

therefore, have forgotten the judgment delivered by the Privy Council in January last, when he thought there was room for investigating the substantial character of the grievance of the minority, and its sufficiency as a justification of Federal Interference. That judgment contains these passages, incapable of any such construction:

"Contrast the position of the Roman Catholics prior and subsequent to the Acts from which they appeal. Before these passed into law, there existed denominational schools of which the control and management were in the hands of Roman Catholics, who could select the books to be used and determine the character of the religious teachings. These schools received their proportionate share of the money contributed for school purposes out of the general taxation of the Province, and the money raised for these purposes by local assessment was, so far as it fell upon Catholics, applied only towards the support of Catholic Schools. What is the position of the Roman Catholic minority under the Act of 1890? Schools of their own denomination, conducted according to their views, will receive no aid from the State. They must depend entirely for their support upon the contributions of the Roman Catholic community, while the taxes out of which State aid is granted to the schools provided for by the statute, fall alike on Catholics and Protestants. Moreover, while the Catholic inhabitants remain liable to local assessment for school purposes, the proceeds of that assessment are no longer destined to any extent for the support of Catholic schools, but afford the means of maintaining schools which they regard as no more suitable for the education of

Catholic children than if they were distinctly Protestant in their character. In view of this comparison, it does not seem possible to say that the rights and privileges of the Roman Catholic minority, in relation to education, which existed prior to 1890, have not been affected."

Their Lordships also stated:

"As a matter of fact, the objection of Roman Catholics to schools, such as alone receive State aid under the Act of 1890, is conscientious and deeply rooted. If this had not been so, if there had been a system of public education acceptable to Catholics and Protestants alike, the elaborate enactments, which have been the subject of so much controversy and consideration would have been unnecessary. . . . Their Lordships have decided that the Governor-General-in-Council has jurisdiction, and that the appeal is well-founded, but the particular course to be pursued, must be determined by the authorities to whom it has been committed by the statute. It is not for this tribunal to intimate the precise steps to be taken. Their general character is sufficiently defined by the third sub-section of section twenty-two of 'The Manitoba Act.' It is certainly not essential that the statutes repealed by the Act of 1890 should be re-enacted, or that the precise provisions of these statutes should again be made law. The system of education embodied in the Acts of 1890, no doubt, commends itself to, and adequately supplies, the wants of the great majority of the inhabitants of the Province. All legitimate ground of complaint would be removed, if that system were supplemented by provisions which would remove the grievance upon which the appeal is founded, and were