

er may be thought of this arrangement as a compromise, as the greatest concessions, we have been told, that could be obtained even by their own political friends from a government hostile to Catholics and to Catholic education. It certainly falls far short of according to the Catholic minority the rights which they had prior to 1890,—the right to have their own schools, the right to share proportionately in public grants for education and the right to exemption from taxation for the support of non-Catholic schools, to which the remedial order of 1895 declared them to be entitled. It may be that the attempt to restore these rights by Federal legislation, had the Bill of 1896 passed the Dominion Parliament, would have proved ineffectual; it may be that by determined opposition the provincial authorities would have rendered its operation impracticable. Upon that aspect of the case Canadians are not in accord. French Catholic Quebec has four times returned by overwhelming majorities the political party which opposed Federal legislation and advocated conciliation. In the English-speaking provinces Catholics are divided in their political allegiance. In Manitoba itself the Government which carried the Act of 1890 has long since gone out of power. Political friends of the party which advocated remedial legislation in 1896 have held office for many years. Yet there has been no attempt at a restoration of Catholic rights, no improvement in the legislation affecting them since 1897. Although the Archbishop of St. Boniface and his friends have never accepted the arrangement made in that year between the Federal and the provincial authorities, although the Catholics of Winnipeg who are largely English-speaking still keep up the struggle and support parochial schools, there appears to be little ground for hoping that the Catholic minority will again enjoy, at least in the near future, any substantial part of the rights of which they were so unjustly deprived in 1890. In St. Boniface, which lies across the Red River, opposite Winnipeg, and is almost exclusively French, and in other French settlements advantage has been taken of the statutory provisions made by the Local Legislature.

In St. Boniface two schools—one for boys taught by the Brothers and lay teachers, and one for girls taught by Sisters in their convent—are carried on as public schools, with direct religious instruction from 3.30 to 4 p.m. It is said that the pupils from these schools do not present themselves for the High School entrance examinations. In the schools of outlying French settlements the bilingual system prevails, but I am told that in fact English is poorly taught. In all these schools religion is taught almost as freely as in the Ontario separate schools, the Department apparently ignoring this breach of the law. In Winnipeg the seven parochial schools—three English, one French, one German, one Polish, and one Ruthenian—are maintained with great difficulty by voluntary subscription. These schools are taught by Christian Brothers and Sisters, well qualified for their work, and St. Mary's School has turned out many business men in Winnipeg who are a credit to the parochial school system. The other schools have not been long enough in existence to warrant an expression of opinion as to results. Outside Winnipeg there are no parochial schools. The textbooks in use in the public schools are said to be unobjectionable. English-speaking Catholics, in fact all Catholics not living in French settlements, except in Winnipeg, are obliged to attend public schools, where little or no attention is paid to the preservation of their faith. English-speaking Catholics complain very bitterly of the existing conditions. They find the burden of their parochial schools very trying. But they seem determined to keep them up and profess still to hope for a restoration of their former legal rights. The provincial authorities appear to be disposed to administer the school law in such a manner that the French-Canadian Catholics may take advantage of it, as they have done. But representative English-speaking Catholics assure me that the only conditions offered them are such that they cannot conscientiously abandon their parochial schools and come under the public school system. For Polish, German, Galician, Hungarian and Ruthenian Catholics, who are quite numerous, the existing educa-