

. . . . in a remote corner of the world" [Bancroft on Maryland] has found what it is to be ruled by a Protestant majority, to whom in the days of its weakness the Catholic majority gave coveted privileges and its equal rights.

It is easy to see beneath the baser "non-sectarian" surface. What is the use of gazing into that mingled flood of fanaticism and bad faith; whether it be driven along by Burke's "merciless policy of fear," or heard to keep uttering his "uniform language of tyranny—your liberty is incompatible with my personal safety"?

## II. *The Non-Sectarian Act of 1890.*

The men who passed this act, and especially Mr. Joseph Martin, had solemnly and publicly promised not to oppose the language and the institutions of the French Catholics of Manitoba. Mr. Fisher, a liberal member of that Legislature, gives us an account of this, and adds that in the actual circumstances, and considering that promise, he has always thought the establishment of the present school system and the abolition of the Catholic schools, in spite of the protests of the minority, to be a grave fault. Personally, he said, he had indeed made no promise, but he had felt himself bound by the promise, just as much as if he had made it himself. (Quoted from "La Presse," Montreal, April 13, 1895.)

For the solemn sworn declarations of witnesses to the promises as to French language and Catholic schools made by Mr. Greenway, the present destroyer of these, by law, in Manitoba, see Archbishop Taché's pamphlet of 1893, "A Page of the History of the Schools in Manitoba During Seventy-Five Years."

Various causes were given for passing the act—the inefficiency of the Catholic Schools, the desire for national unity, and so on.

At first it was proposed that the schools were to be absolutely secular. Then the Protestant majority, in pulpits and on platforms, protested, and Mr. Joseph Martin, maker of the act, yielded, while declaring that he thinks the "religious exercises" part of the act to be "*rank tyranny*" over Roman Catholics.

That men should be found to think that schools of human beings *could* be "neutral" is indeed strange. There may be such men—but perhaps they only think they are thinking. There are, of course, many who *say* they think it. But in Manitoba there was no deception.

By the Act the Manitoba Government took from the Catholics the school-buildings used by them, and an accumulated sum of \$14,000 (acknowledged by letter of government as an acquired