

Manitoba School Case.

Land, declared before his Synod, in 1893, that the above quoted privileges "are not small things in themselves, but they are doubly important because they carry with them for the teacher a degree of liberty in his teaching of what may come before the classes in their literature and otherwise," and His Grace adds: "The teachers who ignore these exercises can hardly be realizing their position as Christian men."

The liberty above mentioned is naturally for Protestants alone because it is enacted that those public schools are "non-sectarian" that is to say, that no Catholic teaching can be permitted while facilities are afforded to zealous and intelligent Protestant teachers to impress upon their pupils their own religious convictions.

See Appendix A, pamphlet by Archbishop Taché, April, 1893, and Appendix B, Dr. J. H. Morrison's paper read before the junior Liberal Conservative Association of St. John, N.B., 13th Feb., 1894.

6. For the last four years the Catholics of Manitoba have been subjected to the unfair and unjust treatment resulting from the change in the school laws in 1890. They asked in vain for relief; instead of a remedy, they have been made the victims of a fresh injustice in the new Manitoba law, 57 Vic., ch. 28, assented to on 2nd March, 1894.

The clause 151 of the Public Schools Act of 1890 reads as follows: "Any school not conducted according to all the provisions of this or any act in force for the time being, or the regulations of the Department of Education or the Advisory Board, shall not be deemed a public school within the meaning of the law, and such schools shall not participate in the legislative grant."

To this provision, in force since 1890, has been added this year, the section 4 of the new law which reads as follows: "Section 151 of chapter 127 is hereby amended by adding thereto the following words: nor the municipal grant,—nor shall any school assessment be levied or school taxes be collected for the benefit of such school."

The consequence of this new enactment is that no municipality even one exclusively Catholic, without a single Protestant in its limits, has any power to levy a single dollar for Catholic schools, while a Catholic municipality where there are ten Protestant children is obliged by law, to levy on all the Catholics as well as on the parents of the ten Protestant children the money required for the education of the said ten Protestant children.

7. The same law of 1894 goes further and decrees the confiscation of all school property in all the districts which do not submit their schools to the new law and it says in section 2: "In every case in which the organization of a school district fails to be continued the council of the municipality in which such school district lies shall have full power and authority, and it shall be the duty of the said council to take charge of all the property of such school district, real and personal and to administer the same for the benefit of the creditors of such school district, if any."

Such is the real position of the Catholics of Manitoba, though all their school property has been acquired with their own money, without any help from Protestant purse or from public fund, and in Protestant municipalities the Catholic school property, real or personal, goes to the benefit of Protestants.

8. The example given in Manitoba has been partly followed in the North-west Territories. There the Catholic separate schools have been retained, but, in virtue of the ordinance no. 22, A.D. 1892, they are deprived of their liberty of action and of the character which distinguishes them from other schools. So that, in reality, the Catholics of the North-west are reduced, partly at least, to the hardships imposed upon their brethren of Manitoba. In both cases the result is very detrimental to the cause of education and really has in both cases created bad feelings, dissensions and the most deplorable results.

See Appendix C, Memorial of Archbishop Taché, March, 1894.

9. The undersigned take the liberty to affirm that they deeply regret the condition of affairs above mentioned. The painful experience of the Catholics of Manitoba and of the North-west Territories is also resented by all the Catholics of the Dominion. The undersigned have no hesitation in stating that a similar feeling certainly exists among many Protestants who, though separated by faith, are united with the Catholics in a sentiment of justice, fair play and the desire of the prosperity of their common country.