

one shall be required to be present at devotional exercises disapproved of, and secondly by the condition that it shall not intrench injuriously on the regular and imperative work of the school.

This explains how the only two Roman Catholic colleges in the province, St. Francis Xavier (English) and Ste. Anne (French), and many of the convents are affiliated with the public school system. In fact, no corresponding institutions of any other of the religious denominations are thus affiliated, although the law leaves it as open to the one as to the other. When mutually agreeable the trustees of school sections can rent the school rooms of such institutions, appoint the teachers nominated by them, if they hold provincial licenses, and otherwise control the school in strict accordance with the letter of the law. Such schools having regularly licensed teachers, the same school books, the same registers to be kept and the same returns to be made out and sworn to, the same inspectors to visit and report, etc., and are paid the same public grants as any other public schools doing the same work. When it has not interfered with proper grading, trustees have been allowed to have separate schools for the boys and the girls, although co-education is the rule, with few exceptions, not only in rural sections, but in the County Academies and the other high schools.

In the city of Halifax, the Roman Catholic members of the Board of School Commissioners have been accustomed to nominate all teachers to the schools which were originally the property of the Roman Catholic Corporation, although the appointments are always made by the full Board. The majority of the children attending the most of these schools are said to be Roman Catholic (as there is no place for denominational statistics in

any of the Nova Scotian returns), but there is no public inconvenience caused by insistence on denominational dividing lines in any of the schools. All the schools are public schools in the fullest sense, and the Education Department has no official knowledge and requires none of any arrangements which the trustees or the Board of School Commissioners may find convenient, so long as the requirements of the law are carried out.

In a few small towns, since the year 1864, children have been withdrawn from the public schools to form convent schools. In most of these cases at date, the parties causing the schism have acted with such tact and good feeling in the community as eventually to have elected to the Municipal Councils or School Boards those who were ready to rent the "separate" school rooms, appoint the "nominated" teachers (regularly licensed ones, of course), and assume general control over them as a part of the public schools of the section. The fact that such schools must win recognition from the public school trustees of the section in which they originate, is the highest possible premium on their peaceful and harmonious evolution where they must spring up. For what the the public school trustees can do in such cases they can also undo, or leave undone. But when the law is fully complied with in respect to any school, the fact that it also fulfils other functions useful to at least a portion of the community does not disqualify it from participation in the public grants otherwise legally qualified for.

Although the Roman Catholic denomination is the only one to develop affiliation of this kind with the public schools, it must be remembered that the law makes no concession in favor of one denomination more than another. What this denomination has