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THE MANITOBA SCHOOL QUESTION.

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MR. JOHN S. EWART, of Winnipeg, wrote in the July number of the *Canadian Magazine* a readable and erudite article entitled "Isms in the Schools," in which, though the field of treatment was much wider, yet our schools were plainly the objective point.

Mr. Ewart discusses at some length the subject of toleration, and writes many melancholy extracts embodying the intolerance of our forefathers. These citations from the writings of the great, and may we not say the good, of the past would make us pity the race, did not Mr. Ewart embrace himself and all of us with the rest, and describe us with a touch of railery as "we, the infallibles."

We may well admire his adroit and good-humored use of the *bon mot* of Oliver Cromwell to the Scottish General Assembly: "I beseech you in the bowels of Christ, think it possible you may be mistaken." No doubt Mr. Ewart regards the writer, whom he calls "one of the bitterest enemies of the Separate schools," as the direct lineal ecclesiastical descendant of the Scottish Assembly. It must be confessed that those descended from the race to which Mr. Ewart and the writer belong have a great deal to fight against. The "perfervidum in-

genium" of which we have heard so much as a Scottish characteristic, overcomes the best of us. We must all plead guilty to a charge made by a brilliant littérateur against the Scottish people, that "their obstinacy is truly sublime." Indeed we can all heartily join in the prayer of that fellow countryman who pleaded for heavenly direction, saying, "Lord, thou knowest gif I dinna gae richt, I'll gang far wrang."

So Mr. Ewart's five columns of extracts ranging from Plato to Paley, each one dismissed with just a spice of dogmatism, — "Warburton was wrong," "Burke was wrong," and the like,—lead us to conclude that Mr. Ewart's own doctrine of toleration needs some examination.

Carlyle, a favorite of Mr. Ewart, suggested in one of his lectures that toleration may be abused. He says, "Well, surely it is good that each of us be as tolerant as possible. Yet, at bottom, after all the talk there is and has been about it, what is tolerance? Tolerance has to tolerate the unessential, and to see well what that is. Tolerance has to be noble, measured, just in its very wrath when it can tolerate no longer. But, on the whole, we are not altogether here to tolerate! We are here to resist, to control, and