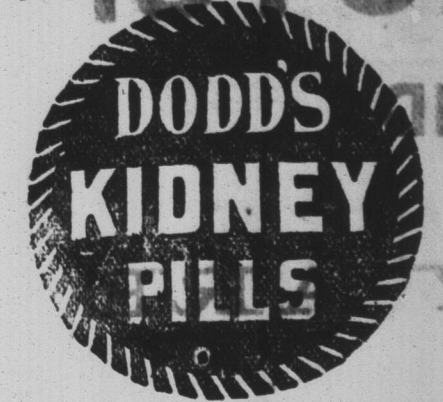


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2 SPOONS. The smaller one, filled with 3600 God Liver Oil, is more palatable than the large one filled with the best of the many emulsions now in the market.

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The Victoria Warder

FRIDAY, MARCH 29, 1895

THE SCHOOL CASE.

A LONG ARGUMENT BEFORE THE PRIVY COUNCIL. MR. JOHN S. EWART APPEARS FOR THE CATHOLIC MINORITY. PROPOSED REMEDIAL LEGISLATION. A ROMAN CATHOLIC SPEAKS WHO SUPPORTS PUBLIC SCHOOLS.

(Continued from first page.)

INTERPRETATION A DUTY.

Such considerations are, however, not properly up for discussion before this council, for as I have formerly contended, and now repeat—as my English argument, and with all proper deference and respect, not only has His Excellency in his capacity as Governor General, but in his capacity as the representative of the Queen in Manitoba, it is his duty to see that the law is observed.

MANITOBA'S POSITION.

I hear it frequently said that the protestant portion of the province of Manitoba is almost a unit in its opposition to the Act of 1890. I am not prepared to accept this statement without further proof.

CONCLUSION.

In closing my argument I cannot do better than adopt (with the exception of a single expression) the concluding language of an address delivered by Dr. J. H. Morrison before the junior liberal-conservative association of St. John, N.B.—He said: "Anticipating the appearance of this question in the arena of federal politics, Mr. McCarthy and his Protestant Protective association have launched out upon a campaign of open hostility to the Roman Catholic Church upon their great army of loyal organization men their aids when they have to face this question. I am proud to be a member of the Orange society. It is a noble institution, and I wish its aims, principles, and precepts were better understood by the public at large. But no part of an organization's obligation permits, much less requires, him to oppose a Roman Catholic fellow citizen merely because he is a Roman Catholic, and he is bound by his obligation to resist the encroachments of the church of Rome only by just and legitimate means. It is just and legitimate to break solemn pledges, to violate solemn oaths, to insult, despise, and trample under foot a weak minority, simply because that minority is Roman Catholic? Should the legislature of Quebec abolish the Protestant separate schools of that province what a cry would go up from all the Protestant newspapers all over Canada! The very men who now cry 'the majority rule' would then enter the lists to see that the minority should have protection, and you would

find Mr. Dalton's 'Catholic' the safeguard of those who would be reduced to the status of a minority in the separate Protestant schools. And if the helpless Protestant minority in Quebec should appeal to the Parliament of Canada for protection, would not the entire country endorse and support the government which would restore them to their former favored position? Who would then cry 'let the provincial majority rule?' Can we afford to withhold from the Catholic minority in Manitoba the same justice which we would readily grant to the protestants in Quebec? Can we make flesh of one and fish of the other, and still maintain our own self-respect? Will it be just for us to ratify the stippling out of the separate schools of Manitoba simply because we are on general principles opposed to separate schools, without taking into consideration the circumstances which surround the case? We cannot afford to adopt the justifiable (I object to that word) doctrine that the end justifies the means. We cannot afford to do wrong that good may come. We cannot afford to be unjust.

Nearly 1,900 years ago there was de-livered to the world a law, which has been the greatest of all forces in the evolution of religion, civilization, and society. It was the law "Do unto others as you would that they should do unto you. Acted by the spirit of that law, Christ, the Son of God, descended to earth, and through his blood we have received the blessing of the Holy Spirit. Should party jealousy, or republican hatred of monarchical institutions, thwart his beneficent purpose, the finger of scorn would be raised upon the United States by the nations of the world. Let not the finger of scorn be raised upon Canada because she shall refuse to be as just and generous as the president of the republic.

Again I say, that when this question comes before us, as it must come if the government of Canada find it their duty to interfere, let our motto be "Let justice be done though the heavens fall."

MR. O'DONOGHUE'S REMARKS.

Mr. John O'Donoghue, addressing the council by request of Mr. McCarthy, said he was a resident of Winnipeg, a public school trustee, a member of the Roman Catholic church, and a regular attendant. On behalf of a large number of Catholics of that province, he declared that the French schools of Manitoba are not in so satisfactory a shape as the Protestant schools. Seldom had he found a French teacher who could speak or teach English. He had made representations to the Archbishop about the matter and also to the late premier Norquay. He did not think that 25 per cent of the French youths could read and write, whereas 75 per cent of the Protestant youths could read and write. When the Greenway government came into power he urged Mr. Joseph Martin to try and do something for separate schools. At that time Mr. Martin did not think the matter was within the power of the province. When the school act of 1890 was passed he gave it his support, and had no reason to regret his action. He believed that the clergy would allow the people to accept the present system they would do so. Efforts had been put forward by him to obtain a compromise, but his grace, the Archbishop, would not consent to it, having been advised by eastern friends to accept nothing short of the repeal of the act of 1890. "There is, in fact, a day that passes," said Mr. O'Donoghue, "but Catholics call upon me and express wishes that matters will shape themselves so that they may be able to send their children to the public schools. They do not like to express themselves publicly for fear of coming into conflict with the clergy. In his election he had been opposed by the government as a shrewd and sound—(laughter)—and yet he had been elected.

THE AFFIDAVITS.

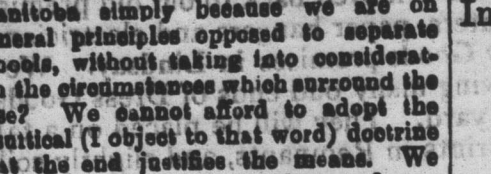
All the affidavits which Mr. Ewart put in during the course of his argument were subsequently withdrawn by him in the first week of the session. When the first one was read Mr. McCarthy ventured to suggest that objection might be taken to it, whereat Sir Mackenzie Bowell remarked that it would be well to have all the information upon the matter, as it might throw some light on the way the liberals got power in Manitoba, and when the documents were read they poured a flood of light on the history of the question. They showed that in 1888, during the bye-election in St. Francois Xavier, which determined the fate of the Norquay government, solemn pledges were given by Mr. Martin that the liberals would not interfere with the separate schools. The Norquay government at the time was trembling in the balance. One of its supporters, Mr. Burke, had been appointed provincial secretary, and was seeking re-election. His defeat meant defeat of the government. On the pledge that the liberals would respect the privileges of the Catholics, the constituency, strongly Catholic, returned a Liberal, Mr. Francis. Mr. Francis, Mr. A. E. Martin, the Liberal organizer, and Mr. Fisher, M.P.P., then president of the conservative association, declared on oath that nothing would be done by the liberals to remove the separate schools. In consequence of the election Mr. Greenway obtained power. The Rev. Father Allard and Mr. W. F. Alloway, banker of Winnipeg, both deposed in affidavits that Mr. Greenway gave solemn pledges to the government that he would respect the separate schools. The promise called to see Archbishop Tache, but as the prelate was ill made an arrangement through his vicar-general, Father Allard, in the presence of the other deponent, Mr. W. F. Alloway, that in consideration of his grace consenting to a French representative, Mr. Pendergast, entering the government, the prelate would consent to an adjournment to obtain affidavits in reply. He was altogether unaware that such a line of argument would be adopted, but Mr. Ewart commented on that account, and said that he was sure that the government might mean that no action could be taken by the legislature at its present session. It was accordingly arranged that Mr. McCarthy should have the floor to-morrow.

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to Your Honorable Wife.

and tell her that I am composed of clarified cottonseed oil and refined beef suet; that I am the purest of all cooking fats; that my name is

Ottolene

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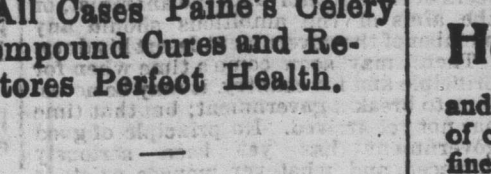
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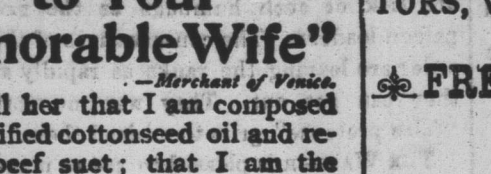
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