

ture, after taking three months to consider the matter, (but without having complied with the request contained in the Order) returned an *Answer*—the terms of which must be considered.

1. The *Answer* begins by admitting that "the privileges the Legislature is commanded to restore, are substantially the same as the Roman Catholics enjoyed previous to 1890," but it alleges that the Roman Catholic Schools "did not possess the attributes of efficient modern Public Schools;"—"that their conduct, management, and regulation were defective,"—"that many people grew up in a state of illiteracy," and therefore, "that the expenditure of public money in their support, could not be justified." Now, we have no constitutional guide or criterion, as to what should be the "attributes of efficient modern Public Schools." What may be considered "education," and what may be considered "illiteracy," by any one class or sect, may not be so considered by another class or sect. There is no "*standard of education*" provided for in our Constitution, and the majority have no legal right to impose what they may consider the proper standard of education, on the minority, or on any class or sect. If the public money of a Province belongs to the people of that Province, the minority are entitled to the benefit of a proportionate part thereof.

2. "The Anglicans, the Mennonites, or the Icelanders, may possibly demand separate schools,\* if Roman Catholic schools are allowed to be established." Surely this no answer. The withholding of separate schools from Roman Catholics does not affect the rights of the other classes, if they have any. If these classes are entitled under the Constitution to have separate schools,