

This Neepawa Press article proved a tit-bit for the Free Press of this city, which "had no doubt the statement of its Neepawa friend was 'absolutely correct.'" And on this foundation, which we have just proved to be absolutely incorrect, our Portage Avenue contemporary builds an ingenious comparison, equally incorrect, of course, by logical sequence, between the national school system of Manitoba and the separate school law of Saskatchewan. In order to prove that the latter is an improvement on the former the Free Press attributes to His Grace the Archbishop of St. Boniface a "paternal supervision" over the St. Boniface Normal School which has no foundation in fact. Mgr. Langevin does, indeed, occasionally address the assembled Normalites on matters pedagogical, but this he might assuredly do in the Winnipeg Normal School, were he invited to do so; and beyond this his influence does not extend.

The Church exercises no control whatever—more's the pity!—over any Manitoba schools except those which are supported entirely by the voluntary contributions of Catholics, who also have to pay taxes for Protestant public schools.

The Free Press makes much ado about the Fosberry school and even hints solemnly that there are other schools conducted in the same way. To be sure, there are; all the bi-lingual schools are conducted in the same common sense way. But neither the Free Press nor the Neepawa Press says a word about those absurdly impractical schools in which French, German or Polish children are supposed to learn the first rudiments of English from a teacher who knows no other language than English. There is one of these schools at Ste. Claire, where the teacher does not speak a word of the only language known to two-thirds of her pupils. Of the fifteen children inscribed on the register, nine are French Canadians who do not understand a word of what the teacher says. The average attendance is about eight or nine pupils, of whom six are French Canadians and two or three English-speaking. No doubt the children end by picking up a few words; but they do so far more slowly and unintelligently than the children of the bi-lingual schools. There are many such cases where children are penalized and kept back by the stupid prejudice of those who object to bi-lingual schools because of their horror of French.

The Free Press puts in parallel columns the condition of the Manitoba bi-lingual schools and of the Saskatchewan separate schools. After what we have said, the only point that calls for comment is this, the last of the Free Press parallels, the first quotation representing the Manitoba National school law, as administered, while the second represents the Saskatchewan separate school law.

"Minority Protestant ratepayers obliged by law to pay taxes to a school to which they will not send their children."

"Minority Protestant ratepayers empowered by law to establish a school of their own if they desire one."

To be perfectly frank and complete the Free Press should have added that these Protestant minorities are few and far between, a mere handful, whereas in Winnipeg there are ten thousand Catholics who are "obliged by law to pay taxes to a school to which they will not send their children." But this reminder would not suit the Neepawa howlers, who cry out "imposition, persecution and robbery" when the law pinches a handful of their friends, and who keep silence about the persecution of ten thousand Catholics. They want liberty for themselves, not for others. Their idea of freedom is akin to the Irishman's description of English fair-play: "Roast beef and plum pudding for John Bull, potatoes and stirabout for Pat."

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DR. BARRETT AND THE "TRIBUNE."

Continued from page 1.

more reliable you would appear to your readers, had you said: "The agitation for separate schools started in 1840, and after a prolonged struggle legislation was finally passed in 1863." That would be the simple truth. But by telling that truth you could not have got over my statement that, as separate schools were established in Quebec in the early fifties, at least ten years before separate schools were established in Ontario, therefore there could not have been the cold blooded bargain between the two provinces, which you said there was.

Again you say: "No one denies that the constitution must be respected—but no one familiar with that part of Canadian History dealing with the creation of the constitution can justly claim that 'the Protestant minority of Quebec' is responsible for the separate school provisions in that constitution." Here is a plain appeal to history. Let us see what history says on that point. At the time the Fathers of Confederation met to discuss the terms of the confederation of the provinces, Sir Alexander T. Galt and Sir John Rose were the recognized leaders of the Protestant minority of Quebec, or Lower Canada, as it was then called. Both these gentlemen took very strong ground against any form of a constitution that did not carefully and fully guarantee to the Protestant Minority of Lower Canada the rights and privileges of separate schools. So insistent were they on this provision that Sir George E. Cartier, the leader of the French Canadians of Lower Canada, gave his solemn pledge that, if they agreed to the constitution passing, he would see that an Act of the First Legislature of Quebec would be passed, granting to the Protestant minority all the rights and privileges asked for. Dual representation was then allowed and Sir George Cartier, who became a federal minister, sought election also to the Provincial House so that he could personally redeem his pledge to Sir A. T. Galt, Sir John Rose and the Protestant minority. And he did redeem that pledge to the entire satisfaction of the minority. These are historical facts. When I return to the city I shall have much pleasure in showing these historical documents to the Editor of the Tribune, and I shall be very much pleased if he will give them in extenso to his readers.

In my first letter to which the Tribune took exception, I showed that the Protestant minority of Quebec through their recognized leaders, were responsible for the clauses of the Constitution guaranteeing separate schools to the minority of Quebec, and, incidentally, to the Catholic minority of Ontario. I further showed that whenever separate schools were thereafter granted to minorities, in every instance these minorities were Protestant.

Allow me to conclude by quoting your closing remark. You say: "The Quebec Hierarchy is putting forth every effort to prevent discovering what the Constitution means—yet that same Hierarchy is loudest in its insistence that the Constitution be respected." Now, Sir, why drag that Hierarchy into and make them a party to this question? The Quebec Hierarchy or the Hierarchy of Canada have no seats in either House of Parliament. They are not responsible for the Autonomy Bills creating the two provinces in the West. It was a majority of the Members elected by the people of Canada that passed those bills. I have not heard that one member voting for these Bills has accused the Hierarchy of the Catholic Church of any interference with his liberty to vote just as he liked.

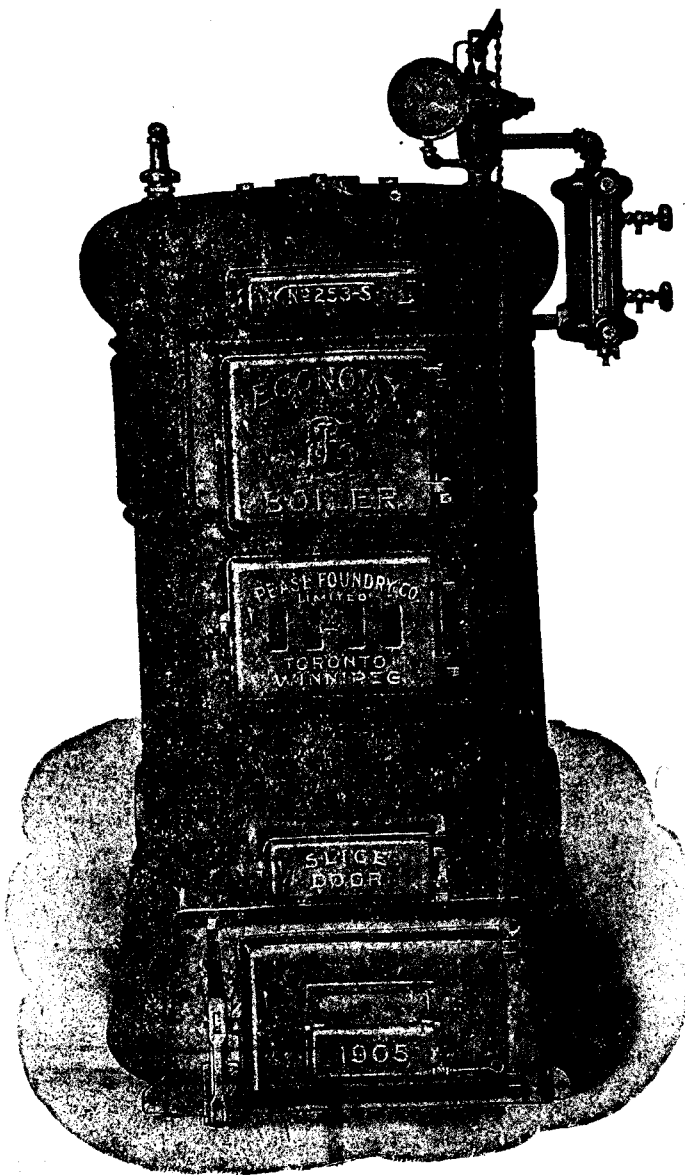
Sir Wilfrid Laurier and his party are not seeking to place the responsibility on any one. They acknowledge their responsibility to the people of Canada. Why, then, in the name of common sense and decency, do you drag the Catholic Hierarchy into this matter? You have not the slightest authority to show for your conduct. Neither directly nor indirectly have those men interfered with the free exercise of the Government. This being the case, what excuse have you, for daily, and several times in a day, accusing them of doing something they have not done, and seeking to injure their characters in the eyes of their fellow citizens? You do not believe one tenth of what you write of the Hierarchy of Canada. Why, then, do you write it? Is it because you have such an abiding faith in the ignorance and gullibility of some of your readers, that you think that all you have to do is to say: "Catholic

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The Courier-Democrat, of Langdon, N.D., says that Walhalla's new Catholic church, being built at a cost of \$18,000, is expected to be completed this fall.