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pointed suggestions that the veteran premier should retire and make way for arate schools do not exist. Catholic reli- "practice" referred to in the Manitoba act, younger men. But Mr. DeBoucherville is matter of conscience. Catholics insist sturdy and vigorous and has no desire to give up his leading position. At Ottawa upon education being thoroughly permeated with religion and religious aspects.

Many of us look no further than simply on the other hand Sir John Abbott is unfortunately in very poor health and wishes to retire into private life, but his effect, all that has been and is wrought in colleagues and supporters, unable to agree upon a successor, insist that he must retain Protestantism and Catholicity in their the premiership with the understanding that he shall be relieved of care and work in every possible way. The succession would naturally come—and probably will yet come—to Sir John Thompson, but the serious objections urged by certain sections of his own party have not been overcome, and the feeling has been rather "that conscience is found under the inflaintensfied. It is proposed that Mr. Meredithe of all the causes which forcibly act on our hearts." With conscience so formed the Catholic family will migrate to and settle in that province wherein his necessary with Ex-Grand Master Bowell then, would be the result of this migration in the cabinet is a mystery, unless this latter's peculiar virtue as a great Protes- Canada distinguished on lines of creed as tant champion has worn out. There is a strong suspicion that such is the case; but is seen in the opportunity recently given what then becomes of Mr. Bowell? What flammatory hints in resisting by force the does he represent? It has even been suggested that he should take the premier- It the creation of separate schools in the suggested that he should take the premiership, but before that idea gains much
headway Mr. John Haggart will be heard
from. He will be sure to "nip it in the
bud," even before he sees it "floating in
the air." It has long been the general

If the creation of separate schools in the
two older provinces had never been recognized this element of danger would not
now be upon the political horizon. But
the law has sanctioned separate rebools.
No power can disturb them, and taking
things as they are, as we must, we are
forced to the conclusion that it is against
the interest of the Dominion that portions Impression that Sir John Thompson would retire to the supreme court bench when would make them. We may be told that the chief justiceship became vacant but the example of New Brunswick weakens now that that prized position has been it, because there the non-sectarian attempt opened by the lamented death of Sir had to give way to a policy of conciliation William Ritchie it is given out in the organs that Sir John no longer yearns for | to be enjoyed practically as if it were the its calmer atmosphere. He has tasted the sweets of power as the practical head of the cabinet, and now is determined to become the actual premier.

The situation is full of perplexity for the tory leaders, and there is naturally a good deal of speculation about its possibilities. The "Foster" boom for the premiership has struck not only "a moment of weakness" but a long spell that threatens a collapse. The Haggart boom for the Ontario leadership is solid and strong; and is being quietly cultivated for all the possibilities that may arise.

Isyman we appreciate one point wherein judgment was far wide of the promint was far wide of the pull is the pivot upon which the whole question turar, The Manitoba act provides that "Nothing in any such law shall prejudicially affect the right or privilege with reapect to denominational schools which any class of the statement of the history cells it, of the Manitoba act in its design towards separate schools. If one does he must regard Sir George Cartier as a traitor to his church the cholled that there were denominational schools were schools. If one does he must regard Sir George Cartier as a traitor to his church and Archbishop Tache as unfaithful to its children, a notion not more repulsive than the doubt is ridiculous. Let, then, the intention, be accertained and faith be kept towards a people without whose aid and schools by Protestants. This condition of the union. The statement of Archaman assistance in forming confedention, the Manitoba core in the doubt is rediction, the Manitoba country of the whole question turar, The Manitoba act provides that "Nothing in any such law shall prejudicially affect the right or privilege with respect to denominational schools. The manitonal schools is the right or privilege with respect to denominational schools. If this country is a substant to his church as a traitor to his church as the children, a notion not more repulsive than the doubt is ridiculous. Let, then, the intention, as history tells it, of the Manitoba country is an action of the history cells it, of the Manitoba country is a substant to his church as a traitor to his church as the country is a substant to hits all the possibilities that may arise

COMMUNICATIONS. The Manitobs School Act.

SIR,-It is earnestly to be desired that the mony within the bounds of our fair Domin ion, because, that it is becoming a Dominion question is evident from its fast increasing magnitude. Dogmatic opinion, always unpleasant, and oftentimes offensive, should be and must be avoided by those who rejoles, if such there be, at the result of the appeal to the judicial committee of the privy council. Such persons should remember that judicial minds have widely differed as to the legality of the Manitoba legislation. That, though the court of the empire has unanimously upheld the legislation of the Greenway government as being intra vires, the supreme court of Canada has with; one voice and just as emphatically declared it to be illegal. In matters of creed we Protestants do not accept the doctrine of infallibility in man. Why, then, it may be asked, shall we force the acceptance of this dogma in matters of jurisprudence, and arrogantly

insist (as we regret to find some are doing

upon the absolutely infallible correctness

of the privy council's judgment?

The distinct and positive difference in opinion between the two great courts causes men to ask which is right and which is wrong, and to shake confidence in our legal tribunals, an incident not devoid of danger in matters of vital moment. This doubt is not unreasonable, hence it can only be the ringleader of a rabble who will deny to Catholics the right of constitutional action in the present condition of things, made uncertain and equivocal by the two conflicting judgments. The Empire, hoping to smother the movement in its infancy, is exclaiming against the loy-alty of Catholics who want remedial legislation. There is nothing disloyal in such a desire, and the "cloven foot" is plainly discerned in the Empire's anxiety to shelve disconced in the Empire's anxiety to shelve the question, and thus save the Abbott Travelers' Accident Titlets, and the greating of the question, and thus save the Abbott government from responsibility in the premises. Our federal new tests of the control of the premises. Our federal new tests of the control of the premises. Our federal new tests of the control of the premises. Our federal new tests of the control of the premises. Our federal new tests of the control of the premises. Our federal new tests of the premises of the premises of the premises of the premises. Our federal new tests of the premises of t the question, and thus save the Abbott government from responsibility in the pre-

ate schools, leaving Protestants the sole that the "privilege" or right which Cathopossession of those provinces wherein sep- los enjoyed is regulated by the word

to the law of "cause and effect" for what happens day by day. Catholics attribute direct to God, as the cause and producer of comparative effect upon civilization, says: "Individual conscience is the result of "widely different causes. It is an error "the feelings have an immense influence "on moral ideas and actions; the result is distinctively as is Ulster from the rest of Ireland to-day; and the danger to Ireland will of the people as expressed at the polls. our contention, but we think it strengthens and mutual concession which defies the written law, and leaves a sectarian system

written law of the province. Not being versed in what is said to be the principal and most perfect branch of ethics, we do not pre-ume to criticize the judgment of the privy council, but as a layman we appreciate one point wherein Chase and Sanborn.



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and that the "practice" is limited by or existing before the union, had such state of things even been legalized at the time.
This is a legal nicety. But suppose it be
so. The state of things then existing, had they been legalized, would not have demanded taxes from a denominational school supporter for any other school than the school of his desire. The public school act of 1890, however, clearly does this, and thus disturbs the state of things existing by "practice" at the time of the union. However, while we bow to the opinions of the learned judges-opinions after all given simply upon the legal aspect of the case—we ask what was the intention of the parties to the contract at the time of the union? Was it that it should be as the statute is, if so, then so be it. But if it was not, then by all that is decent, honorable and just, let it not be said o

Manitoba that she would take advantage of a statutory mistake; that as a people the Manitobans would do that which as individuals they would scorn to do. The Globe falls into the error of supposing that the privy council have settled the intention. Herein the Globe is wrong. All that the privy council has declared, is what the meaning and effect is of certain statutory language not by any means what the intention of the parties was at the time of the union. Danby it was who said that the responsibility of a people differed from that of the individual, the one to be judged in this world the other in the next. Let not this difference of tribunal influence a settlement of this grave question otherwise than if the responsibility rested with the in-dividual. It is possible to mention men who have owed great wordly prosperity to breaches of private faith, but we doubt whether it be possible to mention a state which has on the whole been a gainer by a breach of public faith. Clive's mastery over Ormichund, in the art of deception, made richer still the man who forged the name of Watson, but England's word, not her sword, is what has extended and now preserves her oriental empire. In India BOOTS and SHOES " no oath which superstition can devise, no "hostage however prec'ous, inspires a "hundredth part of the confidence which is "hundredth part of the confidence which is "produced by the 'Yea, Yea' and 'Nay, "Nay' of a British envoy." Then let the intention of the parties to the bargain be ascertained and effect given thereto, whatever that may be. We do not deny that ever that may be. We do not deny that the act may be read as evidence of what the intention was, but only as evidence to be rebutted by the facts, if the facts are against the statute. Sir George Jessel has told us that a court must not be oblivious guarantee and save money.

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