

opinion that every one of our amendments was reasonable and just, as every Protestant that knew anything about them thought at the time that they were.

More: I assert confidently that the principal amendments were in the interest of the whole public, Protestant and Roman Catholic, and not of the Roman Catholics only; that not one of them was such as earnest Protestants could not or should not approve of; that, while the amendments were "requisite" from a Roman Catholic standpoint, any of them which did not possess advantages to the whole community were at all events most reasonable amendments. While the "No Popery" cry was in full blast in 1886, one of the most bellicose and extensively circulated of the Conservative journals confessed in one of its early articles that "probably no great harm will come from any one of the extraordinary powers granted to Catholics in school matters." I deny that extraordinary powers have been granted; but the admission that, whether extraordinary or not, no one of our amendments had done, or would probably do, any "great harm," should be borne in mind by anxious Protestants now. The same journal, in a recent article, observed that "all" our amendments are "not bad." I accept this admission so far as it goes, but I assert further, that none of the amendments were bad, and that none have done any harm.

Our assailants speak of the amendments as if they had been made for the sake of the Roman Catholic bishops and priests, and as if there was an antagonism with respect to them between the Roman Catholic clergy and the Roman Catholic laity. But that plainly is not so. The reverse is plainly the case. The clergy and the great mass of the laity are evidently at one, with respect to our amendments. Any antagonism, so far as I have been able to discover, is as to other matters. Our amendments were passed years ago, and not one of them was objected to by any Roman Catholic layman at the time, nor has any Roman Catholic layman intimated to us any objection since. I have not the slightest reason for supposing that up to this moment one sincere Roman Catholic layman is against any of our amendments. I have occasionally heard of Roman Catholic laymen expressing their regret that there were Separate Schools; but from what I have heard from Roman Catholic parents generally, and from other Roman Catholic laymen, I am satisfied that where these schools are established, their wish is to have them as efficient as possible, and to have whatever legislation will help to make them so.