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mals of Great Britain would have to good that the highest tribunal of the mpire, under the pressure of the declarations of Presbyterian synods of Winnings, had given a decision contrary to the acred interests of education among the Catholics of this province.

An Anglican synod met on the 11th annary, 1893, in Winnipegunder the presidency of His Lordship the Bishop of Rupert's Land. The meeting authorized more than one hundred and twenty members, comprising the clare of the clergy and laity of the Church of England. The Right Rev. president deflered his charge; most of it being on the feligious teaching in the primary schools, His Lordship expressed arguments and motives which are found in all Catholic treatises on the subject and substantiated by statistics. Here are quotations from the charge: "The known exclusion of religious teaching makes religion itself the same time what would happenin Manitoba and says: "Many schools would be closed, many others would give that inferior education, still enough the carried on, that a government of the carried on the carried on, that a government of the carried on the carried on, that a government of the carried on the carried on, that a government of the carried on the carried

schols were to cease, "His Lordship destibed at the same time what would happen in Manitoba and says: "Many schools Yould be closed, many others would give ut inferior education, still enogh will be carried on, that a government ystem of secular instruction might call year of the protestant section of the boards and insert and the Metropolitan of Rupert's Land, after aving been for mineteen years the president of the Protestant section of the boards and education, is since president of the protestant section of the boards and appreciation made by His Lordship, "There is a consequently perfectly aware of the salue of the religious exercises, prescribed, yeach of these two boards and appreciation made by His Lordship, "There is a floor prayer concluding with the Lord's rayer. There is a reading of a passage of the Bible. In the teaching of morals, there the ten commandments." Now, these the not small things in themselves, but help a consumer the presidency for teaching the children of his church, as well as other trotestant children, and he adds: "The sale of what has been chosen and preserved the chers who ignore these exercises can and the with full approval and the syndowing. After so speaking the president of the Anglican synod gave the hollowing advice: "I think the synod would do well to pass a resolution, expressing the hope that help of the protestant children, and he adds: "The sease the hollowing advice: "I think the synod would wave the following advice: "I think the synod would do well to pass a resolution, expressing the hope that help the children of his church, as well as other the protestant children, and he adds: "The sease of the Anglican synod gave the hollowing advice: "I think the synod would gladly see a larger measure of religious teachildren to would be no interference with the present religious exercises," in public shools. The charge of the Metropolitan her with full approval and the committee app

"(2) Resolved, that while this synod would gladly see a larger measure of religious teaching in ourschools than at present prevails, it trusts that every effort will be made, both by the educational authorities and by the Christian public generally, to render existing regulations on the subject as widely operative and efficient as possible."

synod recognizes that in fact the public schools have religious exercises, "that are not small things in themselves, but that are doubly important, because they carry with them for the teacher a degree of liberty in his teaching." (5) the synod pledges itself to resist to the utmost any measure tending to diminish the religious instruction actually given in public schools. To all that, Mr. Mulock, a member of the synod, adds "that as soon as the Protesynod, adds "that as soon as the Protes-ant bodies agreed upon what they wanted, government was willing to take

CONCLUSION.

As a conclusion of all I have stated, I annot help being convinced that the actual ablic schools of Manitoba are anything lee but the continuation of the Protest tant public schools, formerly established by law in the province and in force since the 3rd May, 1871, until the 1st May, 1890. The two systems are the same, as far as protestants are concerned, but the result of the internal content of the same as far as protestants. Totestants are concerned, but the result of the introduction of the new system has been detrimental to Catholics. The old regime had consideration for all religious beliefs and placed the citizens on the same equal footing with regard to their religious convictions; the new regime on the contrary, while hiding under false names, pretends to offer the same advantages to all but concerns against the contrary. ages to all, but creates an essential distinction. Some may conscientiously accept and in fact do accept what the law gives, while others cannot conscientiously avail themselves of the conscientiously avail themselves of

Convictions. Such religious convictions which everybody must respect and it is said: It is not the law that is in fault, but it is the Catholic religion! Just as if it were said: It is not the fault of the Roman empire, if Christians were put to death under tero and his successors, that was "owing to the religious convictions of those Christians and to the teaching of their church," which forbade to the faithful certain practices that the law declared equally advantageous to all alike." tageous to all alike."

The results secured by the two school systems of Manitoba are very different. The old regime has not failed to develop a remarkable advancement in the interest of education; a progress seldom achieved, if ever, in a new country and, in a way, precious to all, as related by Mr. J. B. Somerset, when he says: "There has been an almost entire absence of the friction and disagreement that have marked the progress of education in some of the ster provinces," Can anyone say the last, no! It materially retards instruc-

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mames, pretends to offer the same advantages to all, but creates an essential distinction. Some may conscientiously accept and in fact do accept what the law gives, while others cannot conscientiously avail themselves of the same, and suffer by the practical exclusion to which they are condemned.

An effort is made to conceal such a painful distinction. The equality of rights proclaimed and we are told: "It is not the law that is in fault. It is owing to religious convictions, which everybody must respect, and to the teaching of their church that the Roman Catholics find themselves unable to partake of the advantages which the law offers to all alike."

What a queer reasoning, laws favorable to Catholics were repealed, others were enacted contrary to their religious convictions. Such religious convictions, which everybody must respect and it is said: It is not the law that is in fault, but it is the Catholic religion, the feult of the Roman empire, it is the Catholic religion to the fault of the Roman empire, it is the fault of the Roman empire, the following points:

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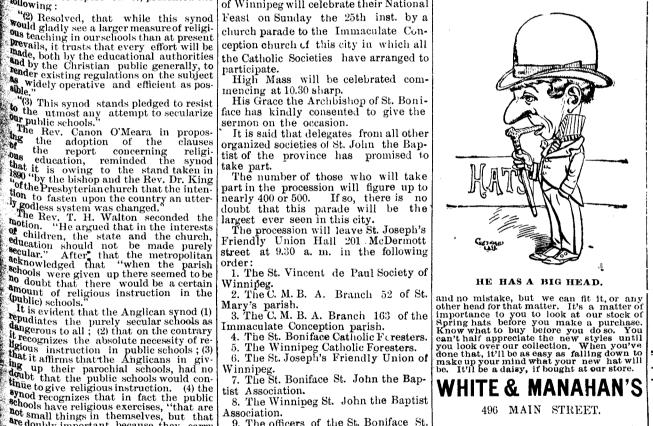
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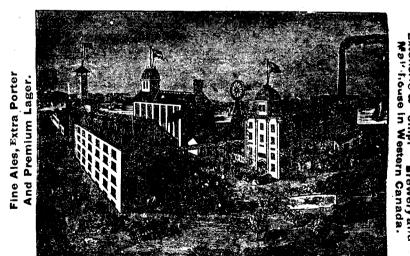
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