

the act from the local legislature, and determined to drop further opposition. This was a great disappointment to the Ontario disturbers of the peace of another province; but the Quebec Protestants would go no further, and the agitation, and with it the association framed "for the defence of our civil and religious liberties," came to an end.

But the evil it had done was not all buried with its bones. One of its chief men, Mr. Dalton McCarthy (a lawyer of great ability, untiring energy, unconquerable courage, and narrow horizon), while the controversy was fiercely raging, happened to visit the prairie province. Manitobans had been almost silent spectators of the Jesuit Estate embroglio, but had no doubt been much interested, and to some extent stirred, by it. In January, 1888, with the help of Mr. Martin's St. Francois Xavier promises, the Liberals had attained power. In August, 1889, the same gentleman stood upon a Manitoba platform while Mr. Dalton McCarthy spoke to the following effect:

"There was something for a politician to live for; we have the power to save this country from fratricidal strife, the power to make this a British country in fact, as it is in name. In order to accomplish this, other issues must for the moment give way. We have got to bend our energies, and let it be understood in every constituency that whether a man call himself Grit or Tory, Conservative or Reformer, his record is clear, his principles are sound, and no influence at Ottawa will induce him to betray his great trust. The speaker was glad to inform the meeting that the poor sleepy Protestant minority of Quebec were at last awake. He trusted before many weeks to address a meeting in Montreal, and to realize that that minority is sound to the core on this question. *There is the separate school question here, and in the Northwest, and there is the French school question in Ontario; we have all the work to do in our various localities; let us do that first before we seek to traverse fields, before more difficulty is to become encountered because vested rights have become solidified.*"

Thus was the fire kindled which, within eight months, was to sweep over the province of Manitoba, was to result in the School Act of March, 1890, and was to terminate the friendly relations which had obtained there for so many years between Catholics and Protestants.

Mr. Martin's School Act was passed in 1890. It established what are called (for the sake of concealing their character) public and non-sectarian schools. All Catholic school property was turned over to trustees, to be clected under the new act; and it was provided that no school which did not comply with the requirements of the statute, that is, that did not cease to be Catholic, was to be deemed to be a public school, or be entitled to any public support. Even the Catholic organization was ended, and they were not to be allowed so much as to tax themselves for the support of their own schools. A large sum of money on hand at the time went along with their property. The provisions as to religion were as follows:

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