

of a long interview with the Governor General. His Excellency handed me the following autograph letter:—

Ottawa, 16th February, 1870.

My Dear Lord Bishop,—I am anxious to express to you, before you set out, the deep sense of obligation which I feel is due to you for giving up your residence at Rome, leaving the great and interesting affairs in which you were engaged there, and undertaking in this inclement season the long voyage across the Atlantic, and long journey across this continent for the purpose of rendering service to Her Majesty's government, and engaging in a mission in the cause of peace and civilization.

Lord Granville was anxious to avail of your valuable assistance from the outset, and I am heartily glad that you have proved willing to afford it so promptly and generously.

You are fully in possession of the views of my government, and the imperial government, as I informed you, is earnest in the desire to see the Northwest Territory united to the Dominion on equitable conditions.

I need not attempt to furnish you with any instruction for your guidance beyond those contained in the telegraphic message sent me by Lord Granville on the part of the British cabinet, in the proclamation which I drew up in accordance with that message, and in the letters which I addressed to Governor McTavish, your vicar general and Mr. Smith.

In this last, I wrote: All who have complaints to make, or wishes to explain, are called up to address themselves to me, as Her Majesty's representative, and you may state with the utmost confidence, that the imperial government has no intention of acting otherwise than in perfect good faith towards the inhabitants of the Northwest. The people may rely that respect and attention will be extended to the different religious persuasions; that title to every description of property will be carefully guarded and that all the franchises which have subsisted, or which the people may prove themselves qualified to exercise, shall be duly continued and liberally conferred.

In declaring the desire and determination of Her Majesty's cabinet, you may safely use the terms of the ancient formula: 'Right shall be done in all cases.'

I wish you, my dear lord bishop, a safe journey and success in your benevolent mission.

Believe me, in all respect, faithfully yours,

JOHN YOUNG.

This great citizen, Archbishop Taché, continues in this memorandum, from which I am quoting entire pages, to prove the royal promise and its violation by the Manitoba ordinance of 1890 and the Northwest ordinance of 1892:

When I met the Governor General in Ottawa, in 1870, he insisted, in a special manner, that I should accept his word as a sure guarantee. He was not acting simply on the advice of his responsible ministers, but he was acting as the direct representative of our beloved Queen, having received from Her Majesty's government a special direction to that effect.

As a proof of this special mission, His Excellency, in alluding to his proclamation of December, 1869, told me: 'The proclamation I drew up in accordance with the message of Lord Granville.' That proclamation had not yet

been promulgated in the Red river settlement; it was given to me with the request to make it as widely known as possible; specially among the Catholic population. His Excellency pointed out the following passage: 'By Her Majesty's authority I do assure you that on the union with Canada all your civil and religious rights and privileges will be respected.'

The very letter I have quoted above proves also that the Governor was acting in the name of Her Majesty, otherwise he could not have said to me: 'I am anxious to express to you the deep sense of obligation which I feel is due to you for giving up your residence at Rome for the purpose of rendering service to Her Majesty's government.' His Excellency let me know that my services had been desired by the Secretary for the Colonies, and he wrote: 'Lord Granville was anxious to avail of your valuable assistance from the outset, and I am heartily glad that you have proved willing to afford it. Alluding to our long and numerous conversations, His Excellency added: 'The imperial government, as I informed you, is earnest in the desire to see the Northwest Territory united to the Dominion on equitable conditions. The imperial government has no intention of acting otherwise than in perfect good faith towards the inhabitants of the Northwest.'

His Excellency was so anxious that I should persuade the people that they had nothing to fear, on account of their religion, that, in his letter to me, he added a new promise to the assurance given in his proclamation. In that letter, we read 'By Her Majesty's authority, the people may rely that respect and attention will be extended to the different religious persuasions.'

If the proclamation issued by the representative of our beloved Queen, in her name, and framed by special direction from a minister of Her Majesty; if the letter addressed to me, to corroborate His Excellency's most solemn assurances, given 'by Her Majesty's authority'; if all that means anything and is not purely idle talk, it means that: at the union of this country with Canada all religious rights and privileges of the different religious persuasions would be treated with respect and attention.

The Catholic populations of Her Majesty's domain were not to be excluded from such advantages; the proclamation was specially intended for them, as well as the letter addressed to me.

Now, the religious convictions of the Catholics, with regard to the education of children, are well known; they are the same in all countries and at all times; they are such that the faithful and their pastors bear all sorts of expenses and annoyances rather than to desist from them.

A Catholic population does not enjoy full religious freedom when impeded from having schools in accordance with their own ideas or convictions. This was well known to the Governor General of Canada when he promised respect and attention for our religious persuasions, when he assured the Catholics that their religious rights and privileges would be respected. It would have been a mockery to add that there would be no protection for Catholic schools. That mockery, the Catholics have to bear it now, both in Manitoba and in the Northwest. Respect and attention are extended to the different religious persuasions, except to Catholics; so much so that Protestants are granted schools that satisfy them while the Catholics are refused the same privi-