

I believe in Manitoba, against the wishes of the Roman Catholic minority — that they may be allowed to have religious exercises in public schools according to their own faith. I believe he was quite justified in making the statement. But Mr. Martin did not stop at a declaration that the people of Manitoba were willing voluntarily to concede all that the French leader wanted. He frankly expressed the opinion that justice to the minority demanded that redress should be given. His language in this connection should be carefully read and pondered by every Protestant, and especially by every Liberal, in the province. Let me quote his words: "When I introduced the school bill of 1890," said Mr. Martin in this same letter, "I said, and I still think, that the clause of the 1890 act which provides for certain religious exercises is most unjust to Roman Catholics. If the state is to recognize religion in its school legislation, such a recognition as is acceptable to Protestants only, and in fact only to a majority of Protestants, is to my mind rank tyranny."

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testimony to the readiness of the Manitoba majority to concede what is, at all events, the main demand of the Roman Catholic minority — that they may be allowed to have religious exercises in public schools according to their own faith. I believe he was quite justified in making the statement. But Mr. Martin did not stop at a declaration that the people of Manitoba were willing voluntarily to concede all that the French leader wanted. He frankly expressed the opinion that justice to the minority demanded that redress should be given. His language in this connection should be carefully read and pondered by every Protestant, and especially by every Liberal, in the province. Let me quote his words: "When I introduced the school bill of 1890," said Mr. Martin in this same letter, "I said, and I still think, that the clause of the 1890 act which provides for certain religious exercises is most unjust to Roman Catholics. If the state is to recognize religion in its school legislation, such a recognition as is acceptable to Protestants only, and in fact only to a majority of Protestants, is to my mind rank tyranny."

The nature of the religious exercises should be such as is agreeable to the consciences of those whose money is taken to support the schools."

These are somewhat striking statements, Mr. Editor, from pretty strong men—men whose judgment is entitled to no little weight. Shall I recapitulate some of them?

"The government of Manitoba made a great mistake," and "the onus lies on them to make concessions," said the Rev. Principal Grant.

"I am anxious to see those privileges restored to the Roman Catholic minority in Manitoba," said Mr. Laurier; and at a great gathering in a Protestant district he followed up that avowal by challenging a single man to say that he would not be "glad to see the Catholic schools restored by the legislature of Manitoba." Not a man took up the challenge, but from a thousand throats burst forth applauding cheers.

"I gave loyal assistance in establishing separate schools for Catholics in Ontario and for Protestants in Quebec," and I was "bound to give my sympathy to those in other provinces who believed they were laboring under the grievance that the Catholics of Ontario had complained of for years," said grand old Alexander Mackenzie.

"There is no public school system on the continent producing more satisfactory results than the separate school system of Ontario," said David Mills. And no more sound, thoughtful and safe man than David Mills stands in Canada.

"We advocate the Ontario system because it is a good system, and because it embodies a satisfactory settlement of a vexed question," said the Globe. And I may be pardoned for saying that thousands in every part of Canada, and a vast majority of the people of Manitoba, I doubt not, agree with me in the opinion that the Globe is no mean judge.

"Let Catholics have the privilege of preparing religious exercises after their own ideas, as distinctly Catholics as they please, so long as the teaching is not subversive of civil obligations, and let those be used in every school where the trustees so determine," said the Rev. Peter Wright, B.B. And the Rev. Peter Wright, according to the Tribune—yes, and it needed not the Tribune's testimony to establish it—"is one of the soundest men in the Presbyterian Church in the whole Northwest."

Then Mr. Joseph Martin, most fittingly, came forward to cap the climax, and magnificently and effectively he did it. "Everybody wishes," said he, "that a solution of the question may be found without any coercion on the part of the Dominion parliament." "The clause of the 1890 act which provides for certain religious exercises is most unjust to Catholics." "Such a recognition of religion in the schools, 'as is acceptable to Protestants only, is rank tyranny.'" These are the well-considered views of Mr. Joseph Martin, not uttered in the excitement of debate, or under the inspiration of stump oratory, but calmly and thoughtfully written with his own hand for publication.

What then stands in the way of a settlement of the question? Manifestly, without federal intervention under the appeal of the minority, there is but one way of settling it. That, of course, is by the Manitoba legislature modifying the law. That again depends altogether upon the provincial government. Principal Grant, recognizing this, casts the onus on that government of settling the question. Mr. Laurier, of course, sees it in the same light, and intimates that it is through the provincial government that relief should come. And the question is how can Mr. Greenway and his colleagues be prevailed on to adopt a fair and generous and patriotic policy? Mr. Laurier thinks it depends