jurist better fit him to unravel it. All that is necessary for a man of that great legal mind is to exercise his rare gifts in the direction which is their wont, and all injustice to the minority in Manitoba will soon disappear. I must say I do not recognize the work of either his hand, or of his heart, in the so-styled settlement which is before us." Sir William, judging from his own wide experience of the state of feeling among the electors of the province of Quebec, who now realize that they have been cheated by fine promises, foretold "a very serious awakening" that would reveal, in future elections, "a most material change."

Mr. Ewart's
Our Counsel's
Opinion. opinion, which
is now for
the first time
published in Manitoba, appeared
originally in the Montreal Gazette, and
later it was translated by "La Presse."

It looks very much as much as if
all the organs that are more or less at
the enemy's service had received secret

instructions not to utter a syllable about this most important legal opinion. Recognizing that, throughout the whole history of the Manitoba case, our resourceful counsel has been continually unanswered and unanswered, feeling moreover that this document in particular was quite beyond their ability to reply, they have determined to kill it by saying nothing about it. But we believe in the saying of Esdras: "Great is truth and it prevails." No intelligent person can fail to see how completely Mr. Ewart refutes his quondam colleague, while handling him with kid gloves. The quotations from Mr. Dalton McCarthy and Sir Oliver Mowat are particularly jerushing, and the practical hints as to how the "sinews of war" might be provided make the document as exhaustive as it is convincing.

While the sun of liberty is shining all over the rest of the empire, religious liberty—which overtops all the liberties our modern times claim to have conquered—religious liberty is denied to the Catholic minority in Manitoba. Indeed, there is no religious liberty when the parents are forced to educate their children contrary to their own religious views. This contention is put forth by others as well as by Catholics. Sir A. T. Galt, one of the fathers of our constitution, said one day:

There could be no greater injustice to a population than to compel them to have their children educated contrary to their own religious belief.

Mr. Gladstone has said also:

In my opinion an undenominational system of religion framed by or under the authority of the state is a monster.

Lord Salisbury expressed himself in the following way:

Numbers of persons have invented what I call a patent compressible religion which can be forced into all consciences with a little squeezing, and they wish to insist that this should be the only religion taught throughout the schools of the nation.* * * *

There is only one sound principle in religious education to which you should cling, which you should relentlessly enforce against all the conveniences and experiences of official men, and that is that a parent unless he has forfeited the right by criminal acts, has the inalienable right to determine the teaching the child shall receive upon the holiest and most momentous of subjects.

I need not furnish any other quotations to show that the Catholics are not alone in their contention. It is shared by most illustrious statesmen of different creeds, and hence any charge made against the Catholics for holding such views, must fall alike upon these statesmen who stand amongst the greatest of modern times. In support of the opposite views, some advocate the right of a state to educate the people. On this point also I shall quote an authority which is not a Catholic one, but which, however, coincides with the Catholic doctrine. John Stuart Mill, an advanced Liberal, says in his Essay on Liberty:

That the whole or any large part of the education of the people should be in state hands I go as far as any one in depreciating. It is not endurable that a government should, either in law or in fact, have complete control over the education of the people.

Then on this point also the Catholic views are shared by distinguished thinkers, and the minority cannot be accused of holding views entirely at variance with those of modern times. What has been the policy pursued in England? From the year 1870 onward school legislation has been on the basis of denominational schools, and this year that legislation has been further amended in a way which brings it more fully within these lines, and pledges are given that in the near future denominational schools will be given the same privileges as the board schools. I have not the presumption to suppose that I can convince everybody that my views are better than theirs; but I may say this—in the presence of the opinions I have quoted, in the presence of the policy of the successive governments which have held power in England for the last forty years, are not those who differ in opinion from me disposed to concede at least that after all the Catholic views, shared as they are by the most illustrious statesmen and thinkers in Protestant England, are not to be looked upon as quite unreasonable? And if so, are not those views entitled to some consideration, particularly when those views are placed under the guarantee of the constitution?

If I could bring my fellow citizens to that point, I am sure that justice would soon prevail; because their good sense, their fairness, their generosity, would then mediate and advise them, for the sake of peace and harmony, to accept a condition of things, which looked at as a pure matter of policy, commands itself to such men as Gladstone, Lord Salisbury and others, while it is demanded by their Catholic fellow-citizens in Canada as a matter of conscience. It must be remembered here at once that religious belief cannot be decided by yeas and nays, that it is not a matter in which the law of give and take can work. We are, in this Canada of ours in round numbers, five millions of people, of whom two millions are Catholics and three million belonging to other denominations. The two millions cannot surely dominate the three millions, but on the other hand the three millions would certainly be in the most serious error if they believed that they might finally drive out the two millions. We are bound to live close together in this land; this is a hard fact. What are we to do then? Is it not our respective duty to live in peace and work hand in hand for the development of our resources and the prosperity of our country?

(To be continued.)

Summary of Sen. Bernier's Speech.

Free Press Special, April, 5th.

In the Senate this afternoon Senator Bernier continued the debate on the address. He spoke for over two hours and devoted most of the time to an exhaustive and careful review of the school question, from the standpoint of a representative of the minority in Manitoba. From a constitutional standpoint he maintained that the judgment of the privy council on the school question admitted no compromise. He quoted from the judgment to show that the privileges of which the minority had been deprived were clearly stated; that it was declared that a wrong had been suffered by the minority, and that power was vested in the governor-general-in-council to hear an appeal and remedy that wrong. It was an admitted principle in constitutional law that where a wrong existed and a remedy was vested in a duly constituted power to remedy, there was a corresponding duty on that power to exercise the remedy to the fullest extent. The full measure of the judgment ordered that the denominational schools of the minority should be restored. So long as the judgment remained unsatisfied they were suffering an injustice. The terms of the judgment, he admitted, did not order the re-enactment of the legislation repealed by the school acts of 1890 but it did order the re-establishment of denominational schools. The judgment in the exact words of the memorial presented by the minority, stated that a remedy could be applied by so amending the local acts as to restore the rights and privileges taken away by that legislation. That was what the minority asked for and that was what the remedial order passed by the governor-general-in-council proposed to do. The attitude of the present government was in most flagrant disregard of the principles of constitutional government. The minority had not abated one iota of its just claims, but occupied the same dignified position as it had always done. In the so-called settlement it had not even been consulted, nay, more, it had been insulted at its very doors by a minister of the crown. The sweet flattering tone of the premier could never atone for that insult. The present government was acting in an unconstitutional manner as the Manitoba government had acted in passing the acts of 1890. The Manitoba government had treated the minority in a cruel manner in enacting legislation without the slightest regard to the rights of the minority. It had broken its pledges, given on the public platforms during the local elections, that the schools of the minority would not be disturbed. In view of these facts he could not agree

with Sir Oliver Mowat that the Manitoba government was acting in good faith in passing the acts of 1890. The action of the present government showed that it was animated by the same spirit of unfairness. The settlement was based, not on constitutional rights, but on political exigencies.

Even the reference in the speech from the throne implied that the settlement was not a full measure of the rights of the minority; but the minority was told that the local government would restore a fuller measure of rights in a generous carrying out of the terms of the settlement. The minority, he said, was not disposed to place much faith in the generosity of a government which despoiled it of its legal rights, especially in view of the statement of Attorney-General Cameron, made in the debate on the second reading of the bill founded on the settlement in the local legislature the other day, that the settlement represented the last concession Manitoba would be asked to make. It had, he said, been contended that the settlement provided for the teaching of the French language. This was not the case. That contention was a disingenuous one.

The only use made of French was to enable pupils to better understand the English language. The government, in giving publicity to this contention, was simply trying to throw dust in the eyes of the public, and enact by law what was already established by practice for years.

He claimed that the unconstitutional action of the federal government in coming to a settlement with the Manitoba government, without consulting the minority, did not remove from the federal parliament power to enact remedial legislation. Even the refusal of parliament to pass remedial legislation did not revoke its power to do so, for so long as the judgment of the privy council remained unsatisfied the duty rested upon the federal power to apply the remedy. It was true the majority ruled in parliament, but only within the terms of the constitution.

The so-called settlement was practically an amendment to the constitution, an infraction of an imperial act and disloyalty in disguise. In order to consent to giving the so-called settlement a trial, the minority would have to sacrifice its present legal position and admit that the federal parliament had no power to compel the local legislature to restore its rights. This would mean submission to the demands of public opinion in Manitoba with the result that sooner or later every right and every privilege of the small minority would be taken away. In conclusion he maintained that if the present government, while in opposition, had assisted the late administration as the present opposition was ready to assist the government, the whole question would have been settled and removed from the political arena two sessions ago.

Senator Deyer spoke for a few minutes and Senator Scott moved the adjournment of the debate.

The Papal Delegate.

A Winnipeg gentleman who has met Mgr. Merry del Val recently and had several conversations with him has given his impressions to the Free Press. He is described as a gentleman speaking English fluently and even elegantly, holding broad and liberal views and most anxious to promote concord among the warring parties.

In explanation of the expressions of regret uttered by Mgr. del Val that the Manitoba legislature had passed the settlement bill before the Pope's views were known, the fact is stated that this expression of regret had reference wholly to its effect upon the parties within his church in Quebec and Manitoba, and was not meant as a criticism upon the action of the Mani-

toba legislature. He fully recognizes that his mission has no reference whatever to anything that could interfere with legislation by either the federal or local parliaments. The fact that certain legislation had been passed before he arrived added to the difficulty and delicacy of his mission to his own people; that was all. This will be a welcome explanation to many Canadians, who thought from the published interviews that Mgr. del Val misapprehended the situation of affairs in Canada. In this view of his mission men of all creeds can welcome a man of his distinguished standing and ability and wish success to his mission. In this spirit he will doubtless be received when he comes west.—Free Press.

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CALENDAR FOR NEXT WEEK.**APRIL.**

- 25 Low Sunday. Octave of Easter.
26 Monday.—Saints Cletus and Marcellinus, Martyrs.
27 Tuesday.—St. Fidelis of Sigmaringen, Martyr (transferred from the 24th).
28 Wednesday.—St. Paul of the Cross, Confessor, Founder of the Passionists. Commemoration of St. Vitalis, Martyr.
29 Thursday.—St. Peter, Martyr.
30 Friday.—St. Catherine of Sienna, Virgin.

MAY.

- 1 Saturday.—Sts Philip and James, Apostles.

CITY AND ELSEWHERE.

Branch No 52 of the C.M.B.A. hold a regular meeting in Unity Hall, McIntyre Block, this evening.

St Mary's court No 276 of the Catholic Order of Foresters hold a regular meeting in Unity Hall on Friday evening.

The members of the various Catholic societies connected with St. Mary's Parish are requested to assemble at the school house on Sunday morning next not later than 8 o'clock to proceed thence to the Church and receive Holy Communion in a body.

Large congregations attended each of the city Churches at the closing service of Holy Week, and all the people seemed to participate with the utmost fervor and devotion in the various offices of the church. On Easter Sunday both the churches were occupied by hundreds of worshippers from early hour until late at night. The number of communicants was especially gratifying.

The chanting of the various offices of Good Friday at St Mary's Church by the Brothers was a revelation to those who had the happiness of assisting at the service. Rarely do Winnipeggers hear the plain chant rendered with such precision and solemnity, and the fact that plain chant is, after all, the most appropriate and effective music which can be used in the service of the Church was certainly most forcibly and agreeably brought home to those who were present.

The choir of the Immaculate Conception were without the assistance on Sunday last of their talented organist, Mrs Geo. Germain, who is at present spending a short holiday with her father in Montreal. Her place was filled at High Mass by Miss E. Russell, whose home is in Minneapolis but who has spent the winter in the city visiting her brothers, Messrs F W. and H. A. Russell.

On Tuesday next the election of a member to succeed Hon. Hugh John Macdonald in the House of Commons will be held here.

The candidates are Mr. Jameson, Government, and Mr. E. L. Taylor who runs as an Independent representative. Not much interest is apparently taken in the event by the general public, who seem to feel that no matter which of the two wins it will make but little difference at Ottawa and that neither of them would be likely to make such a record that the citizens would wish to retain them beyond the term of the present parliament.

At the regular meeting of the Catholic truth Society held at St. Mary's Schoolhouse last week a most interesting paper on the last years of Mary, Queen of Scots, was read by the President, Mr. J. A. McInnis. He touched on the main points of her 18 years imprisonment showing the indignities she suffered at the hands of her jailors and by order of the jealous and hypocritical Queen Elizabeth and tracing the events which led to her execution he showed that Mary really died for her religion and because her enemies thought her death was necessary for the success of the new Church which had been founded by the monster

Henry VIII and which was being forced upon the unwilling people by that brutal monarch's no less brutal and inhuman daughter, Elizabeth.

Short speeches on the various points raised were made by several of members and a hearty vote of thanks was tendered Mr. McInnis at the close.

Rev. Father Chartier, S.J., Rector of St. Boniface College went to Treherne to hold the Holy Saturday and Easter Sunday services there.

Rev. Father Grenier, S. J., preached at the Immaculate Conception Church last Sunday evening.

The water is still rising slowly. Some cellars are already flooded. People do not, however, seem to anticipate any disastrous inundation.

Rev. Father Defoy, assistant priest at the Immaculate Conception, is a musician and has presided at the organ of Mrs. Germain's absence in the east.

The congregation at the Church of the Immaculate Conception were much gratified to see that Mr. Leon Cherrier had so far recovered from his recent severe illness that he was able to take his accustomed part in the Good Friday service, viz, carrying the canopy over the Host as it was taken in procession from the place of repose to the High Altar. One and all trust that he may speedily recover his old time health and vigor and that he may be spared for many years yet.

A beautiful feature of the Holy Week services at St. Boniface Cathedral was the singing of the Passion by three priests on Good Friday. Rev. Father Cloutier took the part of the narrator, which is by far the longest, Rev. Father Gravel sang the words of Our Lord, and Rev. Father George all the other direct quotations contained in the eighteenth and nineteenth chapters of St. John's Gospel.

St. Mary's Church.

The Holy Week services were largely attended in St. Mary's Church. For the first time, the Tenebrae office was chanted. On Wednesday evening, before the beginning of this most solemn and impressive ceremony, the Rev. Pastor explained the meaning of the office, particularly of the Lamentations of Jeremiah.

On Thursday holy Communion was given at four different times to a large number of people.

The altar of Repose, prepared with exquisite taste by the Sisters of St. Mary's Academy, presented a beautiful sight with its rich decorations and its garden of natural flowers, which were generously offered by members of the Congregation. A large number of pious persons visited the church in the afternoon and late in the Evening.

At the Evening service, the Rev. Father O'Dwyer delivered an eloquent and touching sermon on the Institution of the Adorable Eucharist.

The morning service on Good Friday brought to church another large gathering.

The chant of the Passion was feelingly rendered and the congregation seemed to be deeply impressed. At three o'clock when the people assembled once more for the stations of the cross, the mournful appearance of the church was well calculated to bring to their mind the sad scene of Calvary. The walls were draped in black and a large cross, with winding sheet, stood on a rock in front of the main altar. At the Evening service the church was again filled to the doors, the Rev. Father Guillet preached a very impressive sermon on the Passion of the Saviour. After the sermon, the choir sang the "Stabat Mater" & the service was ended by the veneration of the relic of the true Cross.

The service on Saturday began at 8 o'clock; Father McCarthy officiated, the twelve prophecies were chanted; the long series of the beautiful ceremonies of Holy Saturday lasted two hours and thirty minutes.

The Brothers of St. Mary's school, together with the pupils, took an active part in the singing of the Tenebrae and of the Prophecies.

The Rev. Father Blais officiated on Easter Sunday; he was assisted by Rev. Father McCarthy as subdeacon and Rev. Father O'Dwyer as deacon. The sermon was given by Rev. Father O'Dwyer, who took for his text, "This is the day which the Lord hath made let us be glad and rejoice therein." (Ps. 117. 24).

The altar was again magnificently adorned by the good Sisters of St. Mary's Academy.

The musical part of the services was very fine. The choir under the leader-

ship of Mr. Louis Bouche rendered with skill Gounod's "Messe Solennelle," the chorus of thirty voices being assisted by Miss Pridham whose voice is full of feeling & sweetness and Messrs. Arnold and Crick. At High Mass the following pieces were given with admirable effect: Organ prelude, Albert Evans; Introit, Old Gregorian chant; Kyrie Eleison; Gloria in Excelsis and Credo, Gounod; Ave Maria, Mascagni, Miss Pridham; Sanctus, Benedictus and Agnus Dei, Gounod; organ postlude, Albert Evans.

At Vespers the psalms were sung in Gregorian, followed by Dubois Regis Coeli; at Benediction Faure's Tantum Ergo, preceded by Gounod's Sanctus; after Benediction the Laudate Dominum was Gregorian, and Mr. Albert Evans played one of his own sorties.

Letellier & St. Pie.

The predicted flood has come. For the last ten days the Red River has been steadily rising from two to three feet daily. The last day or two the ice has been going by, but the River steadily increases, all the coulees are full, the low land is underwater, and some of the houses have water in them already. All the farmers along the Red River are busy moving their hay, machinery, etc., some even their animals, and the water is close to many houses, and if it continues to rise for two or three days, it will be in most of them, and those who are fortunately situated on high ground will betake themselves "to the upper regions" where their neighbors will be forced to join them.

There was much disappointment among the people of the parish at the roads being too bad for the Retreat which should have taken place in Passion week, the Reverend Father Blais coming to Letellier to preach it. On Passion Sunday very few were able to reach church and those were mostly men on horseback. Palm Sunday, however, was lovely and the church was full; the roads were comparatively good, but the rising flood will prevent the St. Pie people from attending Holy Week services, and probably keep them all at home for more than one Sunday, as although they can go from house to house by boat, the watery way does not lead to the church door at Letellier.

A Farmer's Wife

Tells a Story of Years of Pain and Suffering.

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from the neaver, napanee.

Mr. and Mrs. Robt. Stone have been residents of the township of Ernestown, about ten miles east of Napanee, for a period of about three years, and in that time have gained the esteem of all their neighbors. For six years previous to this time they had lived in Glenwood Springs, Colorado, and it was during their residence there that Mrs. Stone was attacked with an illness that made her life miserable for years. "During the early part of our residence in Colorado, my illness first came on. At the outset every two or three weeks I would be attacked with a pain in my stomach. Later on it greatly increased in severity, and at times was so bad that I would scream aloud with the pain. A doctor was called in, but the only benefit I ever received from his treatment was through the injection of morphine into my arm, as a result of which the pain would gradually pass away. The medicine which was given me, however, had not the slightest effect, and the doctor appeared to be greatly perplexed, and thereafter continually resorted to injections of morphine whenever the attacks came on. These attacks continued at intervals until our return to Canada, when they increased in frequency and intensity.

The result was that I grew very weak, and my whole system appeared to be giving out. My

complexion turned a yellowish hue, and I had little or no appetite. Latterly I would be attacked with fainting spells, preceded by attacks of dizziness. I became utterly unable to stand fatigue, and could with the greatest difficulty perform my household duties. A doctor was called in who treated me for some time without benefitting me any.

Then he gave me what I now know to be Dr. Williams' Pink Pills, and after I had used two boxes I felt somewhat better. I then purchased the pills myself and continued the treatment. I found that the pain was gradually decreasing. I could get rest and sleep at night, which had hitherto been almost impossible. I continued using Dr. Williams'



Pink pills for several months, and the result is that they have effected a complete cure, and I am now enjoying the best of health. I can assure you it is a great relief to be free from the trouble that made my life miserable for so many years and I have to thank Dr. Williams' Pink Pills for succeeding when doctors had failed.

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