

FARM AND DAIRY.

This column is devoted to agricultural subjects, and the editors will be grateful to farmers if they will use it for the intelligent discussion of matters pertaining to their important calling.

How to Raise Young Chickens.

When the chicks are all hatched leave them under the hen undisturbed for one day. They are tender and delicate and need the vitalizing heat of the mother. Let them remain without food until the second day. When the hen is taken from the nest dust her thoroughly with fresh insect powder. Grease her legs lightly with melted lard and apply two or three drops to the back of her neck. Do not put any under her wings, as the chicks are apt to get it into their eyes, causing blindness. Lice pass from the hen to the chick, so if there is one louse on a hen it is one too many. The first four or five days feed stale bread or cracker crumbs moistened with sweet milk. Do not make it too sloppy. The principal food should be bread made of equal parts fine oatmeal, bran, shorts and corn meal. Add enough soda and salt to season, and three teaspoonsful of ground bone. Mix with sweet milk and bake in the oven. Crumble the inside of the bread and feed it dry. Take the crust and moisten with a raw egg until the whole is stiff dough. Young chicks will keep healthy and grow fat on this food. Egg is the natural food for young fowls and should be given once or twice a day. Raw egg will prevent bowel trouble, while too much hard-boiled egg will produce it.

Feed regularly every two hours until the chicks are a week old, then four times a day will do. Give them all they will eat up clean but do not leave any in the trough to sour. As soon as chicks require food they require water. Milk may be given, but it should be sweet. If the weather is cold have the water tepid. Construct the drinking dishes so that the chicks can drink without getting wet. Never feed raw corn meal, as it contains more mineral matter and is one of the best bone-forming foods that can be given to growing fowls; but it should always be scalded. As they grow older feed gram, either whole or cracked. Table scraps and garden greens may also be given. Keep pulverized charcoal and fine gravel within reach all the time.

The young chicks must be kept warm and dry until they are six weeks old; a single night's exposure may bring on bowel disease. When this appears it is generally attributed to the food, but the real cause is cold. Do not keep the hen confined in a coop unless it is a large one, and then only in bad, wet weather. It is almost impossible to keep a confined hen free from lice. If she has her liberty she will dust daily and rid herself of the pests, and the little chicks will learn at an early age to wallow in the dust. Let them roam over the garden and fields and they will gather a large part of their food, and benefit the farm and garden by ridding them of insects. —American Agriculturist.

MCCARTHY AND COSTIGAN.

Directly Opposite Views of the Manitoba School Question.

In the debate on the address in parliament, Mr. Dalton McCarthy dealt with the Manitoba school question as follows:—In the first place, there could be no greater misunderstanding than to suppose that the true judgment of the privy council was a decree or order to the Governor-General at Ottawa, to the dominion parliament, or to the Manitoba legislature. It must not be forgotten that the opinion which had been offered by the judicial committee of the privy council was an opinion which was sought for from the supreme court of Canada. The government were authorized by an Act passed by the present parliament not very long ago to obtain for their information the opinion of the supreme court upon any question of law or fact. In this instance, the questions were questions of law and not of fact, and were submitted with a view of obtaining an opinion as to the meaning and interpretation for the information of the governor-in-council. He contended that at the time of the introduction of Mr. Blake's resolution, Sir John Macdonald declared that he would be no party to handing over to the court any power or responsibility which rested upon the administration according to the principles of responsible government, but that the reference was merely for the information of the executive, who would still be responsible for their acts, and who would be perfectly justified in rejecting the opinion of the supreme court or the judicial committee. The position he (Mr. McCarthy) took was this: an appeal being made to the Governor-in-Council, under the terms of the Manitoba Act, the government were authorized and empowered and availed themselves of that authority to obtain from the court an answer to the questions of law, whether there was ground for the appeal as a matter of law, and whether the complaint, assuming it to be true, which was stated in the petition, would justify interference by the Governor-in-Council. The answers to those questions could, therefore, in no sense be looked upon as an order from the court which this Government or this Parliament were bound to obey. They had not yet reached the stage, and he trusted they were not likely to reach it, when the great Canadian Parliament were subject to the direction of any court of law, and their system of responsible government had not yet become so effete that the Government of this country could pretend they were bound to obey the order of any court. What the Government did, they did as responsible Ministers, and it was only to shield themselves from responsibility that they had resorted to their theory in regard to the judgment of the Privy Council. That judgment was no more binding than that given by the Supreme Court of Canada. How could it be pretended that the answers to these questions were commands which the government were

bound to obey? For his part, he did not hold the government responsible or blame-worthy because they had exercised the jurisdiction which, under the circumstances, the judicial committee of the privy council thought they possessed. "My complaint," said Mr. McCarthy, "is that in exercising that jurisdiction they have just as much right to reject the petition as they have to allow it, just as much right to determine against the prayer of the petition as in favor of it, and that for what they do they are responsible as the Executive of this country to the Parliament, and ultimately to the people, whose representatives we are." Mr. McCarthy then read the text of the remedial order, in which he contended the government declared that the Roman Catholic minority by the Act of 1890 were deprived of their rights, and in which the Legislature of Manitoba was required to restore those rights by the passage of an Act or Acts to supplement the Act of 1890. The leader of the house had expressed the hope that Manitoba would settle the question but the province had no discretion in the matter. The Legislature was ordered and commanded to pass the remedial legislation, to restore the school system of 1870, and in carrying it out was confined to the limits of the order, and had no discretion. Anything beyond that would not be obeying the order, and would be ultra vires so far as the order was concerned. Mr. McCarthy went on to dilate on the school system as it existed between 1870 and 1890, and claimed that neither Mr. Ewart nor any other person had raised a voice in defence of that system. What was meant by a restoration of the rights of the minority? Not that the Legislature of Manitoba should re-establish separate schools subject to control, giving the Roman Catholic the right to maintain, equip, manage, conduct, and support their own schools, but to return to the system that prevailed between 1870 and 1890, by which sectional schools were maintained purely at the expense of the different creeds, and which resulted in many of the children growing up in total ignorance.

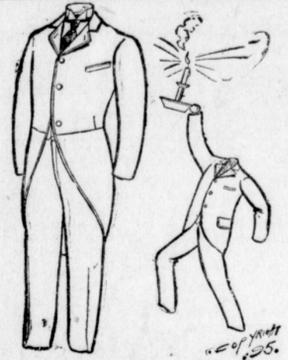
Mr. Costigan said parliament had on many occasions shown itself capable of dealing with the most delicate questions. The whole question was, had any rights given by parliament been taken away? (Hear, hear) It was not a question of whether separate or public schools were better. It was a gross act of injustice to the Catholics of the country that the hon. member for North Simcoe had inflamed the public mind by trying to create the impression that this was an encroachment by the Catholics of the country to force their schools on the country, and interfere with provincial rights. He fully concurred with the gentleman who had preceded him in expressing a most earnest desire that the legislature of Manitoba would provide a remedy for the evil created by its own Act, and that the matter would not be brought before this parliament at all. He would not be so ungenerous to any public man in the country as to charge him with entertaining a hope that Manitoba might not settle the question, and that it might come before them at the risk of disturbing the peace of the country. They all hoped, he was sure, that the matter would be effectually dealt with by the Manitoba legislature. It was not contended that the remedial order exacted the last pound of flesh. It was most unfair to charge the Catholics with responsibility for the agitation. (Hear, hear) There were reasons, as he would show for exceptional legislation to which they were obliged to defer. Every gentleman in the house, who was familiar with the history of Confederation, knew full well that it was not the Catholics who insisted in the first instance upon exceptional legislation. They know, as a matter of history and record, that when the whole question of an agreement between the different parties concerned was discussed in the old parliament of Upper and Lower Canada it was not Catholics who said "you must give us certain rights and privileges, or we won't enter Confederation," but it was quite the other way. It was the Protestants, prominent men of the time, who had insisted at that time upon preserving the rights of the minority in Quebec. At that time the Protestants in Quebec had certain rights, though not to the same extent as enjoyed since Confederation, and the first condition insisted upon at the union was with regard to the educational system being retained. The Catholics also enjoyed certain rights under a bill of 1863, but to a more limited extent. When it was proposed to settle the question by bringing in a bill to amend the School Act for Lower Canada, the Protestants leaders had maintained that this was not enough, and that they wanted entire control over the education of the minority in Quebec. That had been granted, and then the proposition was made that the minority in Ontario was entitled to the same consideration. Thus the condition of things they now had to face was not chargeable to the Catholics of the country, except in part, but principally to the effort of the Protestants to obtain special rights for the minority in Quebec. A great deal had been said and done which had surrounded the question with a difficulty for the present, but only for the present, because just as in Haldimand, when the question became understood, so the hon. member for North Simcoe might appeal to any other part of the country and get the same answer. (Hear, hear.) Much has been said with a view to create sympathy with the people of Manitoba, and the impression left that this was dictation on the part of the Federal Parliament to force separate schools on an unwilling province, and ignore its provincial autonomy. If that were true, they would not have had the judgment that they had upon the question. The appeal was made to leave Manitoba alone to deal with the question, and that was what the government hoped would be done. The matter was there now, and they trusted a solution would come from there. They hoped this parliament would not be forced to do an unpleasant duty, which might devolve upon it if circumstances turned out adversely. But why all this sympathy for the province of Manitoba to a greater degree than for Ontario, Quebec, New Brunswick, or Nova Scotia, for each of these other provinces was in exactly the same position as the Prairie Province? This was not the time to discuss why Manitoba had not unlimited power in educational and other matters. Neither had Ontario, Quebec, New Brunswick, or Nova Scotia entire



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scope in the matter of education. It would be absurd to appeal at the present juncture to the people in these provinces, who themselves all possessed special rights. He wished to protest against any attempt being made by gentlemen in the House or out of it to create dissatisfaction in the country by crying out that this was an attempt to force Catholic schools upon a Protestant majority, so large as it was in Manitoba. This exceptional legislation was a part of the constitution for which the Protestants were more responsible than the Catholics. He hoped the electors would not be influenced by the efforts of disappointed men to mislead them; men who rejoice more in a religious strife in this country than in peace and prosperity; men who had no standing while the country was in a peaceable condition, and who only hoped to grow when the country was in a whirlwind of strife; men who were destined for better things at the outset. Many things made them proud of the great deeds of their late chieftain, Sir John Macdonald, but there were some things he could not accomplish, as when he had undertaken to make a useful statesman of his hon. friend from North Simcoe. He had done everything he could to promote the interest of his then young friend, but it had proved an utter failure, and, as he had disappointed the hopes of that great statesman, so he would disappoint the hopes of his friends in the country as to his ever being a useful public man. They could not afford to deal with this question in a narrow way. It was the duty of every man in the house to approach this question in a patriotic spirit, and to consider the important bearing it must have on the country. It might do harm in the country, but the harm would be minimized according to the character of the debate and the manner in which the subject was dealt with. It was the duty of every Canadian to know the constitution, and to bear in mind the broad principle, whether a man was a Roman Catholic or whether he was Protestant. Let them understand that whatever rights were guaranteed under the constitution, that that constitution was strong enough to protect those rights—(hear, hear, and applause)—and that every man had a safeguard such as no demagogism could interfere with.

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