# The Northwest Review

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# The Aorthwest Review

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#### EDITORIAL NOTES.

Anent the recent visit of Kaiser Wilhelm to Rome, it is said that "the silver list in its issue of the 15th of May says wedding of our Sovereigns was but the that they are, and in reply to our inpretext for the German Emperor's quiry: Is it willing that "the Roman coming to Rome. His object was to pay Catholics, who have equal rights with the Pope a visit." Great is Leo among us," should have their Catholic schools

the danger, venerable superiors! We Protestant schools continue, we believe need more faith. Pride and intellect | it would be much nearer justice to add ualism are as engineer and conductor aboard the train of material prosperity. state. We believe it an injustice to Its terminus is not that sought by God's take away the schools from the Cathchosen servants, his saints.

Chicago has the Blarney stone after all. It is now placed on top of the Castle in Midway Plaisance. This shows enterprise and adds interest to Ireland's fine exhibit at the fair. Still we feel an inexplicable regret that the old stone was disturbed.

united in attending the Eucharistic ourselves with this side of the question Congress held last week in Jerusalem. Such a union has not occurred for be made so perfect that exceptions cancentures. Thus does the Holy Father not be taken to its working, and that we proceed in the consummation of one of Catholics are as anxious as any one his most fervently cherished projects— could be that the system be as broad the amalgamation of the churches of the and as liberal as can be made consis-East and West.—Facts.

The New York Catholic Review says: The recent dissertations and disputations schools, then we say-give Baptists in Latin by the graduating class of St. their own schools, but in the name of our Francis Xavier's College in this city common Christianity; in the name of attracted public attention and brought the God we all worship, let us lay desfame to the students who took part in it. | troying hands on that monstrous demon The institution has been celebrated for | -SECULARISM. It is a religion of years for the thorough training imparted the devil, conceived in hell and disby it to its pupils. The Jesuit Fathers honoring to the Christian's God and the know how to teach as well as what to Christian name. Let us have Christian

#### THE CATHOLIC EDUCATIONAL EX-HIBIT.

We have no doubt that the Catholics of the United States are expecting, from week te week, to learn through The New World of the formal opening of the Catholic. Educational Exhibit at the World's Fair. It is very natural that all Catholics should wish to know at once what is the character of the exhibit, what is its quality, and how it fills the desires and the hopes of those who are interested in Catholic education, those who are proud of our Catholic schools and have for years looked forward to the time when their work could be shown to the world and the talse impression dispelled, that our Catholic system of education is inferior to that maintained by the several States.

Therefore, in order to temporarily satisfy this expectation and desire, we will say that the Catholic Educational first place they are unjustly required to Exhibit is not yet in condition to be pay their taxes to those very Protestant inspected satisfactorily, or written of intelligently and fully, Those in charge of the difficult work of placing the specimens--and these specimens seem innumerable-are working as hard as human endurance will permit, from 7 o'clock every morning until very late at night. As a matter of fact, the work is being done very fast. But, no one who has not been to the Fair and seen the public good has been served in thus enormous number of specimens to be unpacked, dusted and properly placed. can have the faintest idea of the amount and character of the work to be done. Will it be believed that the exhibits from one diocese filled a freight car, even when packed therein by professional and experienced packers?--and this is not more than one-tenth of the exhibits intended to be sent from that diocese! When we visited the Manufactures and Liberal Arts building last Saturday afternoon, Priests and Brothers were working like stevedores, assisted by numbers of hired workmen, opening packing cases, unpacking and dusting the specimens, arranging them in their respective booths and classes, etc. etc., This has been the condition ever since the weather permitted the work to be com menced.

But, it may be asked by some, is there nothing of the exhibit yet visible to the eye of the visitor? Oh, yes, and much more, we venture to say, than some Catholics thought would be contained in | children? For the past three years you the complete exhibit. The truth is, the have been making the Catholic citizens Catholic Educational Exhibit at the World's Fair will be much larger than any Catholic in the United States dared to hope. We will make no comparisons between it and any other exhibits; we will simply say that when seen, it will make the Catholics of the United States | this not enough to make any self-resfeel proud of their schools,—so much so pecting Protestant hang his head in that, when the work of our Catholic every such Protestant join in the proschools is hereafter spoken of, we may test of the Northwest Baptist and say: hold our heads as high as any in the land and point with pride to the Catholic add Catholic schools to the machinery Educational Exhibit at the Columbian of the state. We believe it an injustice World's Exposition.

We cannot at this writing say when olics and retain the schools of the Pro-Catholics living at a distance from Chicago may leave their bomes to visit the ments are found.

Fair and see the complete Catholic Educational Exhibit; for, as we have said, the exhibit is very large and there is still much work to be done. We think, in justice to visitors and to the exhibit that we ought to advise all that at least ten days from the date of this issue of The New World will be needed to place the exhibit in shape to be seen to proper advantage-advantage, we mean, to the visitor: for even the comparatively small portion of the exhibit now visible would repay a journey of a thousand miles.—

ARE THE SCHOOLS PROTESTANT? Our contemporary, the Northwest Bapas well as the Protestants should have theirs? says: "Now for the question Faith versus intellectualism! Mark asked us. We unquivocally answer. If Catholic schools to the machinery of the olics and retain the schools of the Protestants." Then our contemporary goes on to say that neither Protestant nor Catholic Schools can fill the bill for our mixed community and instanced a case in the Northwest Territories where the government had no power to provide a school for a Jewish colony, because its powers were limited to Catholic and Greek Cotholics and Roman Catholics Protestant schools. Without troubling further than to remark that no rule can tent with principles of fairness and justice. If Baptists cannot join with the Protestant sects on a basis of Protestant schools. We are a Christian nation. If our views and duties as such differ, is that a reason for flying off to the extent of insulting, by ignoring, God. No! a thousand times, no! Let us agree to disagree. Let us retain our Protestant

embrace and meet the views, the reas-

onable views, of all, let us devise a

means to that end. It can be done, without endorsing that religion destroying demon—secularism. Our contemporary is both just and fair in saying (1) that the present schools of Manitoba are "practically Protestant schools," and (2) that they cannot be justly retained without restoring Catholic schools to the machinery of the state. The Catholics of the city of Winnipeg are far from being wealthy. For the past three years they have been making herculean efforts to maintain their schools. In the first place they are univerly required. schools which they have refused and will ever refuse, on grounds of conscience, to use. Having complied with this unjust demand on their financial resourses to educate their children, they then go to work to devise ways and means to comply with the dictates of conscience and the duty they owe to themselves and theirchildren. What treating the Catholic minority? The brutal remark of a brutal fellow, that 'you make the beggars pay taxes, anyway," cannot satisfy Protestants possesed of refined sensibilities. By making those "beggars" pay taxes for schools they will not nor cannot use, you are robbing them of the means of maintaining their own schools and educating their own children. Is that acting in the public good? You tell us that our schools are inferior to yours. This we deny; but we can retort by saying that you have done everything in your power to make them not only inferior but impossible. By robbing us of the legitimate means of efficiently supporting our schools, you are placing a premium on illiteracy and employing the best means at your disposal to defeat the only excuse any government can have in taxing ics citizens for educational purposes. Does Protestantism demand and require such a beggerly and debasing means of educating its of this city pay about eight thousand dollars annually to support Protestant school and, were it possible for us to close our schools to-morrow and accept yours, you have no room for us. You have scarcely

shame? Is it not enough to make

'If Protestant schools continue, we be-

lieve it would be much nearer justice to

to take away the schools from the Cath

## MANITOBA SCHOOL CASE.

(Continued from page 1).

has been an almost entire absence of the friction and disagreement that have marked the progress of education in some of the sister provinces

of the sister provinces."

After quoting the above, I could easily demonstrate the falsity and even the absurdity of the accusations heaped upon Catholic schools, both with regard to their teaching of secular branches and to their social, religious and moral influence. But no, I must remember what I promised t prove, and not allow myself to be carried away into side issues. My contention is that the non-Catholic public school under that the non-Catholic public school under the old regime were really Protestant schools. There is no doubt that the Catholic section of the Board of Education faithfully discharged the duty imposed upon them, that of establishing and con-trolling their schools, according to Catho-lic views. It is equally certain that the Protestant section of the same board were also faithful to their trust. They established and controlled their schools, according to Protestant views. Here is what their superintendent, J.B. Somerset, wrote, on page 27 of his report, already mentioned:

'The development of the moral nature rine development of the moral nature is a primary requisite in any system of education. The board, recognizing this principle, has provided for the most careful inquiry into the character of its teachers, and for such systematic religious in-struction in its schools, as may be given with the object of teaching the principles of Christian truth contained in the Bible, and accepted by all Protestant denomina-

I need not say that, in so writing, Mr. somerset acted in the name and behalf of the Protestant section of the Board of Education; his official report, very elabor-ate and cleverly written, provoked no conate and eleverly written, provoked no contradiction in parliament, nor in the press, nor anywhere else to my knowledge. The same report, pages 27 and 28, recites the regulations of the Protestant section of the board, regarding religious teaching, as adopted on the 2nd December, 1885, which were in force when Mr. Somerset wrote his report and continued to be so wrote his report and continued to be so

"Every school established and in operation, under the authority of the Protest-ant section of the board of education for Manitoba, shall be opened daily with prayers," consisting of "one or more of the forms of prayer printed on the cover of the authorized school registers, always including the Lord's prayer, repeated together by

teacher and pupils."

"The Bible shall be used as a text book "The Bible shall be used as a text book in the Protestant schools of Manitoba."
"The scripture lesson in each school "shall follow the opening prayer, and "shall occupy not more than fifteen "minutes daily."

"The pupils of each school, from stan-dard three upward, shall be taught to repeat from memory the ten command ments and the apostles creed, and one-half hour weekly may be devoted to this exercise and such other instruction in

manners and morals as may be prac-In spite of all the proofs heretofore enumerated, some people contend that the Protestant schools were not sectarian. Sure they were not in the estimation of those tho, very improperly, use the word sectarian teaching as meaning the teaching of Roman Catholic doctrine; but it is un-questionably certain that those schools were sectarian in the estimation of those and restore our Catholic schools, and if who attach to the words the literal signithose two systems are too narrow to fication, or, if you like it better, I will say those schools were merely and simply Protestant schools. Protestant in fact, as well as in name; Protestant by those who well as in name; Frocessian by close controlled and directed them, as their section of the board, their superintendent, their inspectors, etc., etc. Those schools their inspectors, etc., etc. Those schools were Protestant in the selection of the books used by the teachers, pupils both in schools and libraries. They or Protestant by their relig exercises and their "systematic gious instruction . . accepted by Protestant denominations. Those bols were Protestant by those who religious instruction . chools supported them, Protestants alone being called upon for that object; they were also Protestant for those who attended them,

time they claimed to be Protestantopenly, sincerely, without hesitation as without intention to ensnare the good faith of anyone; those institutions were Protest-ant public schools as well as the others were Catholic public schools, both show-ing their true colors in accordance with the distinction foreseen and expressed in the constitution of Canada and in the con-stitution of Manitobs, and as fully providstitution of Manitoba, and as fully provided by all the school laws of Manitoba

### ed by all the school under the old regime. II, THE NEW REGIME.

Having proved that, before the 1st May 1890, there were Protestant public schools in Manitoba, I shall proceed to demon strate that the school system, now in ogue, is nothing but their continuation, even when the law designates them under the title of public schools. My proof will cover the following subjects: The administration and control of pub-

lic schools, the nomination of their inspectors, professors and staff; the choice of their books; the determination and practice of their religious exercises; the children who attend them; the rate-payers who support them; the sympathies they elicit

Administration and control—The act 53, Vic., chap 37 intituled: "An Act Respecting the Department of Education," reads as follows in its 18th clause: "From and follows in its 18th clause: "From and after the first day of May, A. D., 1800, the Board of Education and superintendents of education appointed under chapter 4 of 44 Victoria and amendments, shall cease to hold office and within three days after said first day of May, said boards and superintendents shall deliver over to the provincial secretary all reover to the provincial secretary all records, books papers, documents and property of every kind, belonging to said

The provisions of this law were carried into effect and without compensation, in-asmuch as the Catholic section of the board is concerned; all the Catholics having anything to do in the general manage ment of schools were dismissed and no one was appointed or could accept an appointment under the new law. It was not so with the Protestant section and its staff Several of the members of the Protestant section were called to the new organiza tion; the inspectors had the same privi

Clause 1 of the said act says: "There shall be a department of education which shall consist of the executive council or a committee thereof, appointed by the lieutenant-governor in council. Immediately before the passing of this act the executive council had acted in such a way that no sincere Catholic could join or remain with them. The members of this executive council were, therefore, all Pro estants, the honorable the attorney-gener al had caused his own appointment as super intendent of the Protestant school section of the Board of Education; he continued the functions of that office as member and egal advisor of the department of edunation. His honorable colleagues, all eli gible to the position of members of the Protestant section under the old regime, became ex-officio members of the school administration. Clause IV. of the same act says: "There shall be a board as hereinafter provided to be known as the advisory board" and clause V. says:

"Said board shall consist of seven mem bers." The disposition of the law is such that it is morally impossible for Catholics to become members of this new organization; the seven members will be and re Protestant as well as the five members of the executive council. Therefore twelver Protestants continue the work of the twelve Protestants who formed the Pro-testant section of the board of education ander the old regime. His Lordship, the Bishop of Rupert's Land, chairman of the old Protestant section of the board of education, is chairman of the new advisory board; the Rev. Dr. G. Bryce, member of the old board, is also member of the new board; all the clerks are not only Protest nt, but some are the same as under the

The Inspectors-All the Catholic in-The Inspectors—All the Catholic inspectorships were abolished, but the Protestant inspectorships were preserved. Three old incumbents were maintained in charge and the two others were replaced by Protestants. While dismissing all the Catholic inspectors a new inspector-ship was created for the Mennonites and one of their denomination brought from the United States to fill the situation. The numerous functions of the new comer would seem strange under the new law, if that law was not in reality a continua tion of the old system as far, at least, as

Protestants are concerned.

Preparation of teachers—Each section of the old board of education had its normal schools; those for the Catholics were abolished, while the Protes tant normal schools were quietly continued, and the principal of the Normal Protestant school of Winnipeg was maintained. I pray my readers to observe that I say nothing against the character or the qualification of any of those above mentioned, but I say this: His Lordship the Bishop of Rupert's Land continues to be the head of the Anglian continues to the Bishop of Rupert's Land continues to be the head of the Anglican church in the province; the Rev. Dr. G. Bryce is always the Rev. Dr. G. Bryce; the other members the Rev. Dr. G. Bryce; the other members of the school administration are as much Protestant to-day as they were previous to the first May, 1890. I am glad to believe it, all are honest and sincere, therefore it seems evident to me that they cannot have accepted the management, the control or the action they exercise in the schools attended by all the Protestant children of the province without heing determined to pronuaren of the province being determined to pro-2 religious convictions of dren in conformity and the

tect the religious convictions of those children, in conformity with the de-sires of their parents. How is it possible to them to direct, to protect, to teach, to to them to direct, to protect, to teach, to form the teachers and the pupils of the schools without a certain tendency to bias in conformity with their own personal convictions? Is it possible for any one to be Protestant in every respect, everywhere, and always, except in the school, of which the same person has the control and direction, with the power of interpreting and executing the law? To illustrate ing and executing the law? To illustrate the difficulty, let us suppose that the actual school laws should remain what actual school laws should remain what they are to-day, but that a complete change is made of the persons who apply and interpret them; let us suppose that all the members of the government are Roman Catholics; that all the members of the advisory board and the staff of the Department of Education are also Roman Catholics, that all the inspectors, rinciples and teachers of the Normal Roman Catholics, that an end of the Normal principals and teachers of the Normal schools will be also Roman Catholics;

Description of the Roman Catholics; religious teaching in the schools of Mani-toba? What would the "Equal Righters" think, say or write? Pardon my sincerity, I am also an equal righter and I say that when all those connected with the schools are Protestant, it is but natural that such schools should be Protestant.

The Choice of Books.—No one can deny that the books used in the schools have great influence on the teaching. As it has been shown, under the old regime, one of the duties of the Protestant section of the board of education was "to select all the books, maps and globes to be used in the schools under its control." Under the new regime here is what is read in clause 14: "Said advisory board shall have

"(b) To examine and authorize text-books and books of reference for the use of pupils and school libraries." Evidently the advisory board is in this the continuation of the Protestant section of the old board. Surely there is no tem erity in adding that the school books used by the pupils and professors, and also the reading books placed in the libraries, will be

would be in placing Catholic children in the obligation of using books chosen only by Protestants.

Religious Exercises.—One of the numerous reasons proving that the schools, now called public, are but the continuation of the Protestant schools of the old regime. is the fact that the exercises and religious and moral teachings are identically the

The prayers adopted and the passages selected in the scriptures, by the advisory board, are nothing but what had been adopted and selected by the Protestant section of the board of education. The "morals," a whole mine, which the pro-fessor can explore, in order to induce, in the minds of his pupils, the religious con-victions he has himself, as it was formerly in the schools called Pro-t schools. As a proof of what I affirm, I offer to the examination of serious-minded people the resemblance, nay the similitude, existing between the rules prescribed in the ancient Protestant schools and those prescribed by the advis-ory board in the schools now called pub-

self.
(b) Duties to others.
(c) Duties to state.
(d) Duties to animals.
To establish the habit
of right doing, instruction in moral principles must be accompanied by training in moral

practices.
The teacher's influence and example.
Current incidents, scories, memory gems, sentiments in the Examination of mot-

Examination of motives that prompt to action, didactic talks, Learning the ten commandments, etc., are means to be employed. A greateffort of imagination is not neces-

way as their teacher. Ten Commandments, having to help him, his influence and example, the recalling of current incidents; in narrating to his scholars stories, memory gems, in insisting on the cial committee of the Privy Council,

examination of motives that prompt to ection, in making didactic talks and adding to all that an etc., (et cetera) as large, if it pleases him, as is his own religious

ideas.

All these means put in the hands of an intelligent and clever person, suffice under the new regime, as well as under the old, "for the introduction in the school of a systematic religious instruction contained in the Bible and accepted by all Protestant denominations."

The Prienus of Lactor the government first intended to completely secularize the primary instruction, but it met with such remonstrance that it modified its bill, merely abolishing the Catholic schools and securing that the Protestants would be left with such school as they had themselves framed by the "introduction themse

School Population-There were in Manitoba, and that by law, some schools which could in conscience be frequented by Catholic children. The new law wishes Cathone control of the way wishes this no more, but continues in favor of Protestant children the schools they formerly had. Official documents show the unjust distinction introduced by the practice and application of the new law.

Under the old regime Protestant schools were not for Catholic children who had no right to them and, as the schools of the new regime are but the continuation of the formerly Protestant schools, one must not too much astonished to see that Catholic children are counted no more under the one may perhaps be surprised at the fact that schools, boasting of being national, keep no account of the children of a notable part of the nation. What I say here would probably not be believed if I could not prove it by an official document whose not prove it by an official document whose authenticity cannot be denied. This document is entitled, "Report of the Dedocument is entitled, "Report of the Department of Education, Manitoba, for the year 1891," addressed to the lieutenant-governor and signed by the Honorable Daniel McLean, member of the government, and charged by the latter of the lirection of the department of education.

The following table, taken from page two of the report, expresses in figures the systematical exclusion of which Catholic children are the victims under the new law:

These figures show but the Protestant children and are taken from the reports of the superintendents of Protestant schools under the old regime of the protest of the prote No account is taken nor no mention made of Catholic children whose enumeration may be found in the official reports of the superintendents of Catholic schoolsunder the old regime.

These figures are only for Protestant children.

If the department had had in view to prove that the schools under its direction are but the continuation of the former ployed a stronger argument than the contained in the figures of the preceding table. Formerly all the schools were public, the Catholics as well as the Protestants and vice versa. The census taken under oath by each of the two sections were documents equally official, and are kept on record in the offices of the government. How is it that the administration of the problem of the documents and the state of the document. ernment. How is it that the adminstra-tion of the public schools of the day, which are also qualified as national, can leave out the whole Catholic school population and merely mention the Pro-testant children and that, when the sta-tistics are gathered from 1871, when Catho-lic children were the next supergraps.

c children were the most numerous? Why two weights and two measures, why should a part be counted for nothing and the other part taken as the whole. Ratepayers—Previous to 1890, the non-Catholic public schools of Manitoba were

Protestant, in name as well as in fact; to-day the same schools have kept their character, but have lost their name; true, character, but have lost their name; true, it is a loss, but the loss is compensated in a large measure. In all places where there was a Catholic district covering the same ground as a Protestant one, it was decided by the law that all assets of the Catholic schools would become the property of the Protestant schools, which would then be called public schools, to be supported by the school assessments of Catholics as well was mistake to bring such questions before this church court to make their beloved synnod the tool the school assessments of Catholics as well as of Protestants. Let it be kept in view, the provision of the law was the same, even in a district where there might be but one school with only ten Protestant children, although in the same place there would be schools enough to accomodate several hundred of Catholic children. Yes, by the terms of this law, in such a case, the school trustees charged with these hundreds of children would disap-pear, to make room for trustees named by the parents of the ten Protestant children. The new laws, while permitting the Protestant schools to continue to develop and to prosper, are so prejudicial to Catholic schools that already many section of the board of education. The prayers and lectures of the bible are not the only religious exercises in use in the public schools; there is, under the title of public schools; there is, under the title of rest are maintained, but with difficulty. I want is a whole mine, which the progive Winnipeg as an illustration: The Catholies have in the city five educational establishments, frequented by over 500 children. Under the old regime, the children. Under the old regime, the Catholics of Winnipeg had their own school trustees as the Protestants had theirs; the limits of the two districts were not similar, nevertheless the attorney-general in 1890 decided that the Catholic control of the contro trustees would not be recognized any more. This decision entailed the confiscation of all appertaining to the Catholic school trustees, in favor of the Protestant school board. Fortunately the Catholic trustees in the confiscation of the protestant school board. is the assessments levied on Catholics. elf.
(b) Duties to others.
(c) Duties to state.
(d) Duties to animals.
Toestablish the habit
fright doing, instruction in moral principles

defined by the same and the companied of the catholic schools of the second of the same and the catholic schools of Winnipeg, desired of the assessments for the second of their supportof right doing, instruc-tion in moral principles must be accompanied by training in moral prived of the assessments of their supportprived of the assessments of their supporters, eprived also of their legitimate share of the public money, are left to the good will of the parents, helped by the self-denial of the teachers. training in moral practices.

The teacher's influence and example.

Current incidents stories, memory gens, sentiments in the

I have witnessed the beginning and the growth of the city of Winnipeg; at all times I have admired the liberality of its sentiments in school lessons.

Examination of motives that prompt to action, didactic talks, teaching the ten commandments, etc., are he embedding the sentiments of the one perpetrated against the such as t several of the best citizens are ashamed, sary to discover, in the above lines, a complete assortment of religious arms, offensive and defensive, put to the disposition cating the children of Protestants, even of sive and detensive, put to the disposition of those whose mission it is to teach to some of the richest. Unfortunately this children; those children so accessible to the most various impressions and more apt, than is generally believed, to seize the thought of the professor and be guided by the influences to which they are submitted. An arrile applied this being acted. Its injustice is so much the influences to which they are submitted. An arrile applied this being acted. Its injustice is so much than a rule applied this being acted. Its injustice is so much than a rule applied this being acted. Its injustice is so much than a rule applied this being acted. Its injustice is so much than a rule applied the professor and beginning the professor and t nfluences to which they are submit-As a rule, pupils think in the same as their teacher. board has not sufficient accom-modation, we are told, even for the Protestant children. What embarrass-There is still less doubt on the certainty of this result, when a professor is guided by the preceding programme. What can would go and ask for their place in the by the preceding programme. What cannot be said by a talented and zealous professor, charged with the teaching of the which their parents are forced to contribute their parents are forced to contribute their parents.

sentiments in the school lessons and the Their Lordships surely were not aware of the bitter sarcasm they used when they said, "In such a case the Roman Catholics were really placed in a better position than the Protestants" than the Protestants.

denominations." The regulations used in public schools singularly modify the text of the act that says: "The public schools shall be completely non-sectarian." These last ed by all their denominations." The particular sectarian of the state of the secturing that the Protestants would be left with such school as they had be used to be sectarian that the Protestants would be left with such school as they had be used to be used be completely non-sectarian." These last words would not have been accepted as a criterion of truth by the noble lords of the judicial committee of the privy council, had their lordships known what happens had their lordships known whith had the lor according to the programme prescribed in the new as well as in the old schools. Complete secularization is not without supporters in different classes of citizens, but the Protestant clergy "en masse" look but the Protestant clergy "en masse" look at it as the most dangerous thing after the Catholic teaching. The rev. gentlemen accept with enthusiasm the new laws because, while repudiating the Catholic doctrine, they do not admit of secularization and because they are in reality but the continuation of the Protestant schools, such as some of the clergy and laity of the different denominations have made them, through the Protestant section of the through the Protestant section of the

through the Protestant section of the board of education.

It is very difficult to imagine what has been printed in the press and what has been said in different relition and relitions. what has been said in different political and religious meetings to prove, sometimes indirectly, but always with evidence, that the school question of Manitoba is purely and simply a religious one. I will not make any quotations, it would take a large volume to reproduce what has been said coolly and in a becoming manner, but it would take many large volumes to contain the violent language the accusations and insignations of large volumes to contain the violent language, the accusations and insinuations of all sorts against that scarecrow, that people dressed and stuffed according to their ideas and which, through stupidity or malice they call the "Romish church". In the midst of this coarse and absurd trash, had anyone, just and disinterested, the courage to raise his voice to appeal to common sense or to the most elementary sentiments of justice, what has not been said against such persons? They were so

sentiments of justice, what has not been said against such persons? They were so many Judases, traitors to the Protestant cause, sold to Rome, to the archbishop, to the hierarchy, and other stupidities of the kind. I beg the reader's pardon for making even a passing allusion to all these painful occurrences. I do it merely to prepare for the following question: Why become so blindly sectarian in upholding a school system, if not because the system itself is sectarian? Why such appeals to fanaticism, made in season and appeals to fanaticism, made in season and out of season, everywhere and on every opportunity, if not because the schools spoken of are in reality what people pre-tend they are not, Protestant schools; but enough on that humiliating aspect of the question. I will now prove that the pub-lic schools of Manitoba have secured the official approbation and the support of the religious denominations, which had most contributed to mould the Protestant schools under the old regime.

The Presbyterians assembled in synod Winnipeg, the 22nd of November, 1892. in Winnipeg, the 22nd of November, 1892. The question of public schools was again discussed at great length; the Rev. Dr. Robertson moved a series of politico-religious resolutions, which he supported by a speech of the same character; contending, among other similar reasons, "that a system of separate schools (read Catholic schools) could tend to fortify a sentiment of annexation." The Rev. Peter Wright "had very much pleasure in seconding and in cordially and gladly supporting the resolutions; the latter did not at all contemplate doing away with any of at all contemplate doing away with any of the existing religious exercises. If they did he would not second them. . . Engage only Christian men and women. While there were exceptions, there was no class of people for whom he had a higher respect than the school teachers; and a Sunday seldom passed that he did not give thanks from his pulpit for the help rendered him in church work by Christian school teachers." tian school teachers.

make their beloved synod the tool of some political party. He washed his hands clear of the whole thing." The venerable doctor also said "That he could not agree with the senti-ment of one speaker, looking to the relegation of religion to the church and family alone." He moved as an amendment to Dr. Robertson's resolutions, that all the clauses be omitted except the first one which reads as follows: "That this synod, is accordance with the position taken a previous meetings of synod, in favor of national schools established in Manitoba in 1800, desires to express its continued anxiety for their complete establishment throughout the bounds of this synod." The

proposition was adopted.

The Rev. Principal King then moved another resolution, seconded by the Rev. P. Wright: "That the synod, in harmony with the decision of the general assembly of 1889, on the subject of religion and instruction in the mubility." general assertiony of loos, on the subject religion and instruction in the public schools, would earnestly depreciate any change in the existing school law of the change in the existing school law of the province of Manitoba, in the direction of the withdrawal or the abridgement of the right now enjoyed by the people. . . He thinks that such abridgement would be both dishonoring to God and injurious to the interests of the state." The resolution was adopted.

I confess that I understand nothing in 1 confess that I understand nothing In the ordinary language if all these assertions of the Presbyterian synod do not mean: (1) That the Catholic schools must be by all means done away with; (2) that secular schools must also be opposed; (3) that one must use every effort to maintain the actual schools with the continuance of their redictions expresses. In other words and schools with the continuance of their redigious exercises. In other words, and according to my proposition, the Prestyterian synod proved that the actual public schools, are and should not cease to be but the continuation of the Protestant schools of the old regime. Dr. King, himself, in 1892, affirmed his views as similar to those in the general assembly of 1889. to those in the general assembly of 1889.

One member of the synod, the Rev. Dr. Bryce, fearing that somebody might think there was in the resolution of his confrer something in favor of secularizing the schools "which was not so \* \* \* reactions to the secularizing the schools between the secularizing the secularization that secularize the secularization that secularization the secularization th schools "which was not so \* \* reau from the act all the clauses providing for religious exercises in the schools," and to "prove that the synod ought to firmly and decidedly take a stand." The reverend speaker exhibited to the assembly a precious gem of the first sectarian water. People would hardly believe it, but the assertion was made in full synod and no body was reported as having objected.

I beg pardon from the noble lords of the judicial committee in daring to quote the words of a most zealous champion of pull words of a most zealous champion of pur-lic schools, who in the midst of the syno-of his church thought proper to say (The Winnipeg Daily Tribune, Nov. 23, 1892). "The action of the Presbyterial body as representing the strongest-religious denomination in the North-west in declaring for national schools of two previous occasions, which declar-tion was sent to the Privy Council, had an important effect upon the decision which was given." Were this affirmation made so solemnly, true, the judici tion was sent to the Privy Council,