

in English history as distinct from Canadian history, for first-class certificates in 1880, 1881 and 1882 was: "Relate the conquest of England by William of Normandy." The only question relating to English history in 1883 and 1884 was: "Describe the establishment of Christianity in England." The questions in 1885 sufficiently indicate the bent of the examiners:

"Who was St. Thomas Becket? What difficulty had he with Henry II.? How did he die? What was the fate of Mary Stuart?"

In 1887 the candidates are again asked to explain the conquest of England by the Normans. They are also to describe the causes of the schism in England and to give their views on "the reign of Elizabeth and the role of Cromwell."

Then, decorum formed another subject. And the points in decorum were how to address a letter to a prelate or a priest, how to conclude such letters, how to behave in a holy place, what titles to employ in conversation:

Reading constituted a fifth division, and it is only necessary to open the prescribed text books, to find such extracts as the following, about Saint Helen:—

Our Lord then showed His love for her, by letting her find the true Cross on which He had shed His blood. The sick were cured when they touched the cross.

Saint Helen had a large church built, and in it she placed the cross. (Sadlier's Dominion Catholic First Reader, Part II., p. 58); or this from Wilfrid's journey with the Angel:

I do not know whether any reference is made here to the hon. leader of the Opposition.

Other lands were dotted with ancient Christian churches, but without proper altars; and with no Blessed Sacrament, no Mass, no pictures of the Mother of Jesus; and Wilfrid thought, but he was not sure, that the angel was more sorrowful over these lands, than over those without churches. (Sadlier's Dom. Third Reader.)

Now, an example from the grammar. In one instance, they were called upon to correct a sentence describing the colour of silk stockings, worn by cardinals. The subjects in composition included a letter to his parent from a child who is preparing for his first communion; and the following interesting subject:—

The priesthood show the grandeur of the priest and the benefits which he confers.

Now, there are subjects, and we have the results.

Mr. BERGERON. Before the hon. gentleman leaves that subject, will he allow me to ask him one question?

Mr. McCARTHY. Certainly.

Mr. BERGERON. Taking all this for granted, could not the provincial government have remedied it without abolishing entirely the separate school system?

Mr. McCARTHY. I am very glad the hon. gentleman has asked me that question. I intended to come to it before I sat down, and, if the hon. gentleman will allow me, I will finish this branch of the subject before dealing with it. There was another matter

Mr. McCARTHY.

that engaged their attention, and that was, that these schools were absolutely French schools. Now, whether the province was right, or whether it was wrong, the task the province set itself was to have a homogeneous people. They had Icelanders, they had Mennonites. And I would refer you, as I do not think I should be justified in taking up your time by reading it, to Dr. Bryce's statement with regard to that. Dr. Bryce was a member of the Council of Public Instruction. He has made an affidavit in the Barrett case. He found, that, while the system of separate schools existed, they could not prevail upon the Mennonites to come in and submit themselves to any school system. They found that the same was true of the Icelanders. The desire of the province was not to have Icelanders speaking Icelandic, to have Mennonites speaking their own language, but to make them all British subjects, speaking the English tongue. They desired the French Canadian half-breeds and the French from the province of Quebec to grow up in the same way. And, instead of their being so, the schools, so far as the French Canadians were concerned, were actually conducted as if the district of Provencher were in the province of Quebec:

The teachers were in the main, not only Roman Catholic but French. The inspectors, as their names indicate, were nearly all French. French was the language of the schools. English was practically a *langue étrangère*—a foreign tongue. Under the regulations of August 10, 1873, it was provided that the language spoken by the majority of the ratepayers of a school district should be that taught in the school, and that teachers should have a right to an increase of salary when required to teach *une autre langue*. No teacher in a French school could be required to teach English, and no teacher in an English school could be required to teach French unless the children were furnished with the books prescribed by the Roman Catholic section, nor unless they were able to read in the language of the district when that language is their mother tongue. In any case the trustees were required to communicate with the council before introducing into a school *une langue étrangère* to the majority of the ratepayers of the district. (Minute Book No. 1, p. p. 78 and 80.)

Now, that does not rest merely upon the statement made in this document from which I am quoting. In the last report, the report of 1894, which was brought down to the Manitoba legislature about a year ago, there is this statement about the Icelandic schools. It is Mr. McCalman's report:

The teachers conduct all classes in English and address them in Icelandic only on the rare occasions that a question as put in English is not clearly understood. In this respect the Icelandic schools present a marked contrast to any French schools I visited. In the latter English was used only during the English lesson from the English reader, a lesson occupying not more than an average of 15 minutes, the questions even on this lesson being asked and answered in