LOYAL LAWYER'S LOGICAL LECTURE.

MR. EWART ANSWERS MR. PEDLEY.

He Begins By Praising Him, Then Proves His Principles False And Shameful, Shows That The Only Points On Which Protestants Agree Are Those Which Antagonize Catholic Doctrine Even With Regard To The Ten Commandments, And That They Cannot Agree As To The Fundamentals Of Morality.

An Undercurrent Of Vivid Humor And Polished Satire.

congregation, for their almost unpreceddoubt in the most satisfactory manner controversy.

possible. No one can refrain from admiration for the painstaking and conmiration for the painstaking and conformal was seen what is admitted between Mr. Pedley and me. In the first place we admit that there must be religious when the coloring method in which Mr. Pedley approached the subject. It is one filled with difficulties. It is complicated by ism. Under these circumstances Mr. Pedley did not rush into the pulpit praying God to send down enlightement trifling exceptions he stated the material facts with almost complete exactness. With his reasonings and conclusions from those facts I entirely disagree; and I am here to-night to state why I do so, and to endeavor (with I hope as much fairness and moderation as he showed), to convince you that I am right.

And first let me see what the trouble is all obout.

is all about. One reverend gentleman preached a most vigorous sermon against control of schools by the Roman Cathcontrol of schools by the Roman Catholic church. He abused the church and
its management in fine Reformation
phraseology, and in ringing tone, whilst
poor Rome sat on her seven hills howling with pain and up and down the
spiny Appenings ran cold shivers and
spiny Appenings ran cold shivers and spiny appearate schools are the only as spiny Appenines ran cold shivers and hot earthquakes. When I informed him through the newspapers that nobody was contending for church control, he naively replied that if that were so there was no use in the serm — I beg his pardon—the controversy. He should have said no use in the sermon. The take the stand that he does; and it is for Catholics then do not ask for church n tney would not be their advocate. I do not say that it would not be well done. In England their schools are well up to the standard. But I am democratic enough to want to see the people manage their own affairs. I believe it is good for the people, and in

the long run good for their affairs.

What then is the trouble all about? To understand the matter we must classify the different kinds of schools The broadest division of them is into National schools, and Church, and Denominational schools. National schools are those governed by the nation. Church schools are those governed by churches. Separate schools are sometimes national schools, and sometimes church schools, that is, sometimes govverned by the nation and sometimes governed by the churches. For our purposes these are the four kinds of separate schools—two of them church schools, and two national schools. (1) Church schools pure and simple, with no assistance from government (St. John's college is an example of this kind); (2) church schools which comply with certain government requirements, and in consideration of their secular work share in the government grant (the English denominational schools are examples of this class); (3) national separate schools which are governed and controlled directly by a department of the government (such as the Ontario separate schools); and (4) national separate schools which are governed and controlled indirectly by government, that is, they are governed through a board of education appointed by government. It was to this class that both the Protestant and Catholic schools in Manitoba belonged prior to 1890. They were national and separate.

It is often assumed that if schools are to be called national they must be all

EXACTLY ALIKE. tions, but they are all public. If all the force Catholics to attend schools at which schools in Manitoba were governed by the same body, and were identically alike except that in some of them there were certain religious exercises, and in others there were none, would one of these classes cease to be national? If so the act of 1890 provides for schools

The December 1890 for an entreagment of the catholic are to have?

The trouble is that same old difficulty of getting people to agree about religion.

My first word upon this occasion must for the people, and not people for the be one of thanks to Mr. Pedley and his schools, and that the system should be so flexible (to use Dr. Bryce's commendented kindness in permitting me, from of it. I advocate national schools and I believe there hath been great diversity in say-their platform, to make reply to the oppose church exhact. their platform, to make reply to the oppose church schools. The most ob-pastor of their own church. If anyone vious criticism of Mr. Pedley's lecture is had ever doubted Mr. Pedley's honest endeavor after impartiality (and 1 do clearly, for I have always found in contraction that he never defined the controversy. Let me endeavor to state the point clearly, for I have always found in contraction that means that means that means the state of the contraction that means that means that means the state of the contraction that means that means the contraction that means the cont not think that anyone did) my appear- versation that when that was done alance here to-night will remove his most all opposition ceased — that there was no use in the serm — I mean the

legal subtleties that have puzzled some state to provide religious teaching? Is of the ablest judges in Canada; by that the conclusion? Yes, but with this qualification that the of the ablest judges in Canada; by questions of disputed facts; by problems of morality and religion, of tolerance and freedom, of enlightenment and patriotism. Under these circumstances Mr. Pedlev did not rush into the pulpit that the conclusion? Ies, but with this pedience in that this be done without partiality or injustice." We may judge of the extent to which religion ought to be taught by Mr. Pedley's contention that "It is the business of the state to provide moral training. But praying God to send down enlightement and ready-made wisdom; but getting his books around him he sat down patiently to enlighten himself. And I must congratulate him upon the result of his labors. With one or two almost trifling exceptions he stated the material tions" must be taught; and there-tions and sanctions of religions "sentiments and sanctions of her parliament, and highly dangerous to the state of her kingdom, as it would sarreligion must be taught; and there-tions of her parliament, and highly dangerous sow various opinions in the nation, to distract the minds of honest men, and would cherish parties and factions that "It is the business of the from her religion, being against the law moral training. But moral training will be ineffective unsupported by the sentiments and sow various opinions in the nation, to distract the minds of honest men, and would cherish parties and factions that says religion must be taught; and therefore religious "sentiments and sanctions" must be taught. He concludes his paragraph in this way: "What then is the duty of the state? First to teach "Yet enough had already occurred in religion in so far as it can do that without violating the fundamental principles of religion; and second to extend all hospitality and encouragement consistent with justice to the agencies whose business it is to teach religion,"—not excluding, I suppose, the Catholic church.
To my mind it is not far from this to separate schools.

purely secular schools are the only remedy for the religious question. And I quite admit that it is harder to answer such persons, although it can be done, and done satisfactority. But I think that there is no difficulty whatever in

The schools are not to be under church niture, apparatus, money and all else, at control; and (2) there must be teaching least leave himself open to the question: in them of religious "sentiments and "Perhaps you did right to dissemble the control of t sanctions." Is there any thing else we your love, but why did you kick us down can agree about? Yes. We can agree stairs?" Mr. Pedley would have us send (3) that all schools are to work up to the the bill to Ottawa, so he tells us! same secular standard; (4) that the teachers in all the schools shall pass the and Stuarts for examples of the stiffness same examinations and be certificated in the same way, because of the same qualifications; (5) that all schools shall shools shall matters. At a stone's throw from use the same books, with this almost unnecessary proviso that there shall be nothing in them offensive to any religious body; (6) that all schools shall be subject to state inspection; (7) and that by these, or other means which can be devised, the education of all the children in Manitoba shall be as general, and

minority in this province, and with their authority, in addressing His Excellency the Governor-General-in-Council, I said, and I repeat it here to-night: "They do not ask that their church should in any way control the schools. They are per fectly willing to work up to any

STATE—PRESCRIBED STANDARD of secular instruction, to be subjected to inspection, and to use school books not at variance with their religious doc-trines." I put it to this audience if that is not reasonable. Catholics are per-tectly willing to be bound by, and are

anxious to co-operate in, every arrangement necessary for the secular, if thought well the compulsory, education of all the children in Manitoba. Then what is the fight all about?

Well, from a Protestant standpoint it is about almost nothing at al!-it is little more than this: First: Given that there ought to be religion in the schools (and answering Mr. Pedley I assume that point), ought the Protestants or the the tartans differ. There may be national railways, but with different guages suitable to locality. There are separate waiting rooms at railway stations, but they are all public. If all the catholics have the right to prescribe its kind and its quality, in schools to which none but Catholics attend?; and second, if this be decided in favor of the Catholics, ought Protestants to endeavor Protestant children may also be present in order that Protestants may thus acquire a standing ground from which to

which may at the discretion of the trust- The Protestants (so far as represented ees not be national. If not then the separate schools of Ontario to-day are to be religion ("the sentiments and a sufficient answer to suggestions of in-

be agreement upon such a question? free from theological prejudice. Is this of image or likeness of any creature retary." Now in the reference to prove centuries of effort to make people agree me answer some of the objections made; God in it or by it," etc.; one of the sins not a word of truth. The wind of preupon the most trifling points in religion to it. that it would long ago have been given up as wholly impracticable. But no, here it is again, Mr. Pedley says: "Here is some religion that everybody ought to agree to," and here is the eternal to agree to," and here is the eternal answer, that they won't.

One of the best known efforts to get

everybody to agree was the English church service. In the preface we find the following account of itself: "It is out many things, whereof some are un-true, some uncertain, some vain and superstitious; and nothing is ordained to be read but the very pure word of God, the Holy Scriptures, or that which is agreeable to the same; and that in such a language, and order, as is most easy and plain for the understanding, both of the readers and hearers. It is also more commodious, both for the shortness thereof and for the plainness of the order, and for that the rules be ing and singing in churches within this realm......now from henceforth all the whole realm shall have but one use." from a high church to a low one, and we cannot tell that they even belonged to the same denomination, each having ts own use as before.

Queen Elizabeth's parliament over 300 years ago passed an act to establish uniformity. It proposed to "obliterate all lines of demarcation in the state that distinguish creeds, to establish uniformity, to promote harmony and good fellowship, by dint of statutory pressure. When the Emperor Ferdinand inter-ceded on behalf of the Catholics he was

"The Queen declares that she cannot sow various opinions in the nation, to would cherish parties and factions that might disturb the present tranquility of legal, I shall pursue the subject a little France to lead observing men to suspect that severities and restrictions are by no means an infallible specific to pre-vent, or subdue, religious factions.."

Of course the statute failed in its ob ject, as have always, and in every place failed all similar ordinances. With such experience to aid our judgments, I would hardly have imagined that any one now living believed that unity and good-

I du believe wotever trash
'll keep the people in blindness—
That we the Mexicans can thrash
Right inter brotherly kindness.
That bombshells, grape, an pouder 'n ball
Air good-will's strongest magnets,
That peace, to make it stick at all,
Must be druy in with bagnets.

If Mr. Greenway really is moved by that purpose that I am here to night.

Let us see how far we have got: (1)

Let us see how far we have got: (1)

Let us see how far we have got: (1)

this church I can throw others on to Knox church, Westminster church, Grace church and the Baptist church, and send a golf ball to Holy Trinity Can half a dozen people in this audience tell me the difference in doctrine between a Congregationalist, a Methodist a Presbyterian, an Episcopalian, and as efficient as it is possible to make it (with a conscience clause permitting Now, am I right as to this? Let me postponement) a Baptist? What keeps these people in separate churches? Why do they spend thousands of dollars annually in competition with one another in the little villages of the west? If you ask them they will tell you conscience. To one somewhat free from theological prejudices this seems very extraordin-ary, but I cannot and do net question

their sincerity. With history behind-us then, and all these rival churches around us, what ought we to expect from an attempt to get Protestant and Catholic to agree up-on the character and quantity of reli-gious "sentiments and sanctions" to be taught in our schools? To my mind it is as clear as the sun at noon day that the task is one impossible of performance, and that the attempt is one of utter foolishness. I can understand that man who says, well, if they can't agree then we must have none at all; but with great deference to Mr. Pedley, I cannot understand the man who says, there must be religion in the schools, but Mr. Greenway and Mr. Martin (although under no charge of theological prejudice) are to cut off the quantity to be used by everybody. This to my mind is requiring people to fit the school act, and not naking a school act

TO FIT THE PEOPLE.

What then do we want? We are willcribed by the state; to employ certificated teachers; to use state selected books (if not antagonistic to Cathelected books (if not antagonistic to State)

I have with me the Presbyterian and P olic religion); to be subjected to state inspection, and to be free from church control. That, I think, is all that the

only reasonable. To my mind if the are sins, and that they are prohibited by the ten commandments, to teach the sonable they would unite. But they wont, and what can I do? Legislate for them, as though they ought to, and pass drawn by the Roman Catholics from the out many things, whereof some are unan an act of uniformity, with a magnificent same Commandments. Suffice it to say

realm! That was a grand and inspiring idea, but what has come of it? We go olics to schools such as alone realm! olics to schools such as alone receive alike. state aid under the act of 1890 is con-scientious and deeply rooted."

During the argument one good Irish judge said of Dr. Bryce who made the affidavit: "This gentleman gives it as his individual opinion that the Catholic

tomed to recognize that for disputes, constitutional as well as private, there must be some method of peaceful solution, to make it necessary for me tu prove that this judgment of the Privy Council is correct? It is unnecessary, and yet that the Catholic position may

exercises (first) that we object to? Nothing; but suppose I complain of my porridge, that there is no salt in it, ought I say, on the Christian religion (and the to be roughly put down with the stateto be roughly put down with the state-ment that there was nothing in it that I objected to?

Let me apply this method of reason-ing to the Protestants and see if they will follow it. In the prayer prescribed for the schools I find these words: "For the sake of Jesus Christ, thy Son, our Lord." Now upon the principle that the schools should be (as Mr. Pedley contends) non-sectarian and for Jew and the propose that everybody is, under penalty of paying for two sets of schools, to have to agree upon these points? I beg that he will not in reply say: Surely Protestants and Catholics can agree upon the production of the broad fundamentals of religion. I sensols should be (as Mr. rediev contends) non-sectarian and for Jew and Gentile alike, those words ought to be struck out of the prayer, for no Jew that way) they do not; that if you are struck on the prayer, for no Jew Huite. same way I say that the present reli-gious exercises are Protestant. Any one with him. If any single individual does acquainted with the differences between Protestant and Catholic would at once say so and not because of anything in them but because of what is left out.

its quality, when in the hands of Protestant teachers. The regulations say: "To establish the habit of right doing, instruction in moral principles must be accompanied by training in moral practices. The teacher's influence and example, current incidents, stories, memory gems, sentiments in the school lesson, examination of motives that prompt to action, didactic talks, teaching the ten employed." Am I wrong in saying that that programme sounds very like for a Sunday school? And are Catholics unreasonable in saying that in the bands of Protestant teachers the flavor of the memory gems, didactic talks, etc., would be Protestant? It could not possibly be otherwise. I defy any Presbyterian for gress. instance who believes his catechism to conscientiously teach the ten commandments without coming in direct conflict with Roman Catholic doctrine. And if we are to assume that the teachers are non-sectarian too-gentlemen without theological prejudices—what reason is he to give to the children why the Protestant divide the Catholics' first commandment into two, making up for it by add-ing their ninth and tenth together. When he is teaching the Protestants second commandment is he to state that it is a special commandment aimed at Roman Catholic images and relics? or is he to explain, "Thou shalt not make anto thee any graven image," as the when he comes to the Protestants' fourth commandment enjoining the keeping of Sunday (it is the Catholic third), shall he inculcate Protestant or Catholic belief as to the lawfulness of recreation, lief as to the lawfulness of recreation, the ago the Methodist ministers of this ter? Let Protestants tell me that they are willing to have their children taught Catholics, and I shall then, but not till preach upon it:

forbidden by the third is "the maintaindecalogue and say nothing about them? I need not stay to contrast the lesson

an act of uniformity, with a magnificent same Commandments. Suffice it to say that they are such as are anathematized by all Protestants.

It is sometimes said that the apostles' creed is non-sectarian and could be taught to all children alike. Not to mention the children without theological prejudices, and the Jews who do not before them. Their Lordships said: "There may be many too who share the view expressed in one of the affidavits in Barrett's case, that there should not be any conscientious objections on the part of Roman Catholics to attend such schools, if adequate means be provided elsewhere of giving such moral and religious training as may be desired. But same Commandments. Suffice it to say that they are such as are anathematized by all Protestants.

It is sometimes said that the apostles' creed is non-sectarian and could be taught to all children without theological prejudices, and the Jews who do not believe the creed, what would the non-sectarian teacher tell the children was I believe the creed, what would the non-sectarian teacher tell the children was I believe the creed, what would the non-sectarian teacher tell the children was I believe the creed, what would the non-sectarian teacher tell the children was I believe the creed, what would the non-sectarian teacher tell the children was I believe the creed, what would the non-sectarian teacher tell the children was I believe the creed, what would the non-sectarian teacher tell the children was I believe the creed, what would the non-sectarian teacher tell the children was I believe the creed, what would the non-sectarian teacher tell the children was I believe the creed is non-sectarian and could be taught to all children without theological prejudices, and the Jews who do not believe the creed, what would the non-sectarian teacher tell the children was I believe the creed, what would the non-sectarian teacher tell the children was I believe the creed is non-sectarian and could be a taught to all children without theological prejudices, and t gious training as may be desired. But wit of man to devise a means of coeducation in religion which shall be satisfactory to Protestants and Catholics

You will observe that I have been showing that Protestants and Catholics CANNOT AGREE

upon yery simple matters connected his individual opinion that the Catholic religion ought to be something entirely different from what it is."

with religion—not even the decalogue which is taught in the 1890 schools. But even if they could agree on these rudi-Ought I to have to go any further upon this point? In a British colony and speaking to law abiding Canadians, are we not too well accustomed to submitting our perssonal opinions to the final arbitration of courts of law, too well accustomed to recognize that for dispute. foundations of morality—the religious "sentiments and sanctions" of it must be taught. Now, Mr. Pedley, I have a conundrum for you. Morality is based upon religion, but upon what religion?
Is it upon the Christian religion?
Then it is the Christian Religion that must be taught in the schools, is it not?
And then what becomes of the Jews and Unitarians? and what of our boasted non-sectarian schools—schools open to further.

What then is there in the religious every one, and providing for every one, and Gentile alike? And another conundrum: Morality is based, shall we they like); but if so, on how much of it, and what parts of it, and what are the essentials of it? Does Mr. Pedley really propose that everybody is, under penalty the broad fundamentals of religion. I agree with him I will pay \$25 to the Children's Home.

Second objection-That it is necessary to the upbuilding of national unity that Then as to the instruction prescribed all children should go to the same we object not only to its quantity but to schools. Is it? Then how comes it that England to-day is probably the highest type of national unity on the face of the earth? Did English boys all go to the same schools when Crecy and Agincourt Salamanca and Waterloo were fought Not at all. The idea then was individualit rather than similarity. Moreover this idea of putting boys into the same mould and turning them out exactly alike, in the most mistaken of all ideas relating commandments, etc., are means to be to education. The world has made more progress on the principle of diverone sity, than of similarity, a thousand colics times over. The principle of similarity is in many respects the principle of in tolerance and stagnation, whereas the principle of individual liberty is the principle of good fellowship and pro-

This objection is sometimes put in this way: That in common schools children of different denominations will learn to know and respect each othercease to have theological prejudices, I suppose. I do not think so. If we are to get rid of theological prejudices we need not commence at the schools, for there are none there. It is, I am sorry to say, at the pulpits that we must work—the pulpits of Pro-testants and Catholics alike—at some more, at some less, at this one perhaps very little, but still to some extent. If the Protestant and Catholic pulpits respected each other, to the extent that they respectively deserved, the congre-Catholics explain that language? And gation would not be behind. The antagonism is, to my mind, largely professional, for in business and social intercourse we know nothing of it, we never hear of it. Let me give you an axample. A short

city passed the following resolution and diwilling to have their children taught rected it to be sent to be s rected it to be sent to every Methodist What then do we want: we are willing to work up to secular standard prescribed by the state; to employ state criticated teachers; to use state secular standard prescribed by the state; to employ state schools are unsectarian. I pray Mr. Dominion Cabinet, Ottawa, Sir McKenzie Bowell, premier—Fearing lest silence be construed as indifference, we respect. construed as indifference, we respectfully, but firmly, protest against interthe Roman Catholic, methods of teach- ference with the school system of Manithe Roman Catholic, methods of teaching the decalogue. According to the Presbyterian, one of the sins forbidden cause by this law no injustice is done to by the first commandment is "Praying any individual; secondly, because such separate schools of Ontario to-day are national schools. I advocate then the national schools, but I do not propose cut off a portion, and say: This much that they should all be of Procrustean length, and that peoples' consciences that they should all be of Procrustean length, and that peoples' consciences that they should should be of Procrustean length, and that peoples' consciences to satisfactory to everybody. The Catholics on the other hand say: It is not satisfactory to us.

Schools, I believe that schools are made to be religion ("the sentiments and a sufficient answer to suggestions of in-efficiency and in return we ask that in schools in which there are none but Roman Catholics, the religion of any representation of God, of all, or any, of the three persons, either inward-level and conscience," etc.; one of the sins incial rights which are sacred, having forbidden by the second is "the making of any representation of God, of all, or any, of the three persons, either inward-level and conscience," etc.; one of the sins incial rights which are sacred, having of any representation of God, of all, or any, of the three persons, either inward-level any, of the three persons are persons.

ess of any creature release, now in the reference to provocation of it, or incial rights in this resolution there is not a word of truth. The wind of prejudice always twists facts into irrecogforbidden by the third is "the maintaining of false doctrines, etc.; one of the sins prohibited by the fourth is "all profaith against these Methodists. It is the Catholics can reasonably find fault with. There is the old trouble, one man telling another what he would think if he were constructed by the false and so on. Does any one tell me that are to rid ourselves of sectarian intolerance. Either Protestants and Catholics are sins, and that they are prohibited such cases there is no respect each other and in recommendation. such cases there is no use endeavoring after it; or if they ought, then it is the duty of their leaders—the ministers and priests, to bring it about.

Third objection. The separate school system results in defective education. How this can be if all the schools are alike except, the religious studies, I cannot see. To prove it European statistics are appealed to. There is nothing so misleading as statistics, and they are usually quoted on both sides of a controversy. Mr. Pedley gave you some, let me give you some others taken from the Encyclopædia Britannica under title

Country.	Catholics.	otest	Scholars to every 1,000 inhabitants
witzerland erman Empire uxembourg forway weden wetherlands enmark rrance selgium ustria	1,084*400 14,867,500 197,000 350 600 1,313,000 1,900 85,388,000	1,577,700 25,660,700 400 1,704,800 4,203,800 2,198,000 1,865,000 610,800 15,000	505 152 142 138 138 136 135 131 123
reat Britain pain. taly	5,800,000	3,571,000 25,900,000 35,000	100 83 82 70

But all these statistics prove nothing to us. The ethnological differences of to us. The ethnological differences of the people must be taken into account; and this fact also that the figures of years ago would be very different. Eng-land is doing very well now, but prior to 1870 her standing was deplorable. Italy's spurt came a few years later, but as you may see from the report of the United States commissioners of education of States commissioners of education of 1888-9, p. xlv.: "In no state of Europe have more strenuous efforts been made to have more strenuous efforts been made to provide for education by public schools. The expenditure for 1886 amounted to \$20,000,000, of which the national government furnished nearly one-third. Over 10 per cent. of the entire population are enrolled in schools." Italy was one of Mr. Pedley's horrible examples! Statistics are also quoted from our own province. It is said that only 25 per statistics are also quoted from our own province. It is said that only 25 per cent of the French halfbreeds can read or write. I am assured that it is much greater than that, but am surprised to hear that it is so great. Dr. Bryce has compared the French halfbreeds to wild mustange and the English to the has compared the French nanoreeds to wild mustangs, and the English to the roadsters; and he is right. The mother tongue of many of those called French is Cree, and their habits until recent years have been those of the roving hunter have been those of the roving hunter and voyageur. Why then charge their illiteracy to the Catholic schools? Why struck out of the prayer, for no Jew would use them, nor would any Unitarian. But if the words were eliminated no Protestant would use the prayer. I then might say to him, What do you object to? There is nothing in the prayer that you can complain of. And he would reply: No, but there is something left out, as it stands the prayer is Jewish. In the lity. After Mr. Pedley's reply we shall as me way 1 say that the present relimustangs as from patient roadsters? In the United States educational census there is a separate column for civilized Indians, colored people, etc. It is not the best column!

Perhaps the best means of ascertaining whether the separate schools system is injurious is to ascertain how it works in Ontario. There the suporters of both schools are much the same, and the conditions are identical. How does it operate there? Are the separate schools there illiterate? If you will turn to the Canadian statistical year book for 1894, at page 851, you will find the statement: The average attendances at the separate schools were better than at the public schools were better than at the paper schools, being 57 per cent. of the the total number of pupils; while the average cost per pupil both on total attendance, and on average attendance, was less than the public schools? I committee the public schools? less than the public schools." I command this end this as a text for the Methodist sermons in substitution for their bad-fact resolution. Fourth objection — The objection of defective education is better put by Mr. Dollar bases that put by Mr. Pedley when he says that the separate school system is injurious in cases where the population is sparse and mixed, so that there are not enough of either Protestants or Catholics to make two good schools. This is a valid objection and must be met. objection and must be met.

First let us see the extent of the difficulty.

Out of

ficulty. Dr. Bryce has said: "Out of 719 school districts in Manitoba when the act of 1890 was passed 91 were Catholic. Of these all but a very small percentage are in localities almost entirely French." This small percentage must be further. further reduced by the number of schools in cities and towns where there are enough Protestants and Catholics to form two efficient schools. So when we look at the facts the objection almost entirely vanishes. For the few remaining eases I would say that the system in force in the covent school in this city would answer the objection. In that school there are to a local protection of the protect there are to-day forty Protestant children seeking the benefit of defective education and illiteracy. There while the Catholic children for half an hour learn their their catechism other employment is provided for the Protestants. But whether or not that would be satisfactory, I do say that it is not a reason for abolishing a whole system, that there are a few cases in which special arrangements ought to be made.

FIFTH OBJECTION.

Why should Catholics have rights not enjoyed by others? I have never contended that they should, and will never do so. My plan has always been to allow liberty to every one, so far as at all practicable. There are three classes in the community, (1) Those who want rela

(Continued on Page 2.)

TOUTH A FOT KRAIKA

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The Morthwest Review

WEDNESDAY, MAY 8.

EDITORIAL COMMENT.

One excellent point made by Mr. Ewart was his defying a Protestant audience to produce two persons among them who should agree upon what are the foundations of morality. He offered to pay \$25 to the Children's Home if any one of the vast audience in the Congregational Church could be found to agree on this question with the Reverend Hugh Pedley. Of course no one answered the challenge.

The fact that the Rev. Hugh Pedley, pastor of the Congregational church, consented to let Mr. Ewart, our counsel in the school case, reply to him from his own pulpit, affords strong presumptive evidence that the Congregational minister was convinced of the justice of his views. Else. we can hardly understand how, after Mr. Ewart's past achievements and in the teeth of his known ability, Mr. Pedley could have exposed himself to so crushing a defeat as that which fell to his lot Monday of last week.

Mr. Fisher has published an able letter in layor of the (Intario system of separate lent; but we think he grants too much as however backward a Catholic school may be in secular subjects, the mere fact of the religious training imparted therein makes it superior to the most scholarly Protestant school. A child that knows its Catholic catechism has a grasp on intellectual and moral truths which the most learned non-Catholic lacks. But, even apart from evening, being nothing less than that religious training which runs through a battle royal between two Protestall the exercises of a Catholic school, it is ant divines, viz. the Anglican canon not true to say that the majority of Pro- O'Meara and the Baptist minister Grant, testant schools were better taught than The latter had stated positively that the the majority of Catholic schools. Some Catholic schools were more scholarly than said it was his intention soon to start any Protestant schools; some Protestant Church of England separate schools. schools were more accurate and thorough Canon O'Meara flatly denied this. Mr. than some Catholic schools;, a few Pro- Grant attempted to support his assertions testant schools in the remote country by reading from a book the utterances of teacher whose only object was moneymaking, were inferior to any Catholic wrenched from its context, and that if he

WHAT THE MEETING WAS LIKE.

In this issue we give up the greater part of our columns to Mr. Ewart's lecture on the school question delivered in the Conevening of last week. It was such an imministers who have of late so freely exin this number. But besides the lecture they must set to work to have the constitu- amongst the whole cannot population of the North West, and that is that our schools itself there were many points about this tion changed. unique meeting which will interest our readers and we will therefore here en- statement that three ministers figured province of Quebec, for succour. Aid us deavour in a few words to present them as prominently in Monday night's meeting. deavour in a few words to present them as prominently in Monday night's meeting lic men have a duty to perform—a nation-they appeared to us. It was the second They each hold a different opinion regardal, a patriotic, a religious duty. It is not a time in our experience that we found our- ing education and our present school law, party question. It is a question of right selves in the Congregational Church. We Mr. Pedley says religion must have a

both with what we heard and what we saw. Mr. Pedley did not come up to our expectations as a lecturer; we soon discovered that he was not at all what his reputation had led us to think he was; and we liked neither his style nor his tone. Again, the audience was not as large a one nor so representative as we had looked for, and speaking generally all the inciber already assembled, and by the time learned, logical and convincing statement of facts, interspersed with flashes of keen wit and sarcasm, to which we were treated by the earnest Queen's counsel. We would add that the last lecture was evidently hugely enjoyed by the bulk of those present, and although it may be that the applause which greeted Mr. Ewart was not so boisterous as that which Mr. Pedley when we consider that "empty kettles full the real point at issue would not be likely to make a noisy demonstration of their feeling.

At the close of the lecture various questions were put to Mr. Ewart from the audience, and satisfactorily answered. Indeed we may say that one or two of the questioners after Mr. Ewart had got through with them and a convenient hole into which to crawl and sible thus hide themselves from the public gaze.

The interesting feature of the meeting concluded, Mr. Pedley stepped to the front avowedly for the purpose of replying to the lecture, but if his speech was remarkable for anything it was for the careful manner in which he seemed to avoid touching in the slightest degree on Mr. Ewart's argument. He had evidently prepared his remarks beforehand-for they were entirely made up of a rehash of the sophistries, special pleading and pandering to nopular prejudice which characterized his lecture. Cne of the most noticeable things he said, and so far as we could see the only one in which he really attempted to reply to Mr. Ewart, was regarding the danger in the public school of Presbyterian or other Protestant teachers teaching the ten commandments from a sectarian point of view. Mr. Pedley seemed to admit this was true, for said he: "supsame chance? Can't Catholics take poschools. Mr. Fisher's intentions are excell sitions as teachers in the public schools, and teach the same commandments from to the inefficiency of our Catholic schools their point of view, and thus even things before 1890. Of course we cannot expect up?" We must confess that when Mr. him to see, as we very clearly do, that, Pedley made this statement he was apparently rather badly "rattled;" he had wandered away from his prepared speech, and was evidently confused and not quite aware of what he was really saying or

whither he was drifting. After M. Pedley was through came the most amusing scene of the whole archbishop of Rupert's Land had definitely people could judge properly, read the quite a scene during which the chairman of the meeting had to exercise his authorigregational Church of this city on Monday ty in keeping order between the two reverend gentlemen, and the whole episode portant contribution to the controversy finished in, to our mind, a complete victory which has been carried on since the issue for the Canon, who certainly succeeded in of the "Remedial Order," and was so placing the Rev. Mr. Grant in a most uncomplete and crushing a reply to the Rev. enviable position. We have, however, a Mr. Pedley (and, we may add to the other word of praise for Dr. Grant, for he is one of the few Protestant ministers who apparentpressed themselves) that we feel our readers | ly appreciate the real point at issue. Durwould not forgive us if we failed to present ing the squabble he distinctly told the auwhich would otherwise have found a place they wanted to abolish separate schools,

It will be seen from this brief estly appeal to you, our brethren in the

school but that there is not sufficient at present, in fact there should be much more; Mr. Grant says there should be no religion in the schools but they should be purely secular. The audience thoroughly enjoyed the spectacle, and for a time whilst the difficulty between Canon Monday evening last. On arriving at the but the bulk of the crowd took no side in ing's entertainment which gave them the Mr. W. B. Scarth advanced to the rostrum opportunity of enjoying a hearty laugh at Mr. W. B. Scarth advanced to the rostrum opportunity of enjoying a hearty laugh at to take the chair there was certainly not a vacant seat on either the ground floor or in had been again restored Mr. Pedley, evidthe galleries, and many were standing. By ently anxious to finally put an end to the far the greater part of those present were disturbance, hastily moved a vote of men, and Winnipeg's best and most in thanks to the chairman, which was secon- leges telligent citizens of all creeds and classes ded by Mr. Ewart and carried unanimouswere fully represented. Then, well we were going to compare the two lecturers, but we won't be so hard as that on poor Mr. Pedley, for we must confess that it would indeed be too cruel to contrast his undignified address abounding as it did for some time to examine the exhibition. were fully represented. Then, well we ly. Mr. Scarth in reply tendered the undignified address, abounding as it did for some time to examine the exhibition in unpleasant mannerisms, cheap claptrap, of separate school work and books which and flimsy humbug, with the calm, judicial, Mr. Ewart had had arranged on the

ARCHBISHOP LANGEVIN.

Addresses a Large Congregation in Montreal on the Past and Present Aspect of the Manitoba School Question

MONTREAL, April 28 .- Archbishop Lan-

gevin, of St, Boniface, delivered a memorreceived we can easily account for this able address before fully five thousand people in the church of Notre Dame, in make most sound," and that the au- this city, this afternoon. It was the occadience was largely made up of those sion of a special service for the blessing who whilst able to appreciate to the of a number of statues for the Colonization society, and the Archbishop of St. Boniface officiated with Archbishop Fabre. The church was crowded with a large congregation anxious to hear the first public utterance of the new archbishop in his native city since his consecration as Archbishop Tache's successor. It was a great opportunity and His Grace took advantage of it to deliver a strong address in which he placed the attitude of the Catholics in Manitoba on the school questheir queries would have been very glad of tion before the public in the clearest pos-He said, in substance; "There is one question to which I wish specially to refer, on this the first occasion of my addressing the people of this great city of Montreal since my consecration as the successor of my illustrious predecessor, Mgr. Tache. I refer to the Manitoba school question, which is now oc-cupying the public mind and engaging the attention of all patriots. It is a question of the first importance, and we, Catholics of Manitoba, require and expect the assistance and support of all our compatriots in this struggle that we are making against persecution and oppression. It has been claimed by our enemies that by the policy pursued towards our schools we, the French-Ganadians and Catholics of Manitoha, had been conquered. Oh, no. We have not been conquered; we have been persecuted. We have been oppressed, but we are not conquered, and will not be conquered. As long as the memory of that sainted man, Mgr. Taché, survives, and as long as Heaven gives me force and vigor to continue the struggle, we will not be conquered. The Catholics of Manitoba know their rights, and they demand that they shall be respected. pose this is so haven't the Catholics the They have been recognized by that dear who has ever accorded us justice, Great Britain, to whom we owe a deep debt of gratitude, and by the voice of our illustrious queen and sovereign herself it has been decreed that our just rights must be respected. We are entitled to have our schools free, not only in justice, not only by sacred guarantees and the constitution, but they are recognized by the highest authority in the empire. When that decision was given our schools emerged from the tomb. They lived; the cause of liberty and justice was won; they lived by he voice of the highest constitutional body in the empire. The cause was won and the Catholic schools of Manitoba must continue to have their freedom. And why should the Catholics of Manitoba not enjoy equal rights to those accorded to the Protestant minority of the Province of Quebec? Have the French-Canadians and Catholics not shed their blood for the country and for the maintenance of the empire as well as the members of other races? Why should they, any more than other people, be deprived of rights guaranteed to them by the constitution and by most sacred pledges? It has been said that there might be a compromise on this question. There can be no compromise. parts, with only six months' teaching by a the archbishop, but the canon charged understand the Catholics of Manitoba, and Those who proposed a compromise do not that he was only reading a garbled extract are not their friends. There can be no compromise, I wish to be perfectly plain. The Catholics of Manitoba are entitled to wished to he fair he must, in order that the the full liberty of their schools, and there can be no retreat from that position. There whole matter. Mr. Grant apparently can be no compromise as long as the ashobjected to do this, and there was es of that sainted man, Mgr. Taché. who gave his life to this work, rest by the banks of the Red river. As long as the British flag floats over this Dominion we shall maintain the rights guaranteed by the constitution-the right to the freedom of our schools. The struggle will be continued until full and complete justice is rendered to the Catholics of Manitoba. It has been stated that the Catholics of the North West are not united on this question-that some are in favor of separate schools. It is false. There is but one feeling amongst our people, and that is that our rights must be respected." Archbishop Langevin said that an effort had been made through the them with a verbatim report, even though dience that it was nonsense to talk of between the Metis and the Manitoba Cathfin doing so we are compelled to leave out a great deal of other interesting matter under our present constitution, and that if this question," continued the speaker. "There is but one feeling, one conviction,

were on that occasion greatly disappointed says religion must have a place in the Loyal Lawyer's Logical Lecture. Thos. Bunn, the Rev. J. Black, the

(Continued from page one.)

igion in the schools as it now is: (2) Those who want more religion than mode of election. there now is, and of a different charto withdraw, everybody is satisfied; everybody, as far as practicable, has his this committee, it was resolved that way, and no one has any special privi- the new government should consist

ciples of Congregationalism, Presbyter-should be held. The election was been able to make out.

whole case when he admitted that it was "the business of the state to provide religious teaching." I think so too, but I do not require his admission. I have do not require his admission. I have business of the state All that I have ever all this and further the Imperial author. ness of the state. All that I have ever all this, and further the Imperial authourged is that the state should not inter- rities required that Canada should make fere to prevent it. Our schools are managed by school trustees. Now if the the union was consumnated. Of the trustees were not prohibited, as they are | bargain made Mr. Pedley says that: by statute, from teaching the children "No doubt the French Catholic populathe religion of the denomination to tion of the country understood that in which they all belong, much that I con-tend for would be granted. Why should separate schools. They feel that faith not the trustees have power to teach the religion which the parents of all the children in the school desire? And why should they he bound down to the doses prescribed by people who do not agree with them? I take my stand upon liberty and freedom in matters pertaining to religion.

I have said that from a Protestant standpoint the fight is about almost nothing at all.

Scotia; 2, by the action of the Greenway government; and 3, by Mr. Dalton Mc-

1. In New Brunswick and Nova Scotia there are by law no separate schools. Nevertheless they are there in full operation as a matter of practice. In the rural districts, where there are none but Catholics the schools are Catholic schools; and in the cities, where there are enough to form two schools, Catholics go to one and the Protestants go to the other. Now this is done by the consent of everybody, and is found to be such a small matter that no one thinks

of objecting to it.

2. The same system is in operation in our province in some thirty rural districts, with the direct sanction of the Greenway government. I say that although it is quite illegal, yet that the government has made such arrangements as have enabled about thirty schools that were formerly called Cath- tuencies unalterel, unless these conolic schools, now to be called public schools. The same trustees are there, the same teachers, the same scholars, the same religious exercises and teaching, but with this difference, that the children are kept in half an hour longer than they used to be-the religious teach- whether he thinks that Quebec ought to ing used to be at sometime between 9 be bound by the compact or notand 4 o'clock, and now it is between 4 whether she may properly wriggle out and 4.30. Now that is quite a proper ar- of it if she can, and gerrymander all rangement, and sometimes a necessary one, when the children are of mixed religions; but when they are all Catholic, I can see no necessity for it, but, on the contrary, some useless annoyance, and possible physical injury to the childwhile separate schools are abolished by

law they are set up again by general consent. Is not that a small matter? 3. Now what is the answer to what I have said? Well I do not know if there is any other, but I shall give you the one offered by Mr. Dalton McCarthy in the recent debate in Ottawa. He said: "In the provinces that are free we are told, and it is the best possible argument the majority, so willing are they to yield

interference. fought for? Verily, nothing but this Protestants may have a chance to wink has it not? winks.'

THE UNION COMPACT.

In 1869 Canada desired to acquire Rube advised of the proposed methods of commissioners. At their instance a mass must be guarded free and inviolate. I carnby your efforts and your prayers. Our pubously resolved (1) that forty representaand justice. There can be no compromise.

Bishop of Rupert's Land, John Sutherland and John Fraser, be appointed to meet and apportion the English representatives for the different parishes in the settlement, and to determine the

The elections were held, and on the acter; and (3) Those who want none at all. 26th January the convention met for Now upon the principle of equal rights to business. Lord Dufferin says that it O'Meara and Mr. Grant was at its height all and special privileges to none, there was a perfect babel of sounds and what are we to do? Make all and English delegates fairly elected dents of the evening showed that the confusion. Each of the contestants re- the scools of one pattern so as from the population at large; that perdents of the evening showed that the whole institution—pastor, church and people—had been in many respects greatly overrated. Let us compare this with our feelings and experience at the meeting on hand and shouts of derision on the other, when Protestants had complete control Dunn (both English representatives) was Monday evening last. On arriving at the but the bulk of the crowd took no side in the church some half hour before the lecture the dispute evidently looking upon the matter as the comedy element in the even-made them I assume, as they wanted to pointed to draw up the list of rights be have them, for they had power to do as reappointed, to discuss and decide on they pleased. Protestants then have the basis of details of the provincial

> Subsequently, and upon the report of of twenty-four members and that If I am told that the distinctive prin- a general election for membership government. They had a right to insist Many here, as I have said, probably upon an arrangement that would secure think that Mr. Pedley gave away his to them their property, rights, and a terms satisfactory to the settlers before separate schools. They feel that faith with them has not been kept." What settlers were quite right in organizing; 2, That they were quite right in making a bargain; and 3, that part of the bargain was separate schools, or at least that the French Catholics so understood. That bargain having been broken Mr. Pedley naively savs: "They feel that with them has not been kept." Well, I for one do not wonder that they I shall proceed to prove that, 1, by re-ference to New Brunswick and Nova think that the most illiterate of them could see that, even if there are some scores of Protestant ministers who can not. But let me be quite fair to Mr. Pedley. What reasons does he give for

disregarding the compact.

First reason—"We absolutely refuse to be bound by any compact in which as a province we had no part." From the facts admitted we see that if when known as the province of Manitoba, we had no part in it, (which would have been impossible), at the least the legislative assembly of this same territory did have a part in it, and a very prominent part. Is a change of name a reason for a breach of contract? I take the liberty of putting to Mr. Pedley a question. At confederation it was agreed that the province of Quebec should be limited in its powers to rearrange its own constituencies (a very local matter one would think) that there should remain twelve English constistituencies themselves wanted a change. Now Quebec, as the Province of Quebec, had no part in that arrangement, but it voted for it through its representatives in the old provincial government. Now I ask Mr. Pedley to note it, and tell us English representatives out of the local legislature in Quebec.
Second objection. "I say that these

12,000 people have no right to dictate, nor the Dominion government to grant the final measurement for a province ren. Then what is the effect of these capable of maintaining and destined to arrangements? Why practically that have a population of at least a million." Softly a little. No one argues for a final measurement in everything, but for this only, in a matter relative to religious belief. Out of the 12,000 one half were Protestants and the other half Roman Catholics. No one knew which one was going to be in the majority in years to come. If Protestants, then the Catholics desired protection for the schools, and if Catholics (as was then thought most that can be urged, that so tolerant are likely) then Protestants desired protec-What was fair under the circumtion. rights which could not be legally claim- stances was done, and it was agreed ed, that, to adopt the language of my that whichever party should constitute learned friend, we wink at infractions of the public school law, so that it almost tected. Fate has given to the Protes. becomes a separate school system. And tants the majority and the use they they do it willingly. But it is one thing make of their power is to break the to compel people to do a thing and it is agreement, which, had they been in the another thing to leave it to their free choice. It is a strong argument in favor claimed the benefit of. To my mind of allowing the people of Manitoba to that is nearly as bad as St. François work out their own salvation without Xavier. "No doubt the French Catholic population of this country understood Then what is the small thing being that in 1870 the Dominion guaranteed them separate schools. They feel that that the law may be one way so that faith with them has been broken." And

at the practice which they are quite willing should be the other way. If that hold up my hand as a Canadian for is not a small thing it is at any rate a compensation in some form to be given very curious thing. Mr. Pedley said to to the Dominion in satisfaction for the me as did McCarthy: Why do you com- falling through of a compact, to which plain if you practically have your separ-ate schools? And I should answer him part; but I certainly would hold up as I did Mr. McCarthy: "With such a government as we have to-day, or with such a government as we may have come, that the Dominion might have the from time to time, we are not sure that satisfaction of seeing its bargain kept." the winking will be carried on as stead-ily, as before. Or I might adopt Sir has been broken; as a Canadian I think Charles Hibbert Tupper's remark to me: that was wrong and I would like to have I suppose that what you are afraid of had the satisfaction of seeing the baris that it may be a long time between gain kept; but as a Manitoban I am glad it was broken. As a Canadian and a minister of the gospel, I must deplore all deviations from morality, included in which are all breaches of agreements, pert's Land; and the inhabitants there, and I think that as that has happened in having indicated that they would like to this case there ought to be some comgovernment, Canada sent to them three we did right in breaking the bargain. pensation; but as a Manitoban I say that commissioners. At their instance a mass meeting was held at Fort Garry on the 19th of January, 1970. It was held in the open air, although the thermometer stood at 20 below zero, because of the stood at 20 below zero, because of the rather man-splitting, or rather man-splitting subtleties. They numbers present. It was there unanimare absolutely unworthy of him, and tives should be elected, with the object in any controversy other than one bewould never have been offered by him, were there for the first time when Mr. Ped-place in the school and that the amount Let our public men do their duty until full be best for the welfare of the country; and (2) that a committee consisting of the very highest honor, and it is to of considering the subject of Mr. Smith's tween Protestant and Catholic, in which commission, and to decide what would struggle as he may, his mental vision is

me simply amazing that he can be so blinded as to make the distinction upon a point of agreement and morality, between himself has a Canadian, and himself as a Manitoban, in order that as a Manitoban he may do that for which as a Canadian he is willing to pay damages. Morality to my mind is the same for a Manitoban as for a Canadian, and agreements ought to bind both alike. Mr. Pedley reminds me of the quarrel between two owners of an elephant, which resulted in one of them shooting his half with the remark that his partner could do as he liked with his share. To listen to Mr. Pedley one would think that it was not only possible, but quite right, at the same time, to feed the Manitoban in him with sugar plums for breaking the agreement and to spank the Canadian of him for identically the same reason.

REMEDIAL ORDER.

I must try and remove some of the misapprehensions surrounding the legal proceedings, but I am aware of my difficulty in speaking to those not familiar with legal matters. The misapprehensions have largely arisen, 1, from the name given to the document, "Remedial Order," and 2, from the language of the Manitoba act. The act speaks of an appeal to the governor-general-in-council. This is wrong; the appeal is from

the legislative assembly of Manitoba to the parliament of Canada, from the representatives of the people of Manito-toba to the representatives of the people (including those of Manitoba) of Canada.

Then what has the governor-general to do with the matter? Let me explain. You are all familiar with the functions of the grand jury. It is not thought proper that any person ought to be put upon trial for a serious offence, until there has been a preliminary inquiry as to whether there is any ground for trial. The grand jury does not decide, whether a man is guilty, but it has power to send him to trial. In the same way it was not thought right by the framers of our constitution that any one of his own mere motion should be able to institute an appeal from the local legislature to the Dominion parliament upon matters of education; and so it was provided that there should be a preliminary inquiry as to whether there were any grounds for such an appeal. This inquiry is made by the governor general and if he thinks that the petitioners have a case, he allows them to carry it before parliament. How such permission could have been refused in the present case, after the decision of the privy council, it passes my comprehension to understand.

As to the form of the remedial order. it was necessary that it should conform to the statute. A grand jury's indictment says that the prisoner did on a certain day commit a crime. Who ever abused the grand jury for using that language although the man had never been tried? It is the language of the law.

It is often asserted that the remedial order commands the restoration of the old system, and Mr. Pedley finds fault with that old system without observing that the principal feature that was objectionable has been omitted. It undoubtedly was a very practical objection to the old act, that it worked badly in sparsely settled and mixed communities. I quite agree with what Mr. Pedley says upon that subject. If there were too few Catholics in a district to form a school for themselves they escaped taxation altogether, for they could not be compelled to support the schools of the major-

ity. But the remedial order does not require the continuation of this state of things. It asks merely: "The right of exemption of such Roman Catholics as contribute to the Roman Catholic schools from all payment of contribution to the support of any other schools." Every one ought to pay his share of taxes for education; and, may I not add, not more than his share.

Another objection to the old system was that the Catholic church had the Catholic schools relating to morals and religion. This was a sentimental objection, but nevertheless, to Protestants, a real one; so at Ottawa I offered to remove the objectionable reference to the church.

Further, I used at Ottawa this language, and I here repeat it: "There are various points, regarding details, upon which we would be very willing to n some compromise or agreement with the Manitoba government; but we are at present in this difficulty, that we are not in a position to ask that any compromise, however fair, should be enacted by the Dominion government without the assent to it of the local legislature. We can ask only for that which we had before, and must be careful, not even by concessions. to change in any material respect the position which we formerly occupied. If we did, any statute that the Dominion might pass might be ultra vires."

I do not know if that is quite clear to laymen, but it is the legal justification of the remedial order; and it is the reason why no compromise arrangement was suggested in it. It could not legally do so. It could and did, as I have said, give up some rights, but it could not

suggest a different system. As to the defects in the old act, then I say that we are willing and anxious to remove them. We recognize that the old act was not absolute perfection, but we say it is no ground for pulling down a church that it is in need of repairs.

PROVINCIAL RIGHTS.

Upon this subject Mr. Pedley said: Let us remember that this cry about the sacredness of provincial rights is not a senseless howl, but it is based upon the principles of common sense.'

Rights are supposed to be of three kinds: 1. Sacred. They are sacred when, for the moment, they are on your side; and you must therefore not howl senselessly, but with discrimination; 2, Secular. They are secular when you have no present use for them; 3, Profane. They are profane when they are against you. For example to Mr. Pedley at the present time Provincial Rights, although opposed to the constitution, are sacred: Dominion rights, although based on the constitution, are secular; and Catholic's rights, guaranteed by constitutional compact, are profane. Do not misunderstand me. I do not mean that Mr. Pedley has ever apostrophised Catholic rights in the key of D; but merely this, that while he is prepared to worship provincial rights as applied to this question) he treats Catholic rights as something to be lightly tossed about and played with; to be disregarded "as a Manitoban," and to be paid for in damages "as a Canadian." To many Protestant preachers provincial

(Continued on page 4.)

CHURCH NOTICES.

CATHEDRAL AT ST. BONIFACE. Sundays-Masses at 8 and 10.30, a. m. Vespers at 3 p. m. Week Days—Masses at 6. 30 and 7.30, a. m. ST. MARY'S CHURCH.

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 7.60 8.30 and 10.30 a. m Vespers at 7.15 p. m.

Week Days—Masses at 6.30 and 8 (during Lent).

IMMACULATE CONCEPTION.

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. Eilen St.; for younger boys and girls learning the short Catechism, and for those studying the Catechism for Perseverance, at the Immaculate Conception church, by the Rev. Father Cherrier.

Cherrier.
Sundays—Masses at 8.30 a. m. with short instruction, and at 10.30 a. m. with sermon.
Vepsters 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. DAYS OF FAST.

1. The forty days of Lent.
2. The Wednesdays and Fridays in Advent
3. The Ember days, at 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 of
a. Whitsunday.
b. The Solemnity of SS. Peter and Paul.

a. Whitsunday.
b. The Solemnity of SS. 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
Saturday
The EmberDays.
The Vigils above mentioned.

Completely Paralyzed!

Physicians Are Astounded By a Peculiar Case.

A Young Canadian Stricken With Paralysis While in New York-Returned to His Home at London, Ont., as He Believed, to Die-The Means of Renewed Health Pointed Out by a Clergyman Who Visited Him.

Stricken with Landry's Paralysis and yet cured.

That means but little to the average layman, but it means a miracle to a physician. Such is the experience of O. E. Dallimore, at present a resident of Madison, N. J., and a rare experience

"Yes, it's true that I had Landry's paralysis," said Mr. Dallimore to the reporter, "or else the most celebrated physicians of London were mistaken. That I have been cured is clearly apparent." With this he straightened up as sturdy and promising a son of Britain as ever trod American soil.

"It was on the 15th of March last," he continued, "when I was in New York city, that I first felt symptoms of my trouble. I experienced difficulty in going up stairs, my legs failing to support me. I consulted a physician, who informed me that I had every symptom of locomotor ataxia, but as the case developed he pronounced it a case of Landru's naralysis, and knowing the nature \$3.75 on cars here. dry's paralysis, and knowing the nature of the disease, advised me to start for my home and friends. I gave up my work, and on April 1st started for London, Ont. A well known physician was consulted, but I grew rapidly worse, and on Saturday, April 7th, several physicians held a consultation on my ca informed me that I was at death's door having but three to six days to live still I lingered on, by this time comstill I lingered on, by this time com-pletely paralyzed, my hands and feet being dead. I could hardly whisper my wants, and could only swallow liquids. Oh, the misery of those moments are beyond all description, and death would really have been a welcome visitor.

"Now comes the part that has astounded the physicians. Rev. Mr. Grundy, a clergyman who visited me in my last hours, as he supposed, told me of the marvellous cures of paralysis that had been performed by Dr. Williams' Pink Pills for Pale People. I started to take the pills about April 28, and a week after that felt an improvement in my condition. There was a warm, tingling sensa-tion in the limbs that had been entirely dead, and I soon began to move on my feet and hands. The improvement continued until May 28, when I was taken out of bed for a drive and drove the horse myself. By the beginning of July

I was able to walk upstairs alone, and paid a visit to Niagara.

"Slowly but surely I gained my old health and strength, leaving London for New York on October 11, and beginning my work again on October 26, 1894. Cured of Landry's Paralysis in eight

To confirm his story beyond all doubt, Mr. Dallimore made the following affi-

STATE OF NEW JERSEY, } 8. 8. Morris County. Olave Dallimore being duly sworn on

his oath said that the foregoing statement is just and true. OLAVE E. DALLIMORE.

Sworn and subscribed before me December 3, 1894. AMOS C. RATHBUN

[SEAL.] Notary Public. Dr. Williams' Pink Pills for Pale People are an unfailing specific for such diseases as locomotor ataxia, paralysis. St. Vitus dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the Tel. 666 - - 525 Main St. heart, that tired feeling resulting from

nervous prostration; all diseases resulting from vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. There are no ill effects following the use of this wonderful following the use of this wonderful medicine, and it can be given to children with perfect safety.

These Pills are manufactured by the Dr. Williams' Medicine Company, Brock-ville, Ont., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cents a box, or six boxes for \$2.50. They may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company.

Winnipeg Market Prices.

WINNIPEG, May 8th.

Cod, per pound, 9c.
Dry cod, per pound, 7c.
Haddock, per pound, 9c.
Boneless fish, per pound, 6c.
Smelts, per pound, 12½c.
Sea herring, per dozen, 35c.
Lake Superior herring, per dozen, 25c.
Lake Superior trout, per pound, 9c.
Whitefish, per pound, 8c.
Pickerel, per pound, 8c.
Goldeyes, per dozen, 30c to 35c.
Red herring, per box, 20c.
Finnan haddles, 6c to 6½c.
Salt herring, per bl, \$4.50.
Bloaters, per box, \$1 to \$1.75.
Oysters per gallon—Standards, \$1.90; Selects, \$2. FISH.

CURED MEATS.

Per pound—
Hams, 11c.
Breakfast bacon, bellies, 12c.
Breakfast bacon, backs, 11c.
Picnie hams, 94c.
Short spiced rolls, 8c.
Long rolls, 84c.
Shoulders, 9c.
Smoked long clear, 94c.
Smoked jowls, 54c.
Fresh sausage, 10c.
Bologna sausage, 7c.
German sausage, 7c.
Pickled hocks, 2c.
Pickled tongues, 5c.
Barrel pork, heavy mess, \$15.00; clear mess, \$16.00.
Barrel pork, short cuts, \$17.50.

Barrel pork, short cuts, \$17.50.

Ham, chicken and tongue sausage, per package, 10c. POULTRY.

Per pound— Chickens, 8c. Turkeys, 12c. Geese, 9c to 10c. Ducks, 10c.

Chickens, live, per pair, 45c to 50c. BUTTER AND EGGS. Butter, new, per pound, 10c to 12c. Fancy prints, 13c to 14c. Eggs, per dozen, 7½c to 8½c.

BUTCHER'S MEAT.

Per pound—
Roast beet, 8c to 10c.
Steak, 8c to 10c.
Steak, 8c to 10c.
Beef for boiling, 8c to 5c.
Roast veal, 7c to 9c.
Veal cutlets, 8c to 10c.
Fresh pork, 8c to 10c.
Shoulder of mutton, 10c to 12½c.
Leg of mutton, 12c to 13c.
Mutton chops, 10c. GRAIN.

Wheat, No. 1 hard, about 57c to 58½. Oats, per bushel of 34 lbs., 30c to 32c. Barley, per bush. of 48 lbs., 40c. Ground feed, oats and barley, per ton, \$17 to \$19.
Rolled oatmeal, per sack of 80 lbs., \$1.90 Standard and granulated oatmeal, per sack of 100 lbs, \$2.15.

FLOUR.
Patents, per sack of 98 lbs., \$2.00.
Strong Bakers', per sack of 98 lbs., \$1.80.
(5c per sack discount for cash in 30 days.) VEGETABLES.

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VEGETABLES.

Onlons, per lbs., 34c.
Cabbage, per lb., 2c to 3c.
Celery, per doz., 25c to 50c.
Carrots, per bush, 60c to 75.
Beets, per bush, 50c to 60c.
Turnips, per bush, 20c to 25c.
Parsnips, per lb., 2c.
Rhubarb, per 45 lbs., box \$2.00 to \$2.25. HAY.

Loose, per ton, \$3.90 to \$4. Baled, per ton, \$4. LIVE STOCK.

Choice steers, per lb, 3½e to 4c. Good butchers' cattle, per lb., 3½e to 4c Sheep, per lb., 4½e to 5c. Hogs, per lb., 4½e to 5. WOOD AND COAL. Poplar, per cord, \$2 to 2.25.

Tamarac and Oak, per cord, \$3.75 to 4.00. Pine, per cord, \$3.25 to 3 50. Imported authracite (egg, stove and nut) per ton, \$9. Western anthracite (stove and furnace) per ton, \$8.50. Western anthracite (small nut) per ton, \$6.50.

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	Good Cheese at19 cts
	Extra Cream Channel
	Extra Cream Cheese at 15 cts
	McLaren's Cheese at 30 & 50 cts
	Patterson's Sauce at 15 cts
	Lea & Perrins' Sauce at 35 ets
	Freeds Catsup at 20 of s
	Snider's Catsup at 25 cts
	5th Cans Honey at 60 cts
ı	½ gal. Cans Maple Syrup at60 cts
I	New Maple Syrup, per gallon 81.15
ļ	Mixed Pickles (bulk) quart 15 cts
l	C & D Dishler (aggerted)
I	C. & B. Pickles (assorted)35 cts
i	"Club House" Coffee
I	(Nothing finer grows. Try this Coffee.)
Į	C. & S. Coffee (Seal Brand)45 cts
l	Finest Ceylon Tea
ı	Fine India Tea35 cts
I	Fine Japan Tea35 cts
ı	Oranges, from 20c up
١	Bananas 25 & 30c

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NORMAN, Ont., January 15, 1890.

W. H. COMSTOCK, Brockville, Ont.

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Your faithfully,

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AMAGAUDUS POND, N.S., Jan. 27, 26.

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DEAR SIR,—For many years, I have been a firm believer in your "Dr. Morse's Indian Root Hills.

Not with a blind faith, but a confidence wrought by an actual personal experience of their value and merit. My business is such that I spend much of my time away from home, and I would not consider my travelling outfit complete without a box of Morse's Pills.

Yours, &c.,

M. R. McInnis.

BORACHOIS HARBOR, N.S., Jan. 13, 98.
W. H. COMSTOCK, BROCKVIlle, Ont.
DEAR SIR,—This is to certify that I deal in Patend Medicines, including various kinds of Pills. I sell more of the Dr. Morse's Indian Root Pills than of all the others cambined. Their sales I find are still in Creasing.

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	7.50p 6.58p 1: 5.32p 1: 5.32p 1: 4.39p 1: 3.52p 1: 3.14p 1: 2.15p 1: 1.47p 1: 1.19p 1: 1.257p 1: 1.258p 1: 1.	214p 159a 138a 127 a 109a 155a 140a 15a 100a 38a 21a 05a 58a 49a	109.7 117.3 120 123 129.5 137.2	Winnipeg Morris Morris Morris Myrtle Myrtle Roland Rosebank Miami Deerwood Altamount Somerset Somerset Somerset Swan Lake Indian Springs Marieapolis Greenway Baldur Belmont Hilton Ashdown Wawanesa Elliotts Rounthwaite Martinville Brandon Bran	12 15a 1 50p 2 15p 2 15p 2 2 53p 3 10p 3 25p 4 01p 4 20p 4 51p 4 51p 5 57p 6 34p 6 6 34p 6 6 34p 7 7 05p	8 00a 8 44a 9 31a 9 31a 10 23a 11 54a 11 251p 1 2 18p 2 12p 4 15p 4 15p 4 15p 5 24p 4 15p 6 04p 6 7 7 18p
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Length of course, four years.

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Waukenphast -:- Boots LADIES', \$8.50. MEN'S. \$4.00.

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CALENDAR FOR NEXT WEEK.

MAY.

12, Sunday—Fourth Sunday after Easter Octave of the Patronage of St. Joseph. 13, Monday—St. Anselm, bishop and doctor (transferred from April 21st). 14, Tuesday-Votive office of the Apostles.

15, Wednesday-St. Isidore the husbandman, 16, Thursday-St. John Nepomucene, martyr. 17, Friday-St. Paschal Baylon, confessor. 18. Saturday—St. Venantius, martyr.

CITY AND ELSEWHERE.

THE number of patients treated at the St. Boniface hospital last week was 86, of whom 45 were males, and 41 females.

LARCE congregations are assisting at the

May devotions in each of the city churches St. Mary's Court No. 276 Catholic order of Foresters will meet in Unity hall on

Friday evening. REV. FATHER O'DWYEB took the east train on Saturday and officiated at White-

THERE was some exceptionally fine music at the church of the Immaculate Conception on Sunday, the feast of the Patron-

mouth onSunday.

age of St. Joseph.

to the April Owl.

Our young friend, Mr. Walter Walsh, of Ottawa University, contributes a brilliant article on "Confederation and its Founders"

WE regret to say that there has not as yet been much improvement in the condition of Mr. A. McGillis, the victim of the street car accident last week.

WE are glad to see that Mrs. Cherrier, mother of the pastor of the Immaculate Conception, has, apparently, recovered from her recent severe illness.

WE extend to Mr. Jeremiah Russell, our heartfelt spmpathy. in the bereavement he has sustained by the death of his mother who departed this life one day last week,

To Enjoy Life

the physical machine must be in good running order. A little care—the use of Ripan's Tabules—will give you every morning the feeling that you are "glad to be alive."

MR. D. F. COYLE entertained the members of the Catholic Truth society on Monday night with a most interesting reading from Father Young's new book, "Catholic and Protestant Countries Compared.

A Bright Eye

is the sign of good health and an alert mind. Strange that it should almost always depend on the state of the digestion, but it does. A Ripans Tabule taken after meals gives the little artificial help most grown meanly need.

THE members of the St. Jean Bantist society of Winnipeg held their annual and it may be to the feelings of anotherlarge attendance of members and most to some extent taken into consideration. satisfactory reports were presented. The following officers were elected for the ensuing year: President, Geo. Germain; vice-president, J. A. Richard; treasurer, N. Bergeron; secretary, A. Prendergast; Mr. McCarthy says those given by the committee of management. N. Bergeron; secretary, A. Prendergast; committee of management, L. O. Genest, J. T. Dumouchell and C. A. Lemieux.

Consumption and Lung Difficulties Corsumption and Lung Difficulties
Always arise from particles of corrupt
matter deposited in the air-cells, by impure
blood. Purliy 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
before barren waste to bloom with flowers
and fruit, so pure blood causes the frame to
rejoice in strength and health, and bloom
with unfading beauty. All Medicine Dealers
sell Dr. Morse's Indian Root Pills.

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Loyal Lawyer's Logical Lecture.

rights are sacred to-day, and education a purely local affair but that is only because provincial rights are now on their side, and to howl is not at present senseless. But when provincial rights were Honest Shoes, rightly made from Best Materials, by intelligent workmen. That's all. It's considerable too. New Styles. Low prices, is what tells. against them, as they were six short years ago, it was the Dominion rights sanctity, and the howl would have been extremely senseless. There must be "There remains but one questic

(Continued from page two.)

I refer to the Jesuit Estate act in Quebec, which was passed by the local legislature without a dissentient voice. Forthwith the Rev. Principal Caven, the Rev. Principal Austin, the Rev. D. J. Macdonnell, and many other ministers; to-gether with Mr. Dalton McCarthy, and many laymen, formed, not in Quebec, but in Ontario, the Equal Rights association, in order primarily to attack the statute. You know what the act was about. The Province of Quebec agreed to purchase all interest, real or pretendfor \$400,000; and, for fear of seeming to was set apart for Protestant education. This was a question in no sense less of a local character than the Manitoba School Act. But some Protestants wanted it disallowed and appealed from, so they took down the sacrificial robes, and they clapped them on Dominion rights, waive ed the constitution vigorously, and quite sensibly clapped the howl in a cupboard. In an address issued by the association in 1890, and signed by the Rev. Principal Caven, as chairman, and Mr. E. Douglass Armour as honorary secretary, there was the following: "The right of appeal to the Governor-General which minorities at present have must-must what? must be abolished? must never be used? of separate schools in your province. Not at all; that would have been to There is it seems to me but one course howl at the wrong time-must remain; may the entire Dominion is the proper guarantee for equality of dealing on the part of provinces with the adherents of the various churches, and nothing be-yond this should be sought." I fancy I not be changed, for by the imperial act hear from the locked cupboard that melancholy howl trying to make itself heard—perhaps it is nothing but some minister in the audience sighing.

Mr. Dalton McCarthy was the chief In his address in the house of commons on viously, therefore, the separate school the Jesuit Estate matter he said: (Let us system of Manitoba is beyond the reach of apply it to our own case as he proceeds:) the legislature, or of the Dominion parlia-"I venture Sir, to ask the house serious- ment ly to consider the position in which we local autonomy, which some gentlemen have become addicted to, is fraught, have become addition to, is fraught, act, but with the meris of the question we are in nowise concerned here. My object this Dominion. Our allegiance is due to the Dominion of Canada. The separation into provinces, the right of local the framing of this piece of legislation, as self-government which we possess, is to its scope and effect."
not to make us less citizens of the Domfor the promotion and welfare of the say that because a certain piece of legis-lation is within the power of a local parment by which power is conferred upon the local legislature, the duty and powerbecause where there is a power there is a corresponding duty—are cast upon the 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 ensive to the laws on meeting on Sunday when there was a I will go so far as to say that they must be

constitution? If so what then says the constitution? Does it say that all local matters are to be controlled by the province, and all others by the Dominion? Not at all, although to listen to most of the sermons one would think so. Marriage and divorce are surely local matters. Mr. Pedley would say that they have to do with people "inside our own province, these and these only"; and yet the provincial legislature have only limited jurisdiction as to one of these subjects, and no jurisdiction at all as to the other. Agriculture is surely local, but again the local jurisdiction is limited. I could proceed with the enumeration, but it is not necessary. Now what does the constitution say as to education? Mr. Pedley says, "to obey the order is to resign provincial au-tonomy." But what said the privy coun-cil? "Before leaving this part of the case it may be well to notice the argument urged by the respondent, that the construction which their lordships have put upon the second and third sub-sections of 22 of the Manitoba act, is inconsistent with the power conferred upon the legislature of the province to "exclusively make laws in relation to education." The argument is fallacious. The power conferred is not absolute, but limited. It is exercisable only "subject and according to the following provisions." The sub-sections which follow, therefore, whatever be their true construction define the conditions under which alone the provincial legislature may legislate in relation to education; and indicate the limitations imposed on, and the exceptions from, their power of exclusive legislation. Their right to legislate is not indeed properly speaking exclusive, for in the case specified in subsection 3 the parliament of Canada is authorized to legislate on the same subject. There is, therefore, no such inconsistency as was suggested." How then do we resign provincial autonomy? If we had by the continuity autonomy? stitution sole control over education the case would be different; but when we have

not got it, how can we resign it! Howl as

we please, with or without discretion, or

discrimination, we have no such power,

and therefore can neither resign or aban-

no autonomy? Let us, I say, as British subjects, be governed by our constitution, and not raise howls, senseless or otherwise, when a right of appeal, given by the con-

stitution, is put in exercise.

Before closing I would like to point out that the opinions of Canada's leading statesmen have been in favor of separate schools. Let me read to you an extract from Mr. Pope's "Life of Sir John A. Macdonald," the man who was the first to introduce the separate school system into Canada-the man who, therefore, accord-

"There remains but one question of pracdiscrimination in howls, if they are to tical politics in relation to which I propose to outline Sir John Macdonald's attitude. I refer to those of race and religion, which periodically threaten the peace of Canada. It must be apparent to the most careless student of Sir John Macdonald's history, that British and Protestant though he was at no time in his career had he any sympathy with that fierce intolerance of everything French or Roman Catholic which at the present time is abroad in the province of Ontario. As far back as 1854 we find him counting on his "friendly relations with the French." In 1855 he introduced and carried a bill in the interests of sepaed, of the Jesuits in certain estates, which had been set apart for education, of George Brown. In 1863 he supported the speech and vote of R. W. (now senado the Protestants an injustice, an equal tor) Scott's act establishing a system of amount (in proportion to the population) separate schools. In 1867 he perpetuated this right to the Roman Catholics of Ontario, and at the same time provided the French Canadians with liberal guarantees for the security of their language, institu-tions and laws. In 1870 he secured, or thought he secured, like privileges to the Roman Catholics of Manitoba. We are not left in doubt as to his view of what was intended by the operation of the Manitoba act. In the very beginning of the present agitation in that province, he thus addressed a member of the local legislature, who had applied to him for counsel:

"You ask me for advice as to the course you should take upon the vexed question open to you. By the Manitoba act the pro-visions of the B. N. A. act (section 93), respecting law passed for the protection of minorities in educational matters, are made applicable to Manitoba, and canconferring the establishment of the new provinces, 34-35 vic., section 6, it is provided that it shall not be competent for the parliament of Canada to alter the provis-ions of the Manitoba act in so far as it respeaker in the Equal Rights association, lates to the province of Manitoba. Ob-

"It is true." Mr. Pope continues, "that stand. The worship of what was called the highest tribunal in the empire has put a different interpretation on the Manitoba act, but with the merits of the question we

Mr. Alexander McKenzie, in the debate inion, is not to make us less anxious on the New Brunswick school case, said : "I believe in free schools in the non-de-Dominion; and it is no argument to nominational system; and, if I could persuade my fellow-countrymen in Ontario and Quebec, or any other province, to liament, therefore the legislation is not to adopt that principle, it is the one I would be disturbed. By the same act of parlia- give preference to above all others. For many years after I had a seat in the parliament of Canada, 1 waged war against the principle of separate schools. I hoped to be able, young and inexperienced as I governor-in-council to revise and review then was, to establish a system to which the acts of the legislative bodies. If you are all would yield their assent. Sir, it was to say that because a law has been passed found to be impracticable in operation, and impossible in political contingencies.' Sir George Cartier's, Sir John Thomp-son's, Sir Oliver Mowat's and Mr. Edward Blake's opinions are too well known to need citation. These are opinions of men well informed upon this question of separate schools, men who were through the fierce lights in the 60's; men well able to judge whether the separate school system neful or injuric

> to them. From great statesmen let us pass to two smaller ones - Mr. Greenway and Mr. Martin. In 1872 the New Brunswick Greenway was there, and Mr. Greenway voted for that address. And Mr. Greenway remained in favor of separate schools until after Mr. Martin's Portage la Prairie speech in August of 1889, in favor of abolishing separate schools. Mr. Greenway made no secret of his disapproval of this speech; and to his friends denounced it as stupidity and madness. But Mr. Martin always had the means of controlling Mr. Greenway. He had only to tender his resignation, and he had his way. Mr. Greenway swallowed the nauseous dose, but no one believes that the nasty taste has yet left his

And now for Mr. Martin. In 1890 he passed the 1890 act—he was then in provincial politics. In 1894 he denounced the act—he was then in Dominion politics. In an address to the Winnipeg Liberal club (20 Feb. 1894) he said: "He himself was (20 Feb. 1894) he said: He himself was not satisfied with the School act, and never had been so. He had made a strong effort to have public schools, controlled by the government, really made national schools, only school which could be justified as constitutional. They said that the state had no right to interfere with the different denominations, but had the right to interfere in the matter of religion; but he contended that they would not do the one without the other. It has been urged by satisfied supporters of the Act, that none could complain of the devotional element introduced as it was of the broadest nature. But they found that the Roman Catholics had the very greatest objections to this provision of the Act, and he was himself dissatisfied with it, and was glad many Protestants shared his objections— The Roman Catholics had honestly stated that in their behalf the two forms of education should go together. The Protestants admitted on the other hand that it was impossible to have religious training don it. There is no state in the union that could have passed the act of 1890, interfering as it does with vested rights. There would not even be an appeal to any con-stituted authority, the law would be abso-training should be done away with in the lutely void as ultra vires. Nevertheless, schools, the Protestants said they would each state is autonomous to the extent of prefer the old state of affairs. He would

Need I go further in citing authority of great statesmen, and little politicians. I wish I had time to give you further testimony, but I must hurry to a finish.

THE PRIVY COUNCIL DECISION.

If, ladies and gentlemen, you decline to adopt the aguments which I have advanced in favor of separate schools; if you decline to be bound by agreement of 1870; and if you decline to give heed to opinions of eminent men, what is there left that I can urge upon you? Well, if argument, agreement and opinions fail I can still urge upon you submission to the law, and to the constitution, as interpreted by the high-est judicial tribunal—the privy council. It is unfortunate that the decision has not been published so as to be accessible to all. Let me give you some extracts from

it.

"The terms upon which Manitoba was to become a Province of the Dominion were matter of negotiation between representatives of the Province of Manitoba, and of the Dominion Government."

"Those who were stipulating for the provisions of section 22 as a condition of union and those who gave their legislative assent to the Act by which it was brought about had in view the perils then apprehended."

"It was not doubted that the object of the first sub-section of section 22 was to afford protection to denominational schools."

"There is no doubt either what the points of difference were, and it is in the light of these that the 22nd section of the Manitoba Act of 1870, which was in truth a parliamentary compact, must be read."

"The sole question to be determined is whether a right or privilege which the Roman Catholic minority previously enjoyed has been affected by the legislation of 1890. Their Lordships are unable to see how this question can receive any but an affirmative answer."

"Bearing in mind the circumstances which

tion can receive any but an affirmative answer."
"Bearing in mind the circumstances which existed in 1870, it does not appear to their Lordships an extravagant notion that in creating a legislature for the province with limited powers it should have been thought expedient, in case either Catholics or Protessants became preponderant, and rights which had come into existence under different circumstances were interfered with, to give the Dominion parliament power to legislate upon matters of education, so far as was necessary to protect the Protestant or Catholic minority as the case might be,"

What blasphemy and sacrilege! Did

What blasphemy and sacrilege! Did these judges never hear of the sacredness of provincial rights, or listen to that howl which under properly selected circumstances plays such an important part in Canadian politics? Let me request your special attention to the next extract dealwith the Catholic petition to the Governor General asking for relief:

General asking for relief:

"Their Lordships have decided that the Governor-General has jurisdiction and that the appeal is well founded, but the particular course to be pursued must be determined by the authorities to whom it has been committed by statute. It is not for this tribunal to intimate the precise steps to be taken. Their general character is sufficiently defined by the third sub-section of section 22 of the Manitoba Act."

"All legitimate ground of complaint would

thd Manitoba Act."

"All legitimate ground of complaint would be removed if that system (the system of 1890) 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."

What is here said: 1. That the Catholica have a grievance: 3.

lics have a grievance; 2. that their appeal is well founded; 3. that the general character of the proper course to be taken is clear, namely that the act of 1890 ought to be supplemented by provisions which to be supplemented by provisions which the fence for some time until he had read would remove the grievance and 4. that the decrees of the Catholic church affect the precise steps to be taken ought to be determined by the governor-general-in-

This seems plain enough for any unprejudiced mind, but Mr. McCarthy makes two remarks about it. He said at Ottawa: 1. That the privy council went beyond the record and had no right to say what it did. As to the power and duty of the privy council I fancy that we will be content to take its opinion and not that of Mr. Mc-Carthy; and 2, to use his own language "I say that is going a long way because they have obtained a solemn decision of the highest tribunal but there is a constitutional power with this council to say, notwithstanding the decision of a court of law upon this point, that they will not act upon that opinion." Then what are we to act upon if not upon the decisions of the highest possible constitutional and judicial authority; upon what then? Ladies and gentlemen, may I not fairly ask you to stand by our constitution and our courts assured that in no other way can endles anarchy and confusion be avoided.

CONCLUSION.

And now in conclusion I beg to bring before you an object lesson. In 1890 school question was debated in the House there were in the city of Winnipeg five of Commons, and Mr. Greenway was Catholic schools, with 576 scholars. To-there, Canada had jurisdiction to interfere with New Brunswick, because there scholars have increased to 704. During fere with New Brunswick, because there scholars have increased to 704. During never had been separate schools there; but these five years the Catholics have paid Canada did all that she could, and the their share of taxes for the other schools House of Commons passed an address to and have, with great difficulty, and much Her Majesty asking her to use her influence self-denial, maintained their own schools with the legislature of New Brunswick to as well. They have done this quietly procure relief for the Catholics. Mr. patiently, to the law submissively, but i must be added somewhat grudgingly, for they are for the most part of the less affluent classes, and as Mr. Pedley says "they feel that faith with them has not been kept." Nevertheless, Protestants, you have heard nothing of their complaining although some of you, feeling the injustice that was being done, have generously helped them. The taxes for schools purposes in the city of Winnipeg meanwhile have been increasing, until Protestants themselves are finding them hard to pay How would you like if besides paying fo your own schools you had to support others as well? Why do the Winnipeg Catholics make the double payment? Well, they say for conscience sake. They keep up their separate schools for the same reason that Protestants keep up their separate churches-for conscience sake. And are these schools inefficient? No such charge has ever been made, but in the name of the Roman Catholics of this city and with their sanction, I invite you to go and see for yourself-see their work and with religion obliterated; and he was now see how much of their time is given to more convinced than ever that was the catechism. I could not bring the children only school which could be justified as here; but I have done what I can, I have brought here samples of their work, and specimens of their books, and their time tables, and I ask you at the close of the proceedings to come forward and inspect

What then? Will Winnipeg Protestants continue to make profit out of the Catholic conscience, and to diminish their taxes by enforced contributions from those who can make no use of the present schools? Is that fair, is it just, is it reasonable, is it honest? Which of Mr. Pedley's reasons will he offer for the continuation of this crying inequality? Protestants of Winnibeg, the best of you, are you not ashamed peg, the best of you, are you not asnamed of the result to which intolerance has brought us, as well as of the faith-broken path by which it has come? Are you not asnamed to make money out of the religious convictions of your Roman Catholic Collegistics. fellow citizens?

Are you not willing to pay for your own schools? and to let the Catholics keep their money which under the present system they have to contribute to your support? each state is autonomous to the extent of prefer the old state of affairs. He would leave it to your judgment, trusting that my its constitution. The province of Manitoba leave it to his audience to determine effort to place the matter fairly before you has greater power than any state in the which was the most honest stand of the union in this regard, and has it therefore two."

When Mr. Ewart had concluded the chairman announced that any question that might be asked would be answered. A few were asked, the chief one being as to similarity of the Manitoba schools act and the Quebec Jesuits estate act; as to Mr. McCarthy's explanation of the Jesuits estate act; if separate schools had not been established in 1871 would there now be any ground for the Catholic appeal; if all denominations should be given separate schools if they desire them, how could a semblance of a state school be main-

Mr. Ewart replied that the proceedings

of the Jesuit estates act were similar to those in the school act in so far as they went, but the appeal to the governor general was abandoned and an arrangement made between the Protestant representatives and the Quebec government. As to the next question, Mr. McCarthy's only explanation of the Jesuit estates act was that it did not refer to education. As to the third question no appeal could lie if separate schools had not been established in 1871. As to the next question, Mr. Ewart said that if all the people in the province were deaf and blind, it would be harder to educate them and so it would be if all denominations had their separate schools; but happily such a state of things did not exist, and it would be time to consider the situation when other denomina-

tions began to ask for separate schools. Rev. Mr. Grant, who asked the last question, contended that his question had not been answered and insisted that the proposition was a most vital one. Rev. Hugh Pedley rose to make a reply

to some of the points of Mr. Ewart's address. He said that no promise had been made by the legislature to safeguard separate schools and therefore the people of Manitoba could not justly be charged with breaking faith with the Catholic minority. And again the Dominion government had no right to make a bargain settling for all time to come the separate school system on this province. 000 who were in Manitoba at the union should not be in a position to prevent the 150,000 people now here from inquiring into the merits of the system under which they live. It was not right to say that which was not Protestant was Catholic and vice versa. He had never claimed to be a Protestant. "I believe in the holy Catholic church," was a part of the declaration made by a person when being received as a member of the Congregational church. If there was anything objectionable in the religious exercises used in the schools let it be expunged. As there would be Catholic teachers in the public schools, Presbyterian children would be in as much danger of having their religious faith perverted as Catholic children would be; no one could have any advantage over the other. The chief objection to Catholics attending the public schools appeared to be the matter of conscience.

Mr. Ewart-No; no. Pedley-Then that is not so? That is the most vital point in this whole question That was the one point that kept him on ing the subject. If it is right for one de nomination to have separate schools then let all have it. If one part of the community have their taxes set aside for their particular use, let all the different parts be treated similarly. There are private schools in this city that should have the benefits of the school taxes paid by the parents of the children who attend them, if it is right that the Catholics should have their taxes set apart for themselves. It was not right that there should be a double board of education, double school boards, double normal schools, double expense just because a fraction of the population want to teach their own particular religion half an hour each day, it was unjust to the people of the province as a whole. He hoped the difficulty would be settled; but if the Catholics wanted their old schools

land to interfere with the present school ystem, by establishing parochial schools.

A little cross firing occurred which gave

zest to the proceedings.

The meeting dispersed after a vote of thanks had been tendered to Mr. Ewart and the chairman.

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