

it recognizes the absolute necessity of religious instruction in public schools; (3) that it affirms that the Anglicans in giving up their parochial schools, had no doubt that the public schools would continue to give religious instruction. (4) the 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 Protestant bodies agreed upon what they wanted, the government was willing to take action."

CONCLUSION.

As a conclusion of all I have stated, I cannot help being convinced that the actual public schools of Manitoba are anything else but the continuation of the Protestant 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 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 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 is 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What a queer reasoning, laws favorable to Catholics were repealed, others were enacted contrary to their religious convictions.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! Just as if it were said: It is not the fault of the Roman empire, if Christians were put to death under Nero 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."

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 sister provinces." Can anyone say the same with regard to the new system? Alas, no! It materially retards instruction, at least amongst Catholics. On the other hand, how painful it is to witness every day the friction, the disagreements, the injurious proceedings, the disunion and the uneasiness which prevail in the province since three years. The law was to unite and it divides; it was to assimilate and it enlarges the distinction.

The Catholics have undoubtedly to suffer, but that does not close their eyes to advantages offered by their native or adopted land. We may suffer, but we cannot be traitors. Why add to the difficulty of supporting our schools as under the new law, the unjust reproach of failing in our obligations to country and allegiance. Such grave accusations have been uttered against us and the reader will permit me to repudiate them before closing my remarks and to tell to those unacquainted with my position, what my faith requires from me both in religious and in civil order. I am a Christian, as such I raise my aspirations far above the world. While looking towards Heaven my faith is increased in the Holy Church of my Saviour, as the way which leads to it. I give my allegiance to that Holy Church, listening to her teaching by which I am directed to love the Lord my God with my whole heart, and my neighbor as myself. Her sacred teaching tells me to do good to them that hate me or wish me evil, and as I would that men should do to me, do I also to them in like manner. I am a Catholic!

My allegiance to my church in the spiritual order is also my guide in the accomplishment of my civil or political duties. The sun of Canada has smiled upon my cradle, I hope it will also shine over my grave. For six generations, my ancestors were born on the banks of the St. Lawrence. Canada is my country. I never had nor never will have another home. Manitoba and the Northwest have had my life, my labors and my affections for nearly half a century, they will have them until my last day. I am a Canadian.

I was born and I have lived in British possessions; my allegiance is, therefore, to the Crown of England; my conscience and my heart repudiate anything that should be contrary to my obligations as a British subject. I feel happy to live under the protection of the glorious banner of the British empire. Can I be a