

1886	16,834	15,926
1887	17,000	16,940
1888	18,350	18,009
1889	21,471	18,358
1890	25,677	23,256
1891	28,678	23,871

These figures are only for Protestant children.

No Catholic children are shown by these figures.

If the department had had in view to prove that the schools under its direction are but the continuation of the former Protestant schools, it could not have employed a stronger argument than the one contained in the figures of the preceding table. Formerly all the schools were public, the Catholics as well as the Protestants and vice versa. The census taken under oath by each of the two sections were documents equally official, and are kept on record in the offices of the government. How is it that the administration of the public schools of the day, which are also qualified as national, can leave out the whole Catholic school population and merely mention the Protestant children and that, when the statistics are gathered from 1871, when Catholic children were the most numerous? Why two weights and two measures, why should a part be counted for nothing and the other part taken as the whole.

Ratepayers—Previous to 1890, the non-Catholic public schools of Manitoba were Protestant, in name as well as in fact; to-day the same schools have kept their character, but have lost their name; true, it is a loss, but the loss is compensated in a large measure. In all places where there was a Catholic district covering the same ground as a Protestant one, it was decided by the law that all assets of the Catholic schools would become the property of the Protestant schools, which would then be called public schools, to be supported by the school assessments of Catholics as well as of Protestants. Let it be kept in view, the provision of the law was the same, even in a district where there might be but one school with only ten Protestant children, although in the same place there would be schools enough to accommodate several hundred of Catholic children. Yes, by the terms of this law, in such a case, the school trustees charged with these hundreds of children would disappear, to make room for trustees named by the parents of the ten Protestant children. The new laws, while permitting the Protestant schools to continue to develop and to prosper, are so prejudicial to Catholic schools that already many have been closed and others are on the point of meeting the same fate, while the rest are maintained, but with difficulty. I give Winnipeg as an illustration: The Catholics have in the city five educational establishments, frequented by over 500 children. Under the old regime, the Catholics of Winnipeg had their own school trustees as the Protestants had theirs; the limits of the two districts were not similar, nevertheless the attorney-general in 1890 decided that the Catholic

trustees would not be recognized any more. This decision entailed the confiscation of all appertaining to the Catholic school trustees, in favor of the Protestant school board. Fortunately the Catholic establishments belonged to corporations that the school law could not reach and the Catholic children remained where they were. There was something reached by the decision of the then attorney-general, it is the assessments levied on Catholics. For three years past the school taxes of the Catholics, instead of turning to their benefit, are applied to help the schools, where Catholic children do not attend. The Catholic schools of Winnipeg, deprived of the assessments of their supporters, deprived also of their legitimate share of the public money, are left to the good will of the parents, helped by the self-denial of the teachers.

I have witnessed the beginning and the growth of the city of Winnipeg; at all times I have admired the liberality of its inhabitants; it is perfectly well established that the people of Winnipeg give freely and generously. How is it that, in the same city we find an unjust meanness such as the one perpetrated against the Catholic schools of the place. I know that several of the best citizens are ashamed, when thinking that money is taken even from the poorest Catholics to help in educating the children of Protestants, even of some of the richest. Unfortunately this sentiment has not reached the main body of the citizens and the meanness is still being acted. Its injustice is so much the more manifest that the school board has not sufficient accommodation, we are told, even for the Protestant children. What embarrassment it would be for that school board if, at a fixed day, all the Catholic children of the city would go and ask for their place in the public schools, to the maintenance of which their parents are forced to contribute. The ignorance of the financial position made for the Catholic schools by the new law can alone account for the affirmation made by the noble lords of the judicial committee of the Privy Council. Their Lordships surely were not aware of the bitter sarcasm they used when they said, "In such a case the Roman Catholics were really placed in a better position than the Protestants."

The Friends of Public Schools—In 1890, the government first intended to completely secularize the primary instruction, but it met with such remonstrance that it modified its bill, merely abolishing the Catholic schools and securing that the Protestants would be left with such school as they had themselves framed by the "introduction of systematic religious instruction accepted by all their denominations." The partisans of secularization are dissatisfied with the religious practices maintained in the schools; they would like to see the disappearance of prayers, of the reading of the