

should attend the public schools, and receive instruction in that creed; if these people had been prevented from erecting schools and providing an education for themselves—if any of these things had been done, then would the cry of "persecution" and "intolerance" have been justified. But none of them have even been thought of.

## HISTORY OF ORIGIN OF SEPARATE SCHOOLS.

The results produced by the separate schools in Manitoba, prior to the act of 1890, were simply deplorable. It is true that at a recent lecture on this question in Winnipeg, the legal counsel of the Catholics produced a number of specimens of work now being done in the separate schools, which were doubtless quite creditable to the individuals who produced them, but this is obviously a most inefficacious test of the general efficiency of the work of the separate schools, and it is to be recollected that the work placed on exhibition by Mr. Ewart, is being done now, when the separate schools are being put on their mettle, not only by the emulation which the contemplation and proximity of heretical vigor and intelligence always seems to produce, but by the necessity of preventing the charge that their own utter inefficiency would be a strong, though not the vital argument for their abolition.

When we consider that the adult native Roman Catholic population of this province to-day is in a condition of pitiable and almost primeval ignorance, when we are shown that the examination papers for a person attempting to obtain a first class teacher's certificate in the Roman Catholic schools, are largely composed of questions calculated to elicit his knowledge of the peculiar dogmas of the Church, and his impressions as to its overshadowing importance, and of questions on trivial points of deportment in addressing the clergy; when we find grown men who are so innocent of the necessary facts of civilised life, that they are ignorant of the very names of the calendar months, and measure time by the fete days of the saints (this is no hypothetical illustration); when we find such results of the prevalence of separate schools, controlled by the Roman Ca-

tholic clergy, and when we find these results correspond exactly with the experience in all other countries in which education is in the same hands, who will say that the Manitoba legislature was not amply justified, if on no other ground than that of consideration for the Roman Catholic children themselves, in ending this futile and pernicious system?

In the preceding pages we have dealt with the general ethical and political questions involved in, and suggested by, the position of the Roman Catholic church in this controversy. Trusting that we have succeeded in furnishing the reader with a standpoint from which he will be able to take a broad and comprehensive view of the case, and of the issues involved, we shall now proceed to deal with the historical facts, and the special legal and political aspects of the question.

In 1867 the Dominion of Canada was created by the federal union of the provinces, or colonies, of Nova Scotia, New Brunswick, and the then province of Canada. The Imperial sanction of Confederation, and the recognition of the Dominion as a political entity, are embodied in the British North America Act, an enactment of the British parliament. This act, which is the Canadian constitution, is an epitome of the results of the negotiations carried on, of the arrangements and agreements arrived at by the representatives, of the interested colonies, and of the Imperial government. It defines the relative status and powers of the federal and provincial legislatures. Certain subjects of legislation are specifically named as being within the exclusive power of the federal parliament, and certain others (of entirely provincial concern, of course,) as belonging exclusively to the provincial legislatures. But all legislative power, not specifically conferred upon local legislatures, is reserved to the Dominion. In this important respect the constitution of Canada differs from that of the United States, which reserves to the states all legislative power not expressly conferred on the federal authority. It is, to some extent, because of the limitation of the local authority in the Canadian constitution, that the Manitoba legislation of 1890 has become a "question."

One of the subjects, declared by the British North America Act to be exclusively within the power of the provincial authorities, is that of education. This power is, however, given subject to restrictions. The author-