

between it and the common school. It would have been pleasant had it been possible to say that the results of separate schools and the teaching given in them were so evidently superior in point of morality to common schools, that on this ground alone the contention of Roman Catholics is justified. This does not appear to be the case. But, however strong a reason this may be to others not of their faith for opposing separate schools, for opposing them with might and main, it weighs little or nothing with the Roman Catholic hierarchy. The only way, therefore, by which the difficulty can be permanently got over is not by legal suppression of separate schools, nor by excusing Roman Catholic children from religious exercises entirely free from the least hint or taint of being Protestant, but by the most patient, persistent, intelligent and kindly inculcation of that truth which in time will lead Roman Catholics to such clearer,

broader views of truth as will do away with their objections.

The question, too large to be discussed just now, arises here, whether it is expedient for the state, or even lawful for it in justice to all concerned, to allow any part of the public revenue from whatever source it may be drawn, even if drawn from Roman Catholics themselves, to be used to support schools whose claim to separate existence is, that they must teach the special doctrines of one church, and while they do this cannot demonstrate as a result that in doing it they are advancing the interests of morality and good citizenship in a greater degree than does the teaching of the common schools from whose support they claim the right to be exempted. —*The Canada Presbyterian.*

Love for the parent or teacher provides the strongest safeguard against wrong-doing. —*Sully.*

MANITOBA SEPARATE SCHOOLS AGAIN.

THE report of the judgment of the Privy Council, conceding the right of the Roman Catholics of Manitoba to appeal to the Governor-General in council against the Manitoba school law, has given new hope to the Catholics, and aroused great interest in the matter all over the country. Though the question was simply on the right of the minority to appeal, when the fuller despatches have come to hand, it looks as if the Judicial Committee of the Privy Council went farther than the simple right of appeal in their judgment, and expressed an opinion on the justice of the Roman Catholic claims for redress. The main ground of the

decision is, that the Catholics were deprived of a privilege that they possessed before the passage of the Manitoba School Act, and that they have conscientious objections to send their children to the public schools as now constituted, though not Protestant schools.

The pith of the decision is thus given in the summary of the judgment cabled to the newspapers: "Under the Acts of 1890 Catholic schools cannot receive State aid, but must depend for their support entirely upon the contributions of Catholics, while the taxes, from the collection of which State aid is granted to schools as provided by the statutes, fall upon