

ment; for it was manifest to them from the beginning that in board schools proper religious instruction could never be imparted to their children.

It must be remembered—and it was loudly proclaimed when the measure was first proposed—board schools were devised solely to come to the relief, when needed, of the voluntary system; but it did not take long to find out that the aim of the promoters of the board school system was not to help the voluntary schools, but to supplant them. At liberty to draw largely on the public funds, and openly favored by the administration, board schools prospered and developed rapidly. At the outset, it is true, there was some show of keeping within the bounds of impartial dealing, and the voluntary schools came in for some share of consideration and patronage.

But if it were once so, it is so no longer. The records of what has taken place of late make this but too painfully evident. The public funds set apart for education are expended for the sole purpose of crushing the voluntary schools. For it now becomes impossible for them, owing to their slender resources, to compete at all advantageously with their wealthy rivals.

Our own Manitoba School question is a fair illustration of the injustice perpetrated, and gives us a perfect understanding of the thing. Our English co-religionists are actually heavily taxed to maintain the board schools, schools to which they may not in conscience send their children; and after they have thus at their own expense enriched their rivals, the situation requires that, at the cost of much hardship and unceasing effort, they fit out their educational establishments with the same rich appointments and costly apparatus as do the directors of the board schools with so little trouble at the expense of others. Could there be a more flagrant act of injustice? To levy upon a class of citizens heavy contributions with which to work their very ruin exceeds all measure.