

and catechism is the chief study. The text-books treat largely of the Romish faith. Those who desire to remove this influence are opposed to the character of this education and wish for the introduction of the study of practical and useful things to prepare the pupils to be harmonious citizens of the Empire. The church people combat these suggestions. They say that the reformers will demand next that changes in the church herself be made, such as "the abolition of tithes and exemptions, and the secularization of estates."

This political trouble of education arose first into importance in Manitoba.

Before the erection of Manitoba into a province, the Catholics and Protestants at Fort Garry—now Winnipeg—maintained separate schools by voluntary contributions. Then the country was governed by the Hudson Bay Company and the self-appointed council of Assinibola. The act which created the province of Manitoba was passed by the Dominion Parliament and afterwards by the British Parliament as an amendment to the constitution of Canada.

The first legislature of Manitoba, in 1871, established a system of free schools for the separate religions. By this act, no Protestant could be assessed to support a Catholic school, and no Catholic contributed to Protestant educational purposes. The commission of education was appointed by the Governor from Roman Catholic and Protestant clergymen and lay people from various parts of the province. This commission was divided into a Catholic committee and a Protestant committee acting independently of each other for their respective schools, but conjointly for general administration. The Manitoba Act provided also for the use of the French and English languages in the schools, courts and legislature of the province.

Like all disputes over separate schools in Manitoba this owed its origin to the intrigues of politicians. The French party, mostly Catholic, was imperial because it had been favored under the leadership of Hon. John Norquay and the Hon. A. C. Larivière. The radical republicans of the province, on account of the presumption of the papists, threatened that if they ever came into control to be revenged on the Catholic party.

In the meantime, from 1871 to 1888, no complaint arose in regard to the management of the public schools. Protes-

tant and Catholic were mutually content.

In the autumn of 1888 the term of office of the Norquay government expired, and the radicals, for the next election, used all efforts to gain over some of the Catholic party by extravagant promises. Mr. Nelson, their leader, at Fort Ellice, pledged the faith of the radicals to maintain the separate school law as the "just and legal right of the Catholic population, secured to them by the constitution of the country, which no party much less the Liberals (!) would ever dare alter or destroy." The radicals, in spite of Mr. Nelson's flattery of the Catholics, were defeated in that election of November, 1888, although by not a very great majority. Two years after Norquay and Larivière retired, leaving Dr. Harrison as premier. This necessitated a new election in the riding of St. Francis Xavier. The parties were so near the same strength that the power of either would be decided by the results of this election. The Liberals, or Radical Republicans, again to gain the confidence of the Catholics and to win their votes, along with their republican propaganda and utopian philosophy, gave repeated assurance to respect the rights of the Catholics to separate schools and the use of the French language.

In this election of 1888, the radicals won and a new government for Manitoba was formed by Messrs. Greenway and Martin. To gain the confidence of the Catholics, Mr. Prendergast, one of their leaders, was invited into the cabinet. Before entering, however, he sought the advice of Archbishop Tache, who requested some further assurance that the separate school act would not be altered. Mr. Greenway sent two of his political allies to give this assurance, and Mr. Prendergast was made provincial secretary.

In the first meeting of the legislature, Mr. Greenway prepared a gerrymander act, which changed the boundaries of every constituency in such a manner as to make it difficult for a papal candidate to contest for representation with any hope of success. Then he dismissed the House.

In August, 1889, Mr. Dalton McCarthy, who had been "arming the just," in Ontario over the Jesuit estates act, came into Manitoba to advocate an "equal rights" campaign. Apart from this he was the hoon companion of Joseph Martin, second in the Greenway government, an extreme radical who had, at different times, declared his belief, and that of his