

Saskatchewan there are several convents for girls, in some of which Sisters qualified as public school teachers, conduct Catholic separate school classes.

On the whole the outlook for the cause of Catholic education in these new provinces is bright. What is urgently needed there is an increase in the number of churches, priests, and teachers, especially in the more newly settled districts and amongst the Catholic immigrants from southern Europe. This need the Church Extension Society is making stupendous efforts to meet.

I have now given you as comprehensively as time will permit an outline of the history and of the existing conditions of Catholic education in the several provinces of the Dominion of Canada. I fear that the details which I have necessarily discussed must have been wearisome. You see that with us the conditions differ in each province. From the comparatively perfect separate school system of Ontario we pass through the less satisfactory systems of Alberta and Saskatchewan to the unsatisfactory conditions in New Brunswick and Prince Edward Island. In Manitoba the state of affairs is still more unsatisfactory, and in British Columbia not only have religious minorities no legal rights in regard to denominational education, but no concessions appear to have been made to them in the administration of the public schools. In Nova Scotia, without any legal guarantees, the public school system seems to be administered to the entire satisfaction of Catholics.

I have said little of the Province of Quebec. There Catholics have not to seek protection as a minority. As a majority, overwhelming in its numbers, they control public education. Yet the Protestant minority in that province enjoys rights more extensive than are accorded to Catholic minorities in any part of Canada. In the great University of Laval and the many colleges and convents throughout this province the higher education of the Catholic population is well cared for. Graduates of these institutions are found holding excellent positions not merely in Quebec, but throughout Canada

and in many places in the United States.

In College elementary education the Catholic people of Canada have been deeply interested. They support their schools liberally where they have them. They are always ready to act as trustees for them and in other ways to manifest a practical interest in their work and their welfare. In secondary education their interest has unfortunately not been so keen; and higher education is left almost entirely in the hands of the clergy and religious orders, the assistance of Catholic laymen being not sought and apparently not desired. I am convinced that this is a mistaken policy. We have in Canada amongst the laity many well educated men, occupying leading positions in the literary world and in professional and business life, men, who if encouraged to do so, would be prepared to interest themselves in, and to devote some of their time to, the affairs of advanced Catholic education. Their knowledge of the educational requirements of those who have to make their way in the learned professions and in business life, their practical experience of the value to themselves and to the men about them of philosophical, classical, scientific, and commercial training should prove of undoubted advantage to those in charge of the courses of studies in our Catholic colleges, even though these gentlemen of the laity should be called upon merely for consultation and advice. I cannot but think that their counsel and assistance in matters of business management would also be valuable. Moreover, the prospect of material advantages in the form of gifts and endowments to be expected from men of means who would be thus personally interested in the work and the success of our higher educational institutions should not be underestimated. I do not know what are the conditions in your country in this matter. I do not know how you look at the question. But I regard it as a great weakness in our Catholic educational system in Canada at the present day that the Catholic layman play no part and practically have no voice in the management, the course of studies, or the methods of training of the institutions in which